THE CANTERBURY TALES OF CHAUCER.

TO WHICH ARE ADDED

AN ESSAY

ON HIS

LANGUAGE AND VERSIFICATION,

AND AN

INTRODUCTORY DISCOURSE:

TOGETHER WITH

NOTES AND A GLOSSARY.

BY THE LATE

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CHAUCER

OF

CANTERBURY TALES

THE

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THE

CANTERBURY TALES.

THE PARDONERES PROLOGUE.

v. 12221—12230

OUR Hoſte gan to ſwere as he were wood;
Harow! (quod he) by nailes and by blood,
This was a falſe cherl, and a falſe juſtice.
As ſhameful deth, as herte can deviſe,
Come to thiſe juges and hir advocas.
Algate this ſely maide is ſlain, alas!
Alas! to dere abought ſhe hire beautee.
Wherfore I ſay, that al day man may ſee,
That yeftes of fortune and of nature
Ben cauſe of deth to many a creature.

Hire beautee was hire deth, I dare wel ſain ;
Alas ! ſo pitouſly as ſhe was ſlain.
Of bothe yeftes, that I ſpeke of now,
Men han ful often more for harm than prow.
But trewely, min owen maiſter dere,
This was a pitous tale for to here :
But natheles, paſſe over, is no force.
I pray to God ſo ſave thy gentil corps,
And eke thyn urinals, and thy jordanes,
Thin Ypocras, and eke thy Galianes,
And every boiſt ful of thy letuarie,
God bleſſe hem and our lady Seinte Marie.
So mote I the, thou art a propre man,
And like a prelat by Seint Ronian ;
Said I not wel ? I cannot ſpeke in terme ;
But wel I wot, thou doſt min herte to erme,
That I have almoſt caught a cardiacle :
By *corpus domini* but I have triacle,
Or elles a draught of moiſt and corny ale,
Or but I here anon a mery tale,
Myn herte is loſt for pitee of this maid.
Thou *bel amy*, thou pardoner, he ſaid,
Tel us ſom mirth of japes right anon.
It ſhal be don, quod he, by Seint Ronion.
But firſt (quod he) here at this ale-ſtake
I wol both drinke, and biten on a cake.

But right anon thiſe gentiles gan to crie;
Nay, let him tell us of no ribaudrie.
Tell us ſom moral thing, that we mow lere,
Som wit, and thanne wol we gladly here.
I graunte ywis, quod he, but I muſt thinke
Upon ſom honeſt thing, while that I drinke.

THE PARDONERES TALE.

Lordings, quod he, in chirche whan I preche,
I peine me to have an hautein ſpeche,
And ring it out, as round as goth a bell,
For I can all by rote that I tell.
My teme is alway on, and ever was;
Radix malorum eſt cupiditas.
Firſt I pronounce whennes that I come,
And than my bulles ſhew I all and ſome:
Our liege lordes ſele on my patente,
That ſhew I firſt my body to warrente,
That no man be ſo bold, ne preeſt ne clerk,
Me to diſturbe of Criſtes holy werk.
And after that than tell I forth my tales.
Bulles of popes, and of cardinales,

Of patriarkes, and biſhoppes I ſhewe,
And in Latin I ſpeke a wordes fewe,
To ſaffron with my predication,
And for to ſtere men to devotion.
Than ſhew I forth my longe criſtal ſtones,
Ycrammed ful of cloutes and of bones,
Relikes they ben, as wenen they echon.
Than have I in laton a ſhulder bone,
Which that was of an holy Jewes ſhepe.
Good men, ſay I, take of my wordes kepe:
If that this bone be waſhe in any well,
If cow, or calf, or ſhepe, or oxe ſwell,
That any worm hath ete, or worm yſtonge,
Take water of that well, and waſh his tonge,
And it is hole anon: and forthermore
Of pockes, and of ſcab, and every ſore
Shal every ſhepe be hole, that of this well
Drinketh a draught; take kepe of that I tell.
If that the good man, that the beſtes oweth,
Wol every weke, er that the cok him croweth,
Faſting ydrinken of this well a draught,
As thilke holy Jew our eldres taught,
His beſtes and his ſtore ſhal multiplie.
And, ſires, alſo it heleth jalouſie.
For though a man be falle in jalous rage,
Let maken with this water his potage,

And never ſhal he more his wif miſtriſt,
Though he the ſoth of hire defaute wiſt;
Al had ſhe taken preeſtes two or three.

Here is a mitaine eke, that ye may ſee:
He that his hand wol put in this mitaine,
He ſhal have multiplying of his graine,
Whan he hath ſowen, be it whete or otes,
So that he offer pens or elles grotes.

And, men and women, o thing warne I you:
If any wight be in this chirche now,
That hath don ſinne horrible, ſo that he
Dare not for ſhame of it yſhriven be:
Or any woman, be ſhe yong or old,
That hath ymade hire huſbond cokewold,
Swiche folk ſhul han no power ne no grace
To offer to my relikes in this place.
And who ſo findeth him out of ſwiche blame,
He wol come up and offer in Goddes name,
And I aſſoyle him by the auctoritee,
Which that by bulle ygranted was to me.

By this gaude have I wonnen yere by yere
An hundred mark, ſin I was pardonere.
I ſtonde like a clerk in my pulpet,
And whan the lewed peple is doun yſet,
I preche ſo as ye han herd before,
And tell an hundred falſe japes more.

Than peine I me to ſtretchen forth my necke,
And eſt and weſt upon the peple I becke,
As doth a dove, ſitting upon a berne:
Myn hondes and my tonge gon ſo yerne,
That it is joye to ſee my beſineſſe.
Of avarice and of ſwiche curſedneſſe
Is all my preching, for to make hem free
To yeve hir pens, and namely unto me.
For min entente is not but for to winne,
And nothing for correction of ſinne.
I reçke never whan that they be beried,
Though that hir ſoules gon a blake beried.

For certes many a predication
Cometh oft time of evil entention;
Som for pleſance of folk, and flaterie,
To ben avanced by hypocriſie;
And ſom for vaine glorie, and ſom for hate.
For whan I dare non other wayes debate,
Than wol I ſting him with my tonge ſmerte
In preching, ſo that he ſhal not aſterte
To ben defamed falſely, if that he
Hath treſpaſed to my brethren or to me.
For though I telle not his propre name,
Men ſhal wel knowen that it is the ſame
By ſignes, and by other circumſtances.
Thus quite I folk, that don us diſpleſances:

Thus ſpit I out my venime under hewe
Of holineſſe, to ſeme holy and trewe.
But ſhortly min entente I wol deviſe,
I preche of nothing but for covetiſe.
Therfore my teme is yet, and ever was,
Radix malorum eſt cupiditas.
Thus can I preche again the ſame vice
Which that I uſe, and that is avarice.
But though myſelf be gilty in that ſinne,
Yet can I maken other folk to twinne
From avarice, and ſore hem to repente.
But that is not my principal entente;
I preche nothing but for covetiſe.
Of this matere it ought ynough ſuffiſe.
Than tell I hem enſamples many on
Of olde ſtories longe time agon.
For lewed peple loven tales olde;
Swiche thinges can they wel report and holde.
What? trowen ye, that whiles I may preche
And winnen gold and ſilver for I teche,
That I wol live in poverte wilfully?
Nay, nay, I thought it never trewely.
For I wol preche and beg in ſondry londes,
I wol not do no labour with min hondes,
Ne make baſkettes for to live therby,
Becauſe I wol not beggen idelly.

I wol non of the apoſtles contrefete:
I wol have money, wolle, cheſe, and whete,
Al were it yeven of the poureſt page,
Or of the poureſt widewe in a village:
Al ſhulde hire children ſterven for famine.
Nay, I wol drinke the licour of the vine,
And have a joly wenche in every toun.
But herkeneth, lordings, in concluſioun,
Your liking is that I ſhal tell a tale.
Now I have dronke a draught of corny ale,
By God I hope I ſhal you tell a thing,
That ſhal by reſon ben at your liking:
For though myſelf be a ful vicious man,
A moral tale yet I you tellen can,
Which I am wont to prechen, for to winne.
Now hold your pees, my tale I wol beginne.

In Flandres whilom was a compagnie
Of yonge folk, that haunteden folie,
As haſard, riot, ſtewes, and tavernes;
Wheras with harpes, lutes, and giternes,
They dance and plaie at dis bothe day and night,
And ete alſo, and drinke over hir might;
Thurgh which they don the devil ſacrifice
Within the devils temple, in curſed wiſe,

By ſuperfluitee abhominable.
Hir othes ben ſo gret and ſo damnable,
That it is grifly for to here hem ſwere.
Our blisful lordes body they to-tere;
Hem thought the Jewes rent him not ynough;
And eche of hem at others ſinne lough.

And right anon in comen tombeſteres
Fetis and ſmale, and yonge fruiteſteres,
Singers with harpes, baudes, wafereres,
Which ben the veray devils officeres,
To kindle and blow the fire of lecherie,
That is annexed unto glotonie.
The holy writ take I to my witneſſe,
That luxurie is in wine and dronkeneſſe.

Lo, how that dronken Loth unkindely
Lay by his daughters two unwetingly,
So dronke he was he n'iſte what he wrought.

Herodes, who ſo wel the ſtories ſought,
Whan he of wine replete was at his feſte,
Right at his owen table he yave his heſte
To ſleen the Baptiſt John ful gilteles.

Seneca ſaith a good word douteles:
He ſaith he can no difference find
Betwix a man that is out of his mind,
And a man whiche that is dronkelew:
But that woodneſſe, yfallen in a ſhrew,

Perſevereth lenger than doth dronkeneſſe.
O glotonie, full of curſedneſſe;
O cauſe firſt of our confuſion,
O original of our damnation,
Til Criſt had bought us with his blood again.
Loketh, how dere, ſhortly for to ſain,
Abought was thilke curſed vilanie:
Corrupt was all this world for glotonie.
Adam our father, and his wif alſo,
Fro Paradis, to labour and to wo,
Were driven for that vice, it is no drede.
For while that Adam faſted, as I rede,
He was in Paradis, and whan that he
Ete of the fruit defended on a tree,
Anon he was out caſt to wo and peine.
O glotonie, on thee wel ought us plaine.
O, wiſt a man how many maladies
Folwen of exceſſe and of glotonies,
He wolde ben the more meſurable
Of his diete, ſitting at his table.
Alas! the ſhorte throte, the tendre mouth,
Maketh that Eſt and Weſt, and North and South,
In erthe, in air, in water, men to-ſwinke,
To gete a gloton deintee mete and drinke.
Of this matere, O Poule, wel canſt thou trete.
Mete unto wombe, and wombe eke unto mete

Shal God deſtroien bothe, as Paulus ſaith.
Alas! a foule thing is it by my faith
To ſay this word, and fouler is the dede,
Whan man ſo drinketh of the white and rede,
That of his throte he maketh his privee
Thurgh thilke curſed ſuperfluitee.
The Apoſtle ſaith weping ful pitouſly,
Ther walken many, of which you told have I,
I ſay it now weping with pitous vois,
That they ben enemies of Criſtes crois:
Of whiche the end is deth, womb is hir God.
O wombe, O belly, ſtinking is thy cod,
Fulfilled of dong and of corruptioun;
At either end of thee foule is the ſoun.
How gret labour and coſt is thee to find!
Thiſe cokes how they ſtamp, and ſtrein, and grind,
And turnen ſubſtance into accident,
To fulfill all thy likerous talent!
Out of the harde bones knocken they
The mary, for they caſten nought away,
That may go thurgh the gullet ſoft and ſote:
Of ſpicerie, of leef, of barke, and rote,
Shal ben his ſauſe ymaked by delit
To make him yet a newer appetit.
But certes he, that haunteth ſwiche delices,
Is ded, while that he liveth in tho vices.

A lecherous thing is wine, and dronkeneſſe
Is ful of ſtriving and of wretchedneſſe.
O dronken man, disfigured is thy face,
Sour is thy breth, foul art thou to enbrace:
And thurgh thy dronken noſe ſemeth the ſoun,
As though thou ſaideſt ay, Sampſoun, Sampſoun:
And yet, God wot, Sampſoun dronk never no wine.
Thou falleſt, as it were a ſtiked ſwine:
Thy tonge is loſt, and all thin honeſt cure,
For dronkeneſſe is veray ſepulture
Of mannes wit, and his diſcretion.
In whom that drinke hath domination,
He can no conſeil kepe, it is no drede.
Now kepe you fro the white and fro the rede,
And namely fro the white wine of Lepe,
That is to ſell in Fiſhſtrete and in Chepe.
This wine of Spaigne crepeth ſubtilly
In other wines growing faſte by,
Of which ther riſeth ſwiche fumoſitee,
That whan a man hath dronken draughtes three,
And weneth that he be at home in Chepe,
He is in Spaigne, right at the toun of Lepe,
Not at the Rochell, ne at Burdeux toun;
And thanne wol he ſay, Sampſoun, Sampſoun.

But herkeneth, lordings, o word, I you pray,
That all the ſoveraine actes, dare I ſay,

Of victories in the Olde Teſtament,
Thurgh veray God, that is omnipotent,
Were don in abſtinence and in prayere:
Loketh the Bible, and ther ye mow it lere.

Loke Attila, the grete conquerour,
Died in his ſlepe, with ſhame and diſhonour,
Bleding ay at his noſe in dronkeneſſe:
A capitaine ſhulde live in ſobreneſſe.

And over all this, aviſeth you right wel,
What was commanded unto Lamuel;
Not Samuel, but Lamuel ſay I.
Redeth the Bible, and find it expreſly
Of wine yeving to hem that have juſtice.
No more of this, for it may wel ſuffice.

And now that I have ſpoke of glotonie,
Now wol I you defenden haſardrie.
Haſard is veray moder of leſinges,
And of deceite, and curſed forſweringes:
Blaſpheming of Criſt, manſlaughter, and waſt alſo
Of catel, and of time; and forthermo
It is repreve, and contrary of honour,
For to ben hold a commun haſardour.
And ever the higher he is of eſtat,
The more he is holden deſolat.
If that a Prince uſeth haſarderie,
In alle governance and policie

He is, as by commun opinion,
Yhold the leſſe in reputation.
Stilbon, that was a wiſe embaſſadour,
Was ſent to Corinth with ful gret honour
Fro Calidone, to maken hem alliance:
And whan he came, it happed him *par chance*,
That all the greteſt that were of that lond
Yplaying atte haſard he hem fond.
For which, as ſone as that it mighte be,
He ſtale him home agein to his contree,
And ſayde ther, I wol not leſe my name,
Ne wol not take on me ſo gret defame,
You for to allie unto non haſardours.
Sendeth ſom other wiſe embaſſadours,
For by my trouthe, me were lever die,
Than I you ſhuld to haſardours allie.
For ye, that ben ſo glorious in honours,
Shal not allie you to non haſardours,
As by my wille, ne as by my tretee.
This wiſe philoſophre thus ſayd he.
Loke eke how to the king Demetrius
The king of Parthes, as the book ſayth us,
Sent him a pair of dis of gold in ſcorne,
For he had uſed haſard therbeforne:
For which he held his glory and his renoun
At no value or reputatioun.

Lordes may finden other maner play
Honeſt ynough to drive the day away.
Now wol I ſpeke of others falſe and grete
A word or two, as olde bookes trete.
Gret ſwering is a thing abhominable,
And falſe ſwering is yet more reprevable.
The highe God forbad ſwering at al,
Witneſſe on Mathew: but in ſpecial
Of ſwering ſayth the holy Jeremie,
Thou ſhalt ſwere ſoth thin othes, and not lie;
And ſwere in dome, and eke in rightwiſneſſe;
But idel ſwering is a curſedneſſe.
Behold and ſee, that in the firſte table
Of highe Goddes heſtes honourable,
How that the ſecond heſt of him is this,
Take not my name in idel or amis.
Lo, rather he forbedeth ſwiche ſwering,
Than homicide, or many an other thing.
I ſay that as by ordre thus it ſtondeth;
This knoweth he that his heſtes underſtondeth,
How that the ſecond heſt of God is that.
And forthermore, I wol thee tell all plat,
That vengeance ſhal not parten from his hous,
That of his othes is outrageous.
By Goddes precious herte, and by his nailes,
And by the blood of Criſt, that is in Hailes,

Seven is my chance, and thin is cink and treye:
By Goddes armes, if thou falsely pleye,
This dagger shal thurghout thin herte go.
This fruit cometh of the bicchel bones two,
Forswering, ire, falseneſſe, and homicide.
Now for the love of Crist that for us dide,
Leteth your othes, bothe gret and smale.
But, sires, now wol I tell you forth my tale.
Thise riotoures three, of which I tell,
Long erst or prime rong of any bell,
Were set hem in a taverne for to drinke:
And as they sat, they herd a belle clinke
Beforn a corps, was caried to his grave:
That on of hem gan callen to his knave,
Go bet, quod he, and axe redily,
What corps is this, that passeth here forth by:
And loke that thou report his name wel.
Sire, quod this boy, it nedeth never a del;
It was me told or ye came here two houres;
He was parde an old felaw of youres,
And sodenly he was yslain to-night,
Fordronke as he sat on his benche upright,
Ther came a privee theef, men clepen Deth,
That in this contree all the peple sleth,
And with his spere he smote his herte atwo,
And went his way withouten wordes mo.

He hath a thouſand ſlain this peſtilence:
And, maiſter, or ye come in his preſence,
Me thinketh that it were ful neceſſarie,
For to beware of ſwiche an adverſarie:
Beth redy for to mete him evermore.
Thus taughte me my dame, I ſay no more.
By Seinte Marie, ſayd this tavernere,
The child ſayth ſoth, for he hath ſlain this yere
Hens over a mile, within a gret village,
Both man and woman, child, and hyne, and page;
I trowe his habitation be there:
To ben aviſed gret wiſdome it were,
Or that he did a man a diſhonour.
Ye, Goddes armes, quod this riotour,
Is it ſwiche peril with him for to mete?
I ſhal him ſeke by ſtile and eke by ſtrete.
I make a vow by Goddes digne bones.
Herkeneth, felawes, we three ben all ones:
Let eche of us hold up his hond to other,
And eche of us becomen others brother,
And we wol ſlen this falſe traitour deth:
He ſhal be ſlain, he that ſo many ſleth,
By Goddes dignitee, or it be night.
Togeder han thiſe three hir trouthes plight
To live and dien eche of hem for other,
As though he were his owen boren brother.

And up they ſtert al dronken in this rage,
And forth they gon towardes that village,
Of which the taverner had ſpoke beforn,
And many a griſly oth than have they ſworn,
And Criſtes bleſſed body they to-rent;
Deth ſhal be ded, if that we may him hent.
Whan they han gon not fully half a mile,
Right as they wold han troden over a ſtile,
An olde man and a poure with hem mette.
This olde man ful mekely hem grette,
And ſayde thus; Now, lordes, God you ſee.
The proudeſt of thiſe riotoures three
Anſwerd agen; What? cherl, with ſory grace,
Why art thou all forwrapped ſave thy face?
Why liveſt thou ſo longe in ſo gret age?
This olde man gan loke in his viſage,
And ſayde thus; For I ne cannot finde
A man, though that I walked into Inde,
Neither in citee, ne in no village,
That wolde change his youthe for min age;
And therfore mote I han min age ſtill
As longe time as it is Goddes will.
Ne deth, alas! ne will not han my lif.
Thus walke I like a reſteles caitif,
And on the ground, which is my modres gate,
I knocke with my ſtaf, erlich and late,

And ſay to hire, Leve mother, let me in.
Lo, how I vaniſh, fleſh, and blood, and ſkin,
Alas! whan ſhul my bones ben at reſte?
Mother, with you wold I changen my cheſte,
That in my chambre longe time hath be,
Ye, for an heren clout to wrap in me.
But yet to me ſhe wol not don that grace,
For which ful pale and welked is my face.

But, ſires, to you it is no curteſie
To ſpeke unto an olde man vilanie,
But he treſpaſe in word or elles in dede.
In holy writ ye moun yourſelven rede;
Ageins an olde man, hore upon his hede,
Ye ſhuld ariſe: therfore I yeve you rede,
Ne doth unto an olde man non harm now,
No more than that ye wold a man did you
In age, if that ye may ſo long abide.
And God be with you, wher ye go or ride.
I moſte go thider as I have to go.

Nay, olde cherl, by God thou ſhalt not ſo,
Sayde this other haſardour anon;
Thou parteſt not ſo lightly by Seint John.
Thou ſpake right now of thilke traitour deth,
That in this contree all our frendes ſleth;
Have here my trouth as thou art his eſpie;
Tell wher he is, or thou ſhalt it abie,

By God and by the holy Sacrement;
For ſothly thou art on of his aſſent
To ſlen us yonge folk, thou falſe thefe.
Now, fires, quod he, if it be you ſo lefe
To finden deth, tourne up this croked way,
For in that grove I left him by my fay
Under a tree, and ther he wol abide;
Ne for your boſt he wol him nothing hide.
Se ye that oke? right ther ye ſhuln him find.
God ſave you, that bought agen mankind,
And you amende; thus ſayd this olde man.
And everich of thiſe riotoures ran,
Til they came to the tree, and ther they found
Of Floreins fine of gold ycoined round,
Wel nigh an eighte buſhels, as hem thought.
No lenger as than after dethe they ſought,
But eche of hem ſo glad was of the ſight,
For that the floreins ben ſo faire and bright,
That doun they ſette hem by the precious hord.
The werſte of hem he ſpake the firſte word.
Brethren, quod he, take kepe what I ſhal ſay;
My wit is gret, though that I bourde and play.
This treſour hath fortune unto us yeven
In mirth and jolitee our lif to liven,
And lightly as it cometh, ſo wol we ſpend.
Ey, Goddes precious dignitee, who wend

To-day, that we ſhuld han ſo faire a grace?
But might this gold be caried fro this place
Home to myn hous, or elles unto youres,
(For wel I wote that all this gold is oures)
Thanne were we in high felicitee.
But trewely by day it may not be;
Men wolden ſay that we were theeves ſtrong,
And for our owen treſour don us hong.
This treſour muſt ycaried be by night
As wiſely and as fleighly as it might.
Wherfore I rede, that cut among us alle
We drawe, and let ſee wher the cut wol falle:
And he that hath the cut, with herte blith,
Shal rennen to the toun, and that ful ſwith,
And bring us bred and win ful privelý:
And two of us ſhal kepen ſubtilly
This treſour wel: and if he wol not tarien,
Whan it is night, we wol this treſour carien
By on aſſent, wher as us thinketh beſt.
That on of hem the cut brought in his feſt,
And bad hem drawe and loke wher it wold falle,
And it fell on the yongeſt of hem alle:
And forth toward the toun he went anon.
And al ſo ſone as that he was agon,
That on of hem ſpake thus unto that other;
Thou woteſt wel thou art my ſworen brother,

Thy profite wol I tell thee right anon.
Thou woſt wel that our felaw is agon,
And here is gold, and that ful gret plentee,
That ſhal departed ben among us three.
But natheles, if I can ſhape it ſo,
That it departed were among us two,
Had I not don a frendes turn to thee?
That other anſwerd, I n'ot how that may be:
He wote wel that the gold is with us tweye.
What ſhuln we don? what ſhuln we to him ſeye?
Shal it be conſeil? ſayd the firſte ſhrewe;
And I ſhal tellen thee in wordes fewe
What we ſhul don, and bring it wel aboute.
I grante, quod that other, out of doute,
That by my trouth I wol thee not bewreie.
Now, quod the firſt, thou woſt wel we ben tweie,
And tweie of us ſhul ſtrenger be than on.
Loke, whan that he is ſet, thou right anon
Ariſe, as though thou woldeſt with him play;
And I ſhal rive him thurgh the ſides tway,
While that thou ſtrogleſt with him as in game,
And with thy dagger loke thou do the ſame;
And than ſhal all this gold departed be,
My dere frend, betwixen thee and me:
Than moun we bothe our luſtes al fulfille,
And play at dis right at our owen wille.

And thus accorded ben thiſe ſhrewes tweye,
To ſlen the thridde, as ye han herd me ſeye.
This yongeſt, which that wente to the toun,
Ful oft in herte he rolleth up and doun
The beautee of thiſe floreins newe and bright.
O Lord, quod he, if ſo were that I might
Have all this treſour to myſelf alone,
Ther n'is no man that liveth under the trone
Of God, that ſhulde live ſo mery as I.
And at the laſt the fend our enemy
Putte in his thought, that he ſhuld poiſon beye,
With which he mighte ſlen his felaws tweye.
For why, the fend fond him in ſwiche living,
That he had leve to ſorwe him to bring.
For this was outrely his ful entente
To ſlen hem both, and never to repente.
And forth he goth, no lenger wold he tary,
Into the toun unto a Potecary,
And praied him that he him wolde ſell
Som poiſon, that he might his ratouns quell.
And eke ther was a polkat in his hawe,
That, as he ſayd, his capons had yſlawe:
And fayn he wolde him wreken, if he might,
Of vermine, that deſtroied hem by night.
The Potecary anſwerd, Thou ſhalt have
A thing, as wiſly God my ſoule ſave,

In all this world ther n'is no creature,
That ete or dronke hath of this confecture,
Not but the mountance of a corne of whete,
That he ne ſhal his lif anon forlete;
Ye, ſterve he ſhal, and that in leſſe while,
Than thou wolt gon a pas not but a mile:
This poiſon is ſo ſtrong and violent.

This curſed man hath in his hond yhent
This poiſon in a box, and ſwithe he ran
Into the nexte ſtrete unto a man,
And borwed of him large botelles three;
And in the two the poiſon poured he;
The thridde he kepte clene for his drinke,
For all the night he ſhope him for to ſwinke
In carying of the gold out of that place.

And whan this riotour, with ſory grace,
Hath filled with win his grete botelles three,
To his felawes agen repaireth he.

What nedeth it therof to ſermon more?
For right as they had caſt his deth before,
Right ſo they han him ſlain, and that anon.
And whan that this was don, thus ſpake that on;
Now let us ſit and drinke, and make us mery,
And afterward we wiln his body bery.
And with that word it happed him *par cas*,
To take the botelle, ther the poiſon was,

And dronke, and yave his felaw drinke alſo,
For which anon they ſtorven bothe two.
But certes I ſuppoſe that Avicenne
Wrote never in no canon, ne in no fenne,
Mo wonder ſignes of empoiſoning,
Than had thiſe wretches two or hir ending.
Thus ended ben thiſe homicides two,
And eke the falſe empoiſoner alſo.
O curſedneſſe of alle curſedneſſe!
O traitours homicide! O wickedneſſe!
O glotonie, luxurie, and haſardrie!
Thou blaſphemour of Criſt with vilanie,
And othes grete, of uſage and of pride!
Alas! mankinde, how may it betide,
That to thy Creatour, which that thee wrought,
And with his precious herte-blood thee bought,
Thou art ſo falſe and ſo unkind, alas!
Now, good men, God foryeve you your treſpas,
And ware you fro the ſinne of avarice.
Min holy pardon may you all warice,
So that ye offre nobles or ſtarlinges,
Or elles ſilver broches, ſpones, ringes.
Boweth your hed under this holy Bulle.
Cometh up, ye wives, and offreth of your wolle;
Your names I entre here in my roll anon;
Into the bliſſe of heven ſhul ye gon:

I you affoile by min high powere,
You that wiln offre, as clene and eke as clere
As ye were borne. Lo, fires, thus I preche;
And Jefu Crift, that is our foules leche,
So graunte you his pardon to receive;
For that is beft, I wol you not deceive.

But, fires, o word forgate I in my tale;
I have relikes and pardon in my male,
As faire as any man in Englelond,
Which were me yeven by the Popes hond.
If any of you wol of devotion
Offren, and han min abfolution,
Cometh forth anon, and kneleth here adoun,
And mekely receiveth my pardoun.
Or elles taketh pardon, as ye wende,
Al newe and freſhe at every tounes ende,
So that ye offren alway newe and newe,
Nobles or pens, which that ben good and trewe.
It is an honour to everich that is here,
That ye moun have a fuffifant pardonere
To affoilen you in contree as ye ride,
For aventures, which that moun betide.
Paraventure ther may falle on, or two,
Doun of his hors, and breke his necke atwo.
Loke, which a feurtee is it to you alle,
That I am in your felawfhip yfalle,

That may aſſoile you bothe more and laſſe,
Whan that the ſoule ſhal fro the body paſſe.
I rede that our hoſte ſhal beginne,
For he is moſt envoluped in ſinne.
Come forth, ſire hoſte, and offre firſt anon,
And thou ſhalt kiſſe the relikes everich on,
Ye for a grote; unbokel anon thy purſe.
Nay nay, quod he, than have I Criſtes curſe.
Let be, quod he, it ſhal not be, ſo the ich.
Thou woldeſt make me kiſſe thin olde brech,
And ſwere it were a relike of a ſeint,
Though it were with thy foundement depeint.
But by the crois, which that Seint Heleine fond,
I wolde I had thin coilons in min hond,
Inſtede of relikes, or of ſeintuarie.
Let cut hem of, I wol thee help hem carie;
They ſhul be ſhrined in an hogges tord.
This Pardoner anſwered not a word;
So wroth he was, no word ne wolde he ſay.
Now, quod our hoſte, I wol no lenger play
With thee, ne with non other angry man.
But right anon the worthy knight began,
(Whan that he ſaw that all the peple lough)
No more of this, for it is right ynough.
Sire Pardoner, be mery and glad of chere;
And ye, ſire hoſte, that ben to me ſo dere,

I pray you that ye kiſſe the Pardoner;
And, Pardoner, I pray thee draw thee ner,
And as we diden, let us laugh and play.
Anon they kiſſed, and riden forth hir way.

THE SHIPMANNES PROLOGUE.

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Our hoſte upon his ſtirrops ſtode anon,
And ſaide; Good men, herkeneth everich on,
This was a thrifty tale for the nones.
Sire pariſh preeſt, quod he, for Goddes bones,
Tell us a tale, as was thy forward yore:
I ſee wel that ye lerned men in lore
Can mochel good, by Goddes dignitee.
The Perſon him anſwerd, *Benedicite!*
What eileth the man, ſo ſinfully to ſwere?
Our hoſte anſwerd, O Jankin, be ye there?
Now, good men, quod our hoſte, herkneth to me.
I ſmell a loller in the wind, quod he.
Abideth for Goddes digne paſſion,
For we ſhul han a predication:
This loller here wol prechen us ſomwhat.
Nay by my fathers ſoule, that ſhal he nat,
Sayde the Shipman, here ſhal he nat preche,
He ſhal no goſpel gloſen here ne teche.
We leven all in the gret God, quod he.
He wolde ſowen ſom difficultee,

Or ſpringen cockle in our clene corne.
And therfore, hoſte, I warne thee beforne,
My joly body ſhal a tale telle,
And I ſhal clinken you ſo mery a belle,
That I ſhal waken all this compagnie:
But it ſhal not ben of philoſophie,
Ne of phyſike, ne termes queinte of lawe;
Ther is but litel Latin in my mawe.

THE SHIPMANNES TALE.

A Marchant whilom dwelled at Seint Deniſe,
That riche was, for which men held him wiſe.
A wif he had of excellent beautee,
And compaignable, and revelous was ſhe,
Which is a thing that cauſeth more diſpence,
Than worth is all the chere and reverence,
That men hem don at feſtes and at dances.
Swiche ſalutations and contenances
Paſſen, as doth a ſhadwe upon the wall:
But wo is him that payen mote for all.
The ſely huſbond algate he mote pay,
He mote us clothe and he mote us array

All for his owen worſhip richely:
In which array we dancen jolily.
And if that he may not paraventure,
Or elles luſt not ſwiche diſpence endure,
But thinketh it is waſted and yloſt,
Than mote another payen for our coſt,
Or lene us gold, and that is perilous.
This noble Marchant held a worthy hous,
For which he had all day ſo gret repaire
For his largeſſe, and for his wif was faire,
That wonder is: but herkeneth to my tale.
Amonges all thiſe geſtes gret and ſmale,
Ther was a Monk, a faire man and a bold,
I trow a thritty winter he was old,
That ever in on was drawing to that place.
This yonge Monk, that was ſo faire of face,
Acquainted was ſo with this goode man,
Sithen that hir firſte knowlege began,
That in his hous as familier was he,
As it poſſible is any frend to be.
And for as mochel as this goode man
And eke this Monk, of which that I began,
Were bothe two yborne in o village,
The Monk him claimeth, as for coſinage,
And he again him ſayd not ones nay,
But was as glad therof, as foule of day;

For to his herte it was a gret plefance.
Thus ben they knit with eterne alliance,
And eche of hem gan other for to enfure
Of brotherhed, while that hire lif may dure.
Free was Dan John, and namely of difpence
As in that hous, and ful of diligence
To don plefance, and alfo gret coftage:
He not forgate to yeve the leſte page
In all that hous; but, after hir degree,
He yave the lord, and fithen his meinee,
Whan that he came, fom maner honeſt thing;
For which they were as glad of his coming
As foule is fayn, whan that the fonne up rifeth.
No more of this as now, for it fufficeth.
But fo befell, this Marchant on a day
Shope him to maken redy his array
Toward the toun of Brugges for to fare,
To byen ther a portion of ware:
For which he hath to Paris fent anon
A meſſager, and praied hath Dan John
That he fhuld come to Seint Denis, and pleie
With him, and with his wif, a day or tweie,
Or he to Brugges went, in alle wife.
This noble Monk, of which I you devife,
Hath of his Abbot, as him lift, licence,
(Becaufe he was a man of high prudence,

And eke an officer out for to ride,
To ſeen hir granges, and hir bernes wide)
And unto Seint Denis he cometh anon.

Who was ſo welcome as my lord Dan John,
Our dere couſin, ful of curteſie?
With him he brought a jubbe of Malveſie,
And eke another ful of fine Vernage,
And volatile, as ay was his uſage:
And thus I let hem ete, and drinke, and pleye,
This marchant and this monk, a day or tweye.

The thridde day this marchant up ariſeth,
And on his nedes ſadly him aviſeth:
And up into his countour hous goth he,
To reken with himſelven, wel may be,
Of thilke yere, how that it with him ſtood,
And how that he diſpended had his good,
And if that he encreſed were or non.
His bookes and his bagges many on
He layth beforn him on his counting bord.
Ful riche was his treſour and his hord;
For which ful faſt his countour dore he ſhet;
And eke he n'olde no man ſhuld him let
Of his accountes, for the mene time:
And thus he ſit, til it was paſſed prime.

Dan John was riſen in the morwe alſo,
And in the gardin walketh to and fro,

And hath his thinges ſayd ful curteiſly.
This goode wif came walking prively
Into the gardin, ther he walketh ſoft,
And him ſalueth, as ſhe hath don oft:
A maiden child came in hire compagnie,
Which as hire luſt ſhe may governe and gie,
For yet under the yerde was the maide.
O dere coſin min Dan John, ſhe ſaide,
What aileth you ſo rathe for to ariſe?
Nece, quod he, it ought ynough ſuffiſe
Five houres for to ſlepe upon a night:
But it were for an olde appalled wight,
As ben thiſe wedded men, that lie and dare,
As in a fourme ſitteth a wery hare,
Were al forſtraught with houndes gret and ſmale.
But, dere nece, why be ye ſo pale?
I trowe certes, that our goode man
Hath you laboured, ſith this night began,
That you were nede to reſten haſtily.
And with that word he lough ful merily,
And of his owen thought he wexe all red.
This faire wif gan for to ſhake hire hed,
And ſaied thus; Ye, God wote all, quod ſhe.
Nay, coſin min, it ſtant not ſo with me.
For by that God, that yave me ſoule and lif,
In all the reame of Fraunce is ther no wif,

That laſſe luſt hath to that ſory play;
For I may ſinge alas and wala wa
That I was borne, but to no wight (quod ſhe)
Dare I not tell how that it ſtant with me.
Wherfore I thinke out of this lond to wende,
Or elles of myſelf to make an ende,
So ful am I of drede and eke of care.

This monk began upon this wif to ſtare,
And ſayd, Alas! my nece, God forbede,
That ye for any ſorwe, or any drede,
Fordo yourſelf: but telleth me your grefe,
Paraventure I may in your miſchefe
Conſeile or helpe: and therfore telleth me
All your annoy, for it ſhal ben ſecree.
For on my Portos here I make an oth,
That never in my lif, for lefe ne loth,
Ne ſhal I of no conſeil you bewray.

The ſame agen to you, quod ſhe, I ſay.
By God and by this Portos I you ſwere,
Though men me wolden all in peces tere,
Ne ſhal I never, for to gon to helle,
Bewrey o word of thing that ye me tell,
Nought for no coſinage, ne alliance,
But veraily for love and affiance.
Thus ben they ſworne, and hereupon they kiſte,
And eche of hem told other what hem liſte.

Cosin, quod she, if that I had a space,
As I have non, and namely in this place,
Than wold I tell a legend of my lif,
What I have suffred sith I was a wif
With min husbond, al be he your cosin.
Nay, quod this monk, by God and Seint Martin,
He n'is no more cosin unto me,
Than is the leef that hangeth on the tree:
I clepe him so by Seint Denis of France
To han the more cause of acquaintance
Of you, which I have loved specially
Aboven alle women sikerly,
This swere I you on my professioun:
Telleth your grefe, lest that he come adoun,
And hasteth you, and goth away anon.
My dere love, quod she, o my Dan John,
Ful lefe were me this conseil for to hide,
But out it mote, I may no lenger abide.
Myn husbond is to me the werste man,
That ever was sith that the world began:
But sith I am a wif, it sit not me
To tellen no wight of our privetee,
Neither in bed, ne in non other place;
God shilde I shulde it tellen for his grace;
A wif ne shal not sayn of hire husbond
But all honour, as I can understond;

Save unto you thus moch I tellen ſhal:
As helpe me God, he is nought worth at all,
In no degree, the value of a flie.
But yet me greveth moſt his nigardie:
And wel ye wot, that women naturally
Deſiren thinges ſixe, as wel as I.
They wolden that hir huſbondes ſhulden be
Hardy, and wiſe, and riche, and therto free,
And buxome to his wif, and freſh a-bedde.
But by that ilke Lord that for us bledde,
For his honour myſelven for to array,
A ſonday next I muſte nedes pay
An hundred franks, or elles am I lorne.
Yet were me lever that I were unborne,
Than me were don a ſclandre or vilanie.
And if min huſbond eke might it eſpie,
I n'ere but loſt; and therfore I you prey
Lene me this ſumme, or elles mote I dey.
Dan John, I ſay, lene me this hundred frankes;
Parde I wol not faille you my thankes,
If that you liſt to do that I you pray.
For at a certain day I wol you pay,
And do to you what pleſance and ſervice
That I may don, right as you liſt deviſe:
And but I do, God take on me vengeance,
As foule as ever had Genelon of France.

This gentil monk anſwerd in this manere;
Now trewely, min owen lady dere,
I have (quod he) on you ſo grete a routhe,
That I you ſwere, and plighte you my trouthe,
That whan your huſbond is to Flandres fare,
I wol deliver you out of this care,
For I wol bringen you an hundred frankes.
And with that word he caught hire by the flankes,
And hire embraced hard, and kiſte hire oft.
Goth now your way, quod he, al ſtille and ſoft,
And let us dine as ſone as that ye may,
For by my kalender it is prime of day:
Goth now, and beth as trewe as I ſhal be.
Now elles God forbede, ſire, quod ſhe;
And forth ſhe goth, as joly as a pie,
And bad the cokes that they ſhuld hem hie,
So that men mighten dine, and that anon.
Up to hire huſbond is this wif ygon,
And knocketh at his countour boldely.
Qui eſt la? quod he. Peter, it am I,
Quod ſhe. What, ſire, how longe wol ye faſt?
How longe time wol ye reken and caſt
Your ſummes, and your bookes, and your thinges?
The devil have part of all ſwiche rekeninges.
Ye han ynough parde of Goddes ſonde.
Come doun to-day, and let your bagges ſtonde.

Ne be ye not aſhamed, that Dan John
Shal faſting all this day elenge gon?
What? let us here a maſſe, and go we dine.
Wif, quod this man, litel canſt thou divine
The curious beſineſſe that we have:
For of us chapmen, all ſo God me ſave,
And by that lord that cleped is Seint Ive,
Scarſly amonges twenty ten ſhul thrive
Continuelly, laſting unto oure age.
We moun wel maken chere and good viſage,
And driven forth the world as it may be,
And kepen oure eſtat in privitee,
Til we be ded, or elles that we play
A pilgrimage, or gon out of the way.
And therfore have I gret neceſſitee
Upon this queinte world to aviſen me.
For evermore mote we ſtond in drede
Of hap and fortune in our chapmanhede.
To Flandres wol I go to-morwe at day,
And come agein as ſone as ever I may:
For which, my dere wif, I thee beſeke
As be to every wight buxom and meke,
And for to kepe our good be curious,
And honeſtly governe wel our hous.
Thou haſt ynough, in every maner wiſe,
That to a thrifty houſhold may ſuffice.

Thee lacketh non array, ne no vitaille;
Of ſilver in thy purſe ſhalt thou not faille.
And with that word his countour dore he ſhette,
And doun he goth; no lenger wold he lette;
And haſtily a maſſe was ther ſaide,
And ſpedily the tables were ylaide,
And to the diner faſte they hem ſpedde,
And richely this monk the chapman fedde.
And after diner Dan John ſobrely
This chapman toke apart, and prively
He ſaid him thus; Coſin, it ſtondeth ſo,
That, wel I ſee, to Brugges ye wol go,
God and Seint Auſtin ſpede you and gide.
I pray you, coſin, wiſely that ye ride;
Governeth you alſo of your diete
Attemprely, and namely in this hete.
Betwix us two nedeth no ſtrange fare;
Farewel, coſin, God ſhilde you fro care.
If any thing ther be by day or night,
If it lie in my power and my might,
That ye me wol command in any wiſe,
It ſhal be don, right as ye wol deviſe.
But o thing or ye go, if it may be,
I wolde prayen you for to lene me
An hundred frankes for a weke or tweye,
For certain beſtes that I muſte beye,

To ſtoren with a place that is oures:
(God helpe me ſo, I wold that it were youres)
I ſhal not faille ſurely of my day,
Not for a thouſand frankes, a mile way.
But let this thing be ſecree, I you preye;
For yet to-night thiſe beſtes mote I beye.
And fare now wel, min owen coſin dere,
Grand mercy of your coſt and of your chere.

This noble marchant gentilly anon
Anſwerd and ſaid, O coſin min Dan John,
Now ſikerly this is a ſmal requeſte:
My gold is youres, whan that it you leſte,
And not only my gold, but my chaffare:
Take what you left, God ſhilde that ye ſpare.
But o thing is, ye know it wel ynough
Of chapmen, that hir money is hir plough.
We moun creancen while we han a name,
But goodles for to ben it is no game.
Pay it agen, whan it lith in your eſe;
After my might ful fayn wold I you pleſe.

Thiſe hundred frankes fet he forth anon,
And prively he toke hem to Dan John:
No wight in al this world wiſt of this lone,
Saving this marchant, and Dan John alone.
They drinke, and ſpeke, and rome a while and pleye,
Til that Dan John rideth to his abbeye.

The morwe came, and forth this marchant rideth
To Flandres ward, his prentis wel him gideth,
Til he came in to Brugges merily.
Now goth this marchant faſte and beſily
About his nede, and bieth, and creanceth;
He neither playeth at the dis, ne danceth;
But as a marchant, ſhortly for to tell,
He ledeth his lif, and ther I let him dwell.

The ſonday next the marchant was agon,
To Seint Denis ycomen is Dan John,
With croune and berde all freſh and newe yſhave.
In all the hous ther n'as ſo litel a knave,
Ne no wight elles, that he n'as ful fain,
For that my lord Dan John was come again.
And ſhortly to the point right for to gon,
This faire wif accordeth with Dan John,
That for thiſe hundred frankes he ſhuld all night
Haven hire in his armes bolt-upright:
And this accord parformed was in dede.
In mirth all night a beſy lif they lede
Til it was day, that Dan John yede his way,
And bad the meinie farewel, have good day.
For non of hem, ne no wight in the toun,
Hath of Dan John right non ſuſpectioun;
And forth he rideth home to his abbey,
Or wher him liſte, no more of him I ſey.

This marchant, whan that ended was the faire,
To Seint Denis he gan for to repaire,
And with his wif he maketh feſte and chere,
And telleth hire that chaffare is ſo dere,
That nedes muſte he make a cheviſance,
For he was bonde in a recogniſance,
To payen twenty thouſand ſheldes anon.
For which this marchant is to Paris gon
To borwe of certain frendes that he hadde
A certain frankes, and ſom with him he ladde.
And whan that he was come in to the toun,
For gret chiertee and gret affectioun
Unto Dan John he goth him firſt to pleye;
Not for to axe or borwe of him moneye,
But for to wete and ſeen of his welfare,
And for to tellen him of his chaffare,
As frendes don, whan they ben mette in fere.
Dan John him maketh feſte and mery chere;
And he him tolde agen ful ſpecially,
How he had wel ybought and graciouſly
(Thanked be God) all hole his marchandiſe:
Save that he muſt in alle manere wiſe
Maken a cheviſance, as for his beſte:
And than he ſhulde ben in joye and reſte.
Dan John anſwered, Certes I am fain,
That ye in hele be comen home again:

And if that I were riche, as have I bliſſe,
Of twenty thouſand ſheldes ſhuld ye not miſſe,
For ye ſo kindely this other day
Lente me gold, and as I can and may
I thanke you, by God and by Seint Jame.
But natheles I toke unto our Dame,
Your wif at home, the ſame gold again
Upon your benche, ſhe wote it wel certain,
By certain tokenes that I can hire tell.
Now by your leve, I may no lenger dwell;
Our abbot wol out of this toun anon,
And in his compagnie I muſte gon.
Grete wel our dame, min owen nece ſwete,
And farewel, dere coſin, til we mete.

This marchant, which that was ful ware and wiſe,
Creanced hath, and paide eke in Paris
To certain Lumbardes redy in hir hond
The ſumme of gold, and gate of hem his bond,
And home he goth, mery as a popingay.
For wel he knew he ſtood in ſwiche array,
That nedes muſte he winne in that viage
A thouſand frankes, above all his coſtage.

His wif ful redy mette him at the gate,
As ſhe was wont of old uſage algate:
And all that night in mirthe they ben ſette,
For he was riche, and clerely out of dette.

Whan it was day, this marchant gan enbrace
His wif all newe, and kiſte hire in hire face,
And up he goth, and maketh it ful tough.
No more, quod ſhe, by God ye have ynough:
And wantonly agen with him ſhe plaide,
Til at the laſt this marchant to hire ſaide.
By God, quod he, I am a litel wrothe
With you, my wif, although it be me lothe:
And wote ye why? by God, as that I geſſe,
That ye han made a manere ſtrangeneſſe
Betwixen me and my coſin Dan John.
Ye ſhuld have warned me, or I had gon,
That he you had an hundred frankes paide
By redy token: and held him evil apaide,
For that I to him ſpake of cheviſance:
(Me ſemed ſo as by his contenance)
But natheles by God our heven king,
I thoughte not to axe of him no thing.
I pray thee, wif, ne do thou no more ſo.
Tell me alway, er that I fro thee go,
If any dettour hath in min abſence
Ypaide thee, leſt thurgh thy negligence
I might him axe a thing that he hath paide.
This wif was not aferde ne affraide,
But boldely ſhe ſaide, and that anon;
Mary I defie that falſe monk Dan John,

I kepe not of his tokenes never a del:
He toke me certain gold, I wote it wel.
What? evil thedome on his monkes ſnoute!
For, God it wote, I wend withouten doute,
That he had yeve it me, becauſe of you,
To don therwith min honour and my prow,
For coſinage, and eke for *belle chere*,
That he hath had ful often times here.
But ſith I ſee I ſtonde in ſwiche disjoint,
I wol anſwere you ſhortly to the point.

Ye have mo ſlakke dettours than am I:
For I wol pay you wel and redily
Fro day to day, and if ſo be I faille,
I am your wif, ſcore it upon my taile,
And I ſhal pay as ſone as ever I may.
For by my trouth, I have on min array,
And not in waſte, beſtowed it every del.
And for I have beſtowed it ſo wel
For your honour, for Goddes ſake I ſay,
As beth not wrothe, but let us laugh and play.
Ye ſhal my joly body han to wedde:
By God I n'ill not pay you but a-bedde:
Foryeve it me, min owen ſpouſe dere;
Turne hitherward and maketh better chere.

This marchant ſaw ther was no remedy:
And for to chide, it n'ere but a foly,

Sith that the thing may not amended be.
Now, wif, he ſaid, and I foryeve it thee;
But by thy lif ne be no more ſo large;
Kepe bet my good, this yeve I thee in charge.
Thus endeth now my tale, and God us ſende
Taling ynough, unto our lives ende.

THE PRIORESSES PROLOGUE.

v. 13365—13382

Wel ſaid by *corpus Domini*, quod our Hoſte,
Now longe mote thou ſailen by the coſte,
Thou gentil Maiſter, gentil Marinere.
God give the monke a thouſand laſt quad yere.
A ha, felawes, beth ware of ſwiche a jape.
The monke put in the mannes hode an ape,
And in his wifes eke, by Seint Auſtin.
Draweth no monkes more into your in.
But now paſſe over, and let us ſeke aboute,
Who ſhal now tellen firſt of all this route
Another tale: and with that word he ſaid,
As curteiſly as it had ben a maid,
My lady Prioreſſe, by your leve,
So that I wiſt I ſhuld you not agreve,
I wolde demen, that ye tellen ſhold
A tale next, if ſo were that ye wold.
Now wol ye voucheſauf, my lady dere?
Gladly, quod ſhe, and ſaide as ye ſhul here.

THE PRIORESSES TALE.

v. 13383—13400

O Lord our lord, thy name how merveillous
Is in this large world yſprad! (quod ſhe)
For not al only thy laude precious
Parfourmed is by men of dignitee,
But by the mouth of children thy bountee
Parfourmed is, for on the breſt ſouking
Somtime ſhewen they thin herying.

Wherfore in laude, as I can beſt and may,
Of thee and of the white lily flour,
Which that thee bare, and is a maide alway,
To tell a ſtorie I wol do my labour;
Not that I may encreſen hire honour,
For ſhe hireſelven is honour and rote
Of bountee, next hire ſone, and ſoules bote.

O mother maide, o maide and mother fre,
O buſhe unbrent, brenning in Moyſes ſight,
That raviſhedeſt doun fro the deitee,
Thurgh thin humbleſſe, the goſt that in thee alight:

Of whos vertue, whan he thin herte light,
Conceived was the fathers ſapience:
Helpe me to tell it in thy reverence.

Lady, thy bountee, thy magnificence,
Thy vertue and thy gret humilitee,
Ther may no tonge expreſſe in no ſcience:
For ſomtime, lady, or men pray to thee,
Thou goſt beforn of thy benignitee,
And geteſt us the light, of thy prayere,
To giden us unto thy ſone ſo dere.

My conning is ſo weke, o blisful quene,
For to declare thy grete worthineſſe,
That I ne may the weighte not ſuſtene;
But as a child of twelf moneth old or leſſe,
That can unnethes any word expreſſe,
Right ſo fare I, and therfore I you pray,
Gideth my ſong, that I ſhal of you ſay.

Ther was in Aſie, in a gret citee,
Amonges Criſten folk a Jewerie,
Suſtened by a lord of that contree,
For foule uſure, and lucre of vilanie,
Hateful to Criſt, and to his compagnie:

And thurgh the ſtrete men mighten ride and wende,
For it was free, and open at eyther ende.

A litel ſcole of Criſten folk ther ſtood
Doun at the ferther ende, in which ther were
Children an hepe comen of Criſten blood,
That lerned in that ſcole yere by yere,
Swiche manere doctrine as men uſed there:
This is to ſay, to ſingen and to rede,
As ſmale children don in hir childhede.

Among thiſe children was a widewes ſone,
A litel clergion, ſevene yere of age,
That day by day to ſcole was his wone,
And eke alſo, wheras he ſey the image
Of Criſtes moder, had he in uſage,
As him was taught, to knele adoun, and ſay
Ave Marie, as he goth by the way.

Thus hath this widewe hire litel ſone ytaught
Our blisful Lady, Criſtes moder dere,
To worſhip ay, and he forgate it naught:
For ſely childe wol alway ſone lere.
But ay, whan I remembre on this matere,
Seint Nicholas ſtant ever in my preſence,
For he ſo yong to Crift did reverence.

This litel childe his litel book lerning,
As he ſate in the ſcole at his primere,
He *Alma redemptoris* herde ſing,
As children lered hir antiphonere:
And as he dorſt, he drow him nere and nere,
And herkened ay the wordes and the note,
Til he the firſte vers coude al by rote.

Nought wiſt he what this Latin was to ſay,
For he ſo yonge and tendre was of age;
But on a day his felaw gan he pray
To expounden him this ſong in his langage,
Or telle him why this ſong was in uſage:
This prayde he him to conſtrue and declare,
Ful often time upon his knees bare.

His felaw, which that elder was than he,
Anſwerd him thus: This ſong, I have herd ſay,
Was maked of our blisful Lady fre,
Hire to ſalue, and eke hire for to prey
To ben our help, and ſocour whan we dey.
I can no more expound in this matere:
I lerne ſong, I can but ſmal grammere.

And is this ſong maked in reverence
Of Criſtes moder? ſaid this innocent;

Now certes I wol don my diligence
To conne it all, or Criſtemaſſe be went,
Though that I for my primer ſhal be ſhent,
And ſhal be beten thries in an houre,
I wol it conne, our Ladie for to honoure.

His felaw taught him homeward prively
Fro day to day, til he coude it by rote,
And than he ſong it wel and boldely
Fro word to word according with the note:
Twies a day it paſſed thurgh his throte,
To ſcoleward and homeward whan he wente:
On Criſtes moder ſet was his entente.

As I have ſaid, thurghout the Jewerie
This litel child as he came to and fro,
Ful merily than wold he ſing and crie,
O Alma redemptoris, ever mo:
The ſweteneſſe hath his herte perſed ſo
Of Criſtes moder, that to hire to pray
He cannot ſtint of ſinging by the way.

Our firſte fo, the ſerpent Sathanas,
That hath in Jewes herte his waſpes neſt,
Up ſwale and ſaid, O Ebraike peple, alas!
Is this to you a thing that is honeſt,

That ſwiche a boy ſhal walken as him leſte
In your deſpit, and ſing of ſwiche ſentence,
Which is again our lawes reverence?

From thennesforth the Jewes han conſpired
This innocent out of this world to chace:
An homicide therto han they hired,
That in an aleye had a privee place,
And as the child gan forthby for to pace,
This curſed Jew him hent, and held him faſt,
And cut his throte, and in a pit him caſt.

I ſay that in a wardrope they him threwe,
Wher as thiſe Jewes purgen hir entraille.
O curſed folk, of Herodes alle newe,
What may your evil entente you availle?
Mordre wol out, certein it wol not faille,
And namely ther the honour of God ſhal ſprede:
The blood out crieth on your curſed dede.

O martyr ſouded in virginitee,
Now maiſt thou ſinge, and folwen ever in on
The white lamb celeſtial, quod ſhe,
Of which the gret Evangeliſt Seint John
In Pathmos wrote, which ſayth that they that gon

Beforn this lamb, and ſinge a ſong al newe,
That never fleſhly woman they ne knewe.

This poure widewe awaiteth al that night
After hire litel childe, and he came nought:
For which as ſone as it was dayes light,
With face pale of drede and beſy thought,
She hath at ſcole and elleswher him ſought,
Til finally ſhe gan ſo fer aſpie,
That he laſt ſeen was in the Jewerie.

With modres pitee in hire breſt encloſed
She goth, as ſhe were half out of hire minde,
To every place, wher ſhe hath ſuppoſed
By likelihed hire litel child to finde:
And ever on Criſtes moder meke and kinde
She cried, and at the laſte thus ſhe wrought,
Among the curſed Jewes ſhe him ſought.

She freyneth, and ſhe praieth pitouſly
To every Jew that dwelled in thilke place,
To telle hire, if hire child went ought forthby:
They ſayden, Nay; but Jeſu of his grace
Yave in hire thought, within a litel ſpace,
That in that place after hire ſone ſhe cride,
Ther he was caſten in a pit beſide.

O grete God, that parformeſt thy laude
By mouth of innocentes, lo here thy might!
This gemme of chaſtitee, this emeraude,
And eke of martirdome the rubie bright,
Ther he with throte ycorven lay upright,
He *Alma redemptoris* gan to ſinge
So loude, that all the place gan to ringe.

The Criſten folk, that thurgh the ſtrete wente,
In comen, for to wondre upon this thing:
And haſtifly they for the provoſt ſente.
He came anon withouten tarying,
And herieth Criſt, that is of heven king,
And eke his moder, honour of mankind,
And after that the Jewes let he binde.

This child with pitous lamentation
Was taken up, ſinging his ſong alway:
And with honour and gret proceſſion,
They carien him unto the next abbey.
His moder ſwouning by the bere lay;
Unnethes might the peple that was there
This newe Rachel bringen fro his bere.

With turment, and with ſhameful deth eche on
This provoſt doth thiſe Jewes for to ſterve,

That of this morder wiſte, and that anon;
He n'olde no ſwiche curſedneſſe obſerve:
Evil ſhal he have, that evil wol deſerve.
Therfore with wilde hors he did hem drawe,
And after that he heng hem by the lawe.

Upon his bere ay lith this innocent
Beforn the auter while the maſſe laſt:
And after that, the abbot with his covent
Han ſpedde hem for to berie him ful faſt:
And whan they holy water on him caſt,
Yet ſpake this child, whan ſpreint was the holy water,
And ſang, *o Alma redemptoris mater.*

This abbot, which that was an holy man,
As monkes ben, or elles ought to be,
This yonge child to conjure he began,
And ſaid; O dere child, I halſe thee
In vertue of the holy Trinitee,
Tell me what is thy cauſe for to ſing,
Sith that thy throte is cut to my ſeming.

My throte is cut unto my nekke-bon,
Saide this child, and as by way of kinde
I ſhuld have deyd, ye longe time agon:
But Jeſu Criſt, as ye in bookes finde,

Wol that his glory laſt and be in minde,
And for the worſhip of his moder dere,
Yet may I ſing *o Alma* loude and clere.

This welle of mercie, Criſtes moder ſwete,
I loved alway, as after my conning:
And whan that I my lif ſhulde forlete,
To me ſhe came, and bad me for to ſing
This antem veraily in my dying,
As ye han herde, and, whan that I had ſonge,
Me thought ſhe laid a grain upon my tonge.

Wherfore I ſing, and ſing I mote certain
In honour of that blisful maiden free,
Til fro my tonge of taken is the grain.
And after that thus ſaide ſhe to me;
My litel child, than wol I fetchen thee,
Whan that the grain is fro thy tong ytake:
Be not agaſte, I wol thee not forſake.

This holy monk, this abbot him mene I,
His tonge out caught, and toke away the grain;
And he yave up the goſt ful ſoftely.
And whan this abbot had this wonder ſein,
His ſalte teres trilled adoun as reyne:

And groff he fell al platte upon the ground,
And ſtill he lay, as he had ben ybound.

The covent lay eke upon the pavement
Weping and herying Criſtes moder dere.
And after that they riſen, and forth ben went,
And toke away this martir fro his bere,
And in a tombe of marble ſtones clere
Encloſen they his litel body ſwete:
Ther he is now, God lene us for to mete.

O yonge Hew of Lincoln, ſlain alſo
With curſed Jewes, as it is notable,
For it n'is but a litel while ago,
Pray eke for us, we ſinful folk unſtable,
That of his mercy God ſo merciable
On us his grete mercie multiplie,
For reverence of his moder Marie.

PROLOGUE TO SIRE THOPAS.

v. 13621—13638

Whan ſaid was this miracle, every man
As ſober was, that wonder was to ſee,
Til that our hoſte to japen he began,
And than at erſt he loked upon me,
And ſaide thus; What man art thou? quod he.
Thou lokeſt, as thou woldeſt finde an hare,
For ever upon the ground I ſee thee ſtare.

Approche nere, and loke up merily.
Now ware you, ſires, and let this man have place.
He in the waſte is ſhapen as wel as I:
This were a popet in an arme to enbrace
For any woman, ſmal and faire of face.
He ſemeth elviſh by his contenance,
For unto no wight doth he daliance.

Say now ſomwhat, ſin other folk han ſaide;
Tell us a tale of mirthe and that anon.
Hoſte, quod I, ne be not evil apaide,
For other tale certes can I non,

But of a rime I lerned yore agon.
Ye, that is good, quod he, we ſhullen here
Som deintee thing, me thinketh by thy chere.

THE RIME OF SIRE THOPAS.

Listeneth, lordinges, in good entent,
And I wol tell you *verament*
Of mirthe and of ſolas,
Al of a knight was faire and gent
In bataille and in turnament,
His name was ſire Thopas.

Yborne he was in fer contree,
In Flandres, al beyonde the ſee,
At Popering in the place,
His father was a man ful free,
And lord he was of that contree,
As it was Goddes grace.

Sire Thopas was a doughty ſwain,
White was his face as paindemaine
His lippes red as roſe.
His rudde is like ſcarlet in grain,
And I you tell in good certain
He had a ſemely noſe.

His here, his berde, was like safroun,
That to his girdle raught adoun,
His shoon of cordewane;
Of Brugges were his hosen broun;
His robe was of ciclatoun,
That coste many a jane.

He coude hunt at the wilde dere,
And ride on hauking for the rivere
With grey goshauk on honde:
Therto he was a good archere,
Of wrastling was ther non his pere,
Ther ony ram shuld stonde.

Ful many a maide bright in bour
They mourned for him *par amour*,
Whan hem were bet to slepe;
But he was chaste and no lechour,
And swete as is the bramble flour,
That bereth the red hepe.

And so it fell upon a day,
Forsoth, as I you tellen may,
Sire Thopas wold out ride;
He worth upon his stede gray,
And in his hond a launcegay,
A long swerd by his side.

He priketh thurgh a faire foreſt,
Therin is many a wilde beſt,
Ye bothe buck and hare,
And as he priked North and Eſt,
I telle it you, him had almeſte
Betidde a ſory care.

Ther ſpringen herbes grete and ſmale,
The licoris and the ſetewale,
And many a cloue gilofre,
And notemuge to put in ale,
Whether it be moiſt or ſtale,
Or for to lain in cofre.

The briddes ſingen, it is no nay,
The ſperhauk and the popingay,
That joye it was to here,
The throſtel cok made eke his lay,
The wode dove upon the ſpray
He ſang ful loude and clere.

Sire Thopas fell in love-longing
Al whan he herd the throſtel ſing,
And priked as he were wood;
His faire ſtede in his priking
So ſwatte, that men might him wring,
His ſides were al blood.

Sire Thopas eke ſo wery was
For priking on the ſofte gras,
So fiers was his corage,
That doun he laid him in that place
To maken his ſtede ſom ſolace,
And yaf him good forage.

A, Seinte Mary, *benedicite*,
What aileth this love at me
To binde me ſo ſore?
Me dremed all this night parde,
An elf-quene ſhal my lemman be,
And ſlepe under my gore.

An elf-quene wol I love ywis,
For in this world no woman is
Worthy to be my make || in toun,—
All other women I forſake,
And to an elf-quene I me take
By dale and eke by doun.

Into his ſadel he clombe anon,
And priked over ſtile and ſton
An elf-quene for to eſpie,
Til he ſo long had ridden and gone,
That he fond in a privee wone
The contree of Faerie.

Wherin he ſoughte North and South,
And oft he ſpied with his mouth
—In many a foreſt wilde,
For in that contree n'as ther non,
That to him dorſt ride or gon,
Neither wif ne childe.

Til that ther came a gret geaunt,
His name was Sire Oliphaunt,
A perilous man of dede,
He ſayde, Child, by Termagaunt,
But if thou prike out of myn haunt,
Anon I ſlee thy ſtede || with mace—
Here is the Quene of Faerie,
With harpe, and pipe, and ſimphonie,
Dwelling in this place.

The child ſayd, Al ſo mote I the,
To morwe wol I meten thee,
Whan I have min armoure,
And yet I hope *par ma fay*,
That thou ſhalt with this launcegay
Abien it ful ſoure; || thy mawe—
Shal I perce, if I may,
Or it be fully prime of the day,
For here thou ſhalt be ſlawe.

Sire Thopas drow abak ful faſt;
This geaunt at him ſtones caſt
Out of a fel ſtaffe-ſling:
But faire eſcaped child Thopas,
And all it was thurgh Goddes grace,
And thurgh his faire bering.

Yet liſteneth, lordings, to my tale,
Merier than the nightingale,
For now I wol you roune,
How Sire Thopas with ſides ſmale,
Priking over hill and dale,
Is comen agein to toune.

His mery men commandeth he,
To maken him bothe game and gle,
For nedes muſt he fighte,
With a geaunt with hedes three,
For paramour and jolitee
Of on that ſhone ful brighte.

Do come, he ſayd, my mineſtrales
And geſtours for to tellen tales
Anon in min arming,
Of romaunces that ben reales,
Of popes and of cardinales,
And eke of love-longing.

They fet him firſt the ſwete win,
And mede eke in a maſelin,
And real ſpicerie,
Of ginger-bred that was ful fin,
And licoris and eke comin,
With ſuger that is trie.

He didde next his white lere
Of cloth of lake fin and clere
A breche and eke a ſherte,
And next his ſhert an haketon,
And over that an habergeon,
For percing of his herte,

And over that a fin hauberk,
Was all ywrought of Jewes werk,
Ful ſtrong it was of plate,
And over that his cote-armoure,
As white as is the lily floure,
In which he wold debate.

His ſheld was all of gold ſo red,
And therin was a bores hed,
A charboucle beſide;
And ther he ſwore on ale and bred
How that the geaunt ſhuld be ded,
Betide what ſo betide.

His jambeux were of cuirbouly,
His ſwerdes ſheth of ivory,
His helme of latoun bright,
His ſadel was of rewel bone,
His bridel as the ſonne ſhone,
Or as the mone light.

His ſpere was of fin cypres,
That bodeth werre, and nothing pees,
The hed ful ſharpe yground.
His ſtede was all dapple gray,
It goth an aumble in the way
Ful ſoftely and round ‖ in londe—
Lo, Lordes min, here is a fit;
If ye wol ony more of it,
To telle it wol I fond.

Now hold your mouth *pour charite*,
Bothe knight and lady fre,
And herkeneth to my ſpell,
Of bataille and of chevalrie,
Of ladies love and druerie,
Anon I wol you tell.

Men ſpeken of romaunces of pris,
Of Hornchild, and of Ipotis,
Of Bevis, and Sire Guy,

Of Sire Libeux, and Pleindamour,
But Sire Thopas, he bereth the flour
Of real chevalrie.

His goode ſtede he al beſtrode,
And forth upon his way he glode,
As ſparcle out of bronde;
Upon his creſt he bare a tour,
And therin ſtiked a lily flour,
God ſhilde his corps fro ſhonde.

And for he was a knight auntrous,
He n'olde ſlepen in non hous,
But liggen in his hood,
His brighte helm was his wanger,
And by him baited his deſtrer
Of herbes fin and good.

Himſelf drank water of the well,
As did the knight Sire Percivell
So worthy under wede,
Til on a day ———

PROLOGUE TO MELIBEUS.

v. 13847—13868

No more of this for Goddes dignitee,
Quod oure hoſte, for thou makeſt me
So wery of thy veray lewedneſſe,
That al ſo wiſly God my ſoule bleſſe,
Min eres aken of thy drafty ſpeche.
Now ſwiche a rime the devil I beteche;
This may wel be rime dogerel, quod he.
Why ſo? quod I, why wolt thou letten me
More of my tale, than an other man,
Sin that it is the beſte rime I can?
By God, quod he, for plainly at o word,
Thy drafty riming is not worth a tord:
Thou doſt nought elles but diſpendeſt time.
Sire, at o word, thou ſhalt no lenger rime.
Let ſee wher thou canſt tellen ought in geſte,
Or tellen in proſe ſomwhat at the leſte,
In which ther be ſom mirthe or ſom doctrine.
Gladly, quod I, by Goddes ſwete pine
I wol you tell a litel thing in proſe,
That oughte liken you, as I ſuppoſe,
Or elles certes ye be to dangerous.
It is a moral tale vertuous,

Al be it told ſomtime in ſondry wiſe
Of ſondry folk, as I ſhal you deviſe.
As thus, ye wote that every Evangeliſt,
That telleth us the peine of Jeſu Criſt,
Ne ſaith not alle thing as his felaw doth:
But natheles hir ſentence is al ſoth,
And alle accorden as in hir ſentence,
Al be ther in hir telling difference:
For ſom of hem ſay more, and ſom ſay leſſe,
Whan they his pitous paſſion expreſſe;
I mene of Mark and Mathew, Luke and John,
But douteles hir ſentence is all on.
Therfore, lordinges all, I you beſeche,
If that ye thinke I vary in my ſpeche,
As thus, though that I telle ſom del more
Of proverbes, than ye han herde before
Comprehended in this litel tretiſe here,
To enforcen with the effect of my matere,
And though I not the ſame wordes ſay
As ye han herde, yet to you alle I pray
Blameth me not, for, as in my ſentence,
Shul ye nowher finden no difference
Fro the ſentence of thilke tretiſe lite,
After the which this mery tale I write.
And therfore herkeneth what I ſhal ſay,
And let me tellen all my tale I pray.

THE TALE OF MELIBEUS.

A YONGE man called Melibeus, mighty and riche, begate upon his wif, that called was Prudence, a doughter which that called was Sophie.

Upon a day befell, that he for his diſport is went into the feldes him to playe. His wif and eke his doughter hath he laft within his hous, of which the dores weren faſt yſhette. Foure of his olde foos han it eſpied, and ſetten ladders to the walles of his hous, and by the windowes ben entred, and beten his wif, and wounded his doughter with five mortal woundes, in five ſondry places; this is to ſay, in hire feet, in hire hondes, in hire eres, in hire noſe, and in hire mouth; and leften hire for dede, and wenten away.

Whan Melibeus retorned was into his hous, and ſey al this meſchief, he, like a mad man, rending his clothes, gan to wepe and crie.

Prudence his wif, as fer forth as ſhe dorſte, beſought him of his weping for to ſtint: but not forthy he gan to crie and wepen ever lenger the more.

This noble wif Prudence remembred hire upon the ſentence of Ovide, in his book that cleped is the Remedie of love, wheras he ſaith; he is a fool that diſtourbeth the moder to wepe, in the deth of hire childe, til ſhe have wept

hire fille, as for a certain time: and than ſhal a man don his diligence with amiable wordes hire to reconforte and preye hire of hire weping for to ſtinte. For which reſon this noble wif Prudence ſuffred hire houſbond for to wepe and crie, as for a certain ſpace; and whan ſhe ſaw hire time, ſhe ſayde to him in this wiſe. Alas! my lord, quod ſhe, why make ye yourſelf for to be like a fool? Forſothe it apperteineth not to a wiſe man, to maken ſwiche a ſorwe. Youre doughter, with the grace of God, ſhal wariſh and eſcape. And al were it ſo that ſhe right now were dede, ye ne ought not as for hire deth youreſelf to deſtroye. Senek ſaith; the wiſe man ſhal not take to gret diſcomfort for the deth of his children, but certes he ſhulde ſuffren it in patience, as wel as he abideth the deth of his owen propre perſone.

This Melibeus anſwered anon and ſaide: what man (quod he) ſhulde of his weping ſtinte, that hath ſo gret a cauſe for to wepe? Jeſu Criſt, our Lord, himſelf wepte for the deth of Lazarus his frend. Prudence anſwered; certes wel I wote, attempre weping is nothing defended, to him that ſorweful is, among folk in ſorwe, but it is rather graunted him to wepe. The Apoſtle Poule unto the Romaines writeth; man ſhal rejoyce with hem that maken joye, and wepen with ſwiche folk as wepen. But though attempre weping be ygranted, outrageous weping certes is defended. Meſure of weping ſhulde be conſidered, after the lore that techeth us Senek. Whan that thy frend is dede (quod he) let not

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thin eyen to moiſte ben of teres, ne to muche drie: although the teres comen to thin eyen, let hem not falle. And whan thou haſt forgon thy frend, do diligence to get agein another frend: and this is more wiſdom than for to wepe for thy frend, which that thou haſt lorne, for therin is no bote. And therfore if ye governe you by ſapience, put away ſorwe out of youre herte. Remembreth you that Jeſus Sirak ſayth; a man that is joyous and glad in herte, it him conſerveth floriſhing in his age: but ſothly a ſorweful herte maketh his bones drie. He ſaith eke thus, that ſorwe in herte ſleeth ful many a man. Salomon ſayth, that right as mouthes in the ſhepes fleeſe anoien to the clothes, and the ſmale wormes to the tree, right ſo anoieth ſorwe to the herte of man. Wherfore us ought as wel in the deth of oure children, as in the loſſe of oure goodes temporel, have patience.

Remembre you upon the patient Job, whan he hadde loſt his children and his temporel ſubſtaunce, and in his body endured and received ful many a grevous tribulation, yet ſayde he thus: Oure Lord hath yeve it to me, oure Lord hath beraft it me; right as oure Lord hath wold, right ſo is it don; ybleſſed be the name of oure Lord. To thiſe foreſaide thinges anſwered Melibeus unto his wif Prudence: all thy wordes (quod he) ben trewe, and therto profitable, but trewely min herte is troubled with this ſorwe ſo grevouſly, that I n'ot what to don. Let calle (quod Prudence) thyn

trewe frendes alle, and thy linage, which that ben wiſe, and telleth to hem your cas, and herkeneth what they ſaye in conſeilling, and governe you after hir ſentence. Salomon ſaith; werke all thinges by conſeil, and thou ſhalt never repente.

Than, by conſeil of his wif Prudence, this Melibeus let callen a gret congregation of folk, as ſurgiens, phiſiciens, olde folk and yonge, and ſom of his olde enemies reconciled (as by hir ſemblant) to his love and to his grace: and therwithal ther comen ſome of his neigheboures, that diden him reverence more for drede than for love, as it happeth oft. Ther comen alſo ful many ſubtil flaterers, and wiſe Advocats lerned in the lawe.

And whan thiſe folk togeder aſſembled weren, this Melibeus in ſorweful wiſe ſhewed hem his cas, and by the manere of his ſpeche, it ſemed that in herte he bare a cruel ire, redy to don vengeaunce upon his foos, and ſodeinly deſired that the werre ſhulde beginne, but natheles yet axed he his conſeil upon this matere. A ſurgien, by licence and aſſent of ſwiche as weren wiſe, up roſe, and unto Melibeus ſayde, as ye moun here.

Sire, (quod he) as to us ſurgiens apperteineth, that we do to every wight the beſte that we can, wher as we ben withholden, and to our patient that we do no damage: wherfore it happeth many time and ofte, that whan twey men han everich wounded other, o ſame ſurgien heleth hem both,

wherfore unto our art it is not pertinent to norice werre, ne parties to ſupporte. But certes, as to the wariſhing of youre doughter, al be it ſo that periloufly ſhe be wounded, we ſhuln do ſo ententif beſineſſe fro day to night, that with the grace of God, ſhe ſhal be hole and ſound, as ſone as is poſſible. Almoſt right in the ſame wiſe the phiſiciens anſwerden, ſave that they ſaiden a fewe wordes more: that right as maladies ben cured by hir contraries, right ſo ſhal man wariſhe werre. His neigheboures ful of envie, his feined frendes that ſemed reconciled, and his flaterers, maden ſemblant of weping, and empeired and agregged muchel of this matere, in preyſing gretly Melibee of might, of power, of richeſſe, and of frendes, deſpiſing the power of his adverſaries: and ſaiden outrely, that he anon ſhulde wreken him on his foos, and beginnen werre.

Up roſe than an Advocat that was wiſe, by leve and by conſeil of other that were wiſe, and ſayde: Lordinges, the nede for the which we ben aſſembled in this place, is a ful hevie thing, and an heigh matere, becauſe of the wrong and of the wikkedneſſe that hath be don, and eke by reſon of the grete damages, that in time coming ben poſſible to fallen for the ſame cauſe, and eke by reſon of the gret richeſſe and power of the parties bothe, for the which reſons, it were a ful gret peril to erren in this matere. Wherfore, Melibeus, this is oure ſentence; we conſeille you, aboven alle thing, that right anon thou do thy diligence in keping of thy pro-

pre perſone, in ſwiche a wiſe that thou ne want non eſpie ne watche, thy body for to ſave. And after that, we conſeille that in thin hous thou ſette ſuffiſant garniſon, ſo that they moun as wel thy body as thy hous defende. But certes for to meeven werre, ne ſodenly for to do vengeaunce, we moun not deme in ſo litel time that it were profitable. Wherfore we axen leiſer and ſpace to have deliberation in this cas to deme; for the comune proverbe ſaith thus; He that ſone demeth, ſone ſhal repente. And eke men ſain, that thilke juge is wiſe, that ſone underſtondeth a matere, and jugeth by leiſer. For al be it ſo, that al tarying be anoiful, algates it is not to repreve in yeving of jugement, ne in vengeance taking, whan it is ſuffiſant and reſonable. And that ſhewed our Lord Jeſu Criſt by enſample, for whan that the woman that was taken in advoutrie, was brought in his preſence to knowen what ſhuld be don with hire perſone, al be it that he wiſt wel himſelf what that he wolde anſwere, yet ne wolde he not anſwere ſodeinly, but he wolde have deliberation, and in the ground he wrote twies; and by thiſe cauſes we axen deliberation: and we ſhuln than by the grace of God conſeille the thing that ſhal be profitable.

Up ſterte than the yonge folk at ones, and the moſt partie of that compagnie han ſcorned this olde wiſe man, and begonnen to make noiſe and ſaiden; Right ſo as while that iren is hot men ſhulde ſmite, right ſo men ſhuln do wreken hir wronges, while that they ben freſhe and newe: and

with loude voys they criden werre, werre. Up roſe tho on of thiſe olde wiſe, and with his hand made countenaunce that men ſhuld holde hem ſtille, and yeve him audience. Lordinges, (quod he) ther is ful many a man that crieth werre, werre, that wote ful litel what werre amounteth. Werre at his beginning hath ſo gret an entring and ſo large, that every wight may enter whan him liketh, and lightly find werre: but certes what end that ſhal befalle, it is not light to know. For ſothly whan that werre is ones begonne, ther is ful many a child unborne of his moder, that ſhal ſterve yong, by cauſe of thilke werre, other elles live in ſorwe, and dien in wretchedneſſe: and therfore or that any werre be begonne, men muſt have gret conſeil and gret deliberation. And whan this olde man wende to enforcen his tale by reſons, wel nie alle at ones begonne they to riſe, for to breken his tale, and bidden him ful oft his wordes for to abregge. For ſothly he that precheth to hem that liſten not heren his wordes, his ſermon hem anoieth. For Jeſus Sirak ſayth, that muſike in weping is a noious thing. This is to ſayn, as muche availleth to ſpeke beforn folk to which his ſpeche anoieth, as to ſinge beforne him that wepeth. And whan this wiſe man ſaw that him wanted audience, al ſhamefaſt he ſette him doun agein. For Salomon ſaith: ther as thou ne mayſt have non audience, enforce thee not to ſpeke. I ſee wel, (quod this wiſe man) that the comune proverbe is ſoth, that good conſeil wanteth, whan it is moſt nede.

Yet had this Melibeus in his conſeil many folk, that prively in his ere conſeilled him certain thing, and conſeilled him the contrary in general audience. Whan Melibeus had herd that the greteſt partie of his conſeil were accorded that he ſhulde make werre, anon he conſented to hire conſeilling, and fully affermed hir ſentence. Than dame Prudence, whan that ſhe ſaw how that hire hoſbonde ſhope him for to awreke him on his foos, and to beginne werre, ſhe in ful humble wiſe, whan ſhe ſaw hire time, ſayde him theſe wordes: my lord, (quod ſhe) I you beſeche as hertly as I dare and can, ne haſte you not to faſte, and for alle guerdons as yeve me audience. For Piers Alphonſe ſayth; who ſo that doth to thee outher good or harme, haſte thee not to quite it, for in this wiſe thy frend wol abide, and thin enemie ſhal the lenger live in drede. The proverbe ſayth; he haſteth wel that wiſely can abide: and in wikked haſt is no profite.

This Melibee anſwered unto his wif Prudence: I purpoſe not (quod he) to werken by thy conſeil, for many cauſes and reſons: for certes every wight wold hold me than a fool; this is to ſayn, if I for thy conſeilling wolde change thinges, that ben ordeined and affirmed by ſo many wiſe men. Secondly, I ſay, that all women ben wicke, and non good of hem all. For of a thouſand men, ſaith Salomon, I found o good man: but certes of alle women good woman found I never. And alſo certes, if I governed me by thy conſeil, it ſhulde

ſeme that I had yeve thee over me the maiſtrie: and God forbede that it ſo were. For Jeſus Sirak ſayth, that if the wif have the maiſtrie, ſhe is contrarious to hire huſbond. And Salomon ſayth; never in thy lif to thy wif, ne to thy childe, ne to thy frend, ne yeve no power over thy ſelf: for better it were that thy children axe of thee thinges that hem nedeth, than thou ſee thy ſelf in the handes of thy children. And alſo if I wol werche by thy conſeilling, certes it muſt be ſomtime ſecree, til it were time that it be knowen: and this ne may not be, if I ſhulde be conſeilled by thee. [For it is written; the janglerie of women ne can no thing hide, ſave that which they wote not. After the Philoſophre ſayth; in wikked conſeil women venquiſhen men: and for thiſe reſons I ne owe not to be conſeilled by thee.]

Whan dame Prudence, ful debonairly and with gret pacience, had herd all that hire huſbonde liked for to ſay, than axed ſhe of him licence for to ſpeke, and ſayde in this wiſe. My lord, (quod ſhe) as to your firſt reſon, it may lightly ben anſwerd: for I ſay that it is no folie to chaunge conſeil whan the thing is chaunged, or elles whan the thing ſemeth otherwiſe than it ſemed afore. And moreover I ſay, though that ye have ſworne and behight to performe your empriſe, and nevertheles ye weive to performe thilke ſame empriſe by juſt cauſe, men ſhuld not ſay therfore ye were a lyer, ne forſworn: for the book ſayth, that the wiſe man maketh no le-

ſing, whan he turneth his corage for the better. And al be it that your empriſe be eſtabliſhed and ordeined by gret multitude of folk, yet thar you not accompliſh thilke ordinance but you liketh: for the trouthe of thinges, and the profit, ben rather founden in fewe folk that ben wiſe and ful of reſon, than by gret multitude of folk, ther every man cryeth and clattereth what him liketh: ſothly ſwiche multitude is not honeſt. As to the ſecond reſon, wheras ye ſay, that alle women ben wicke: ſave your grace, certes ye deſpiſe alle women in this wiſe, and he that all deſpiſeth, as ſaith the book, all diſpleſeth. And Senek ſaith, that who ſo wol have ſapience, ſhal no man diſpreiſe, but he ſhal gladly teche the ſcience that he can, without preſumption or pride: and ſwiche thinges as he nought can, he ſhal not ben aſhamed to lere hem, and to enquere of leſſe folk than himſelf. And, Sire, that ther hath ben ful many a good woman, may lightly be preved: for certes, Sire, our Lord Jeſu Criſt n'olde never han deſcended to be borne of a woman, if all women had be wicked. And after that, for the gret bountee that is in women, our Lord Jeſu Criſt, whan he was riſen from deth to lif, appered rather to a woman than to his Apoſtles. And though that Salomon ſayde, he found never no good woman, it folweth not therfore, that all women be wicked: for though that he ne found no good woman, certes many another man hath founde many a woman ful good and trewe. Or elles peraventure the entent of Salomon was this, that in

ſoveraine bountee he found no woman; this is to ſay, that ther is no wight that hath ſoveraine bountee, ſave God alone, as he himſelf recordeth in his Evangelies. For ther is no creature ſo good, that him ne wanteth ſomwhat of the perfection of God that is his maker. Youre thridde reſon is this; ye ſay that if that ye governe you by my conſeil, it ſhulde ſeme that ye had yeve me the maiſtrie and the lordſhip of your perſon. Sire, ſave your grace, it is not ſo; for if ſo were that no man ſhulde be conſeilled but only of hem that han lordſhip and maiſtrie of his perſon, men n'olde not be conſeilled ſo often: for ſothly thilke man that aſketh conſeil of a purpos, yet hath he free chois whether he wol werke after that conſeil or non. And as to your fourth reſon, ther as ye ſain that the janglerie of women can hide thinges that they wot not; as who ſo ſayth, that a woman can not hide that ſhe wote; Sire, thiſe wordes ben underſtonde of women that ben janglereſſes and wicked; of which women men ſain that three thinges driven a man out of his hous, that is to ſay, ſmoke, dropping of raine, and wicked wives. And of ſwiche women Salomon ſayth, That a man were better dwell in defert, than with a woman that is riotous. And, ſire, by your leve, that am not I; for ye have ful often aſſaied my gret ſilence and my gret patience, and eke how wel that I can hide and hele thinges, that men oughten ſecretly to hiden. And ſothly as to your fifthe reſon, wheras ye ſay, that in wicked conſeil women venquiſhen men; God

wote that thilke reſon ſtant here in no ſtede: for underſtondeth now, ye axen conſeil for to do wickedneſſe; and if ye wol werken wickedneſſe, and your wif reſtraineth thilke wicked purpos, and overcometh you by reſon and by good conſeil, certes your wif ought rather to be preiſed than to be blamed. Thus ſhulde ye underſtonde the philoſophre that ſayth, In wicked conſeil women venquiſhen hir huſbondes. And ther as ye blamen all women and hir reſons, I ſhal ſhewe you by many enſamples, that many women have ben ful good, and yet ben, and hir conſeil holeſome and profitable. Eke ſom men han ſayd, that the conſeil of women is either to dere, or elles to litel of pris. But al be it ſo that ful many a woman be bad, and hire conſeil vile and nought worth, yet han men founden ful many a good woman, and diſcrete and wiſe in conſeilling. Lo, Jacob, thurgh the good conſeil of his mother Rebecke, wan the beniſon of his father, and the lordſhip over all his brethren. Judith, by hire good conſeil, delivered the citee of Bethulie, in which ſhe dwelt, out of the honde of Holofern, that had it beſeged, and wolde it al deſtroye. Abigail delivered Nabal hire houſbond fro David the king, that wolde han ſlain him, and appeſed the ire of the king by hire wit, and by hire good conſeilling. Heſter by hire conſeil enhaunced gretly the peple of God, in the regne of Aſſuerus the king. And the ſame bountee in good conſeilling of many a good woman moun men rede and tell. And further more, whan that oure Lord

had created Adam oure forme father, he ſayd in this wiſe; it is not good to be a man allone: make we to him an helpe ſemblable to himſelf. Here moun ye ſee that if women weren not good, and hir conſeil good and profitable, oure Lord God of heven wolde neither han wrought hem, ne called hem helpe of man, but rather confuſion of man. And ther ſayd a clerk ones in two vers; what is better than gold? Jaſpre. What is better than jaſpre? Wiſdom. And what is better than wiſdom? Woman. And what is better than a good woman? Nothing. And, Sire, by many other reſons moun ye ſeen, that many women ben good, and hir conſeil good and profitable. And therfore, Sire, if ye wol troſte to my conſeil, I ſhal reſtore you your doughter hole and ſound: and I wol don to you ſo muche, that ye ſhuln have honour in this cas.

Whan Melibee had herd the wordes of his wif Prudence, he ſayd thus: I ſe wel that the word of Salomon is ſoth; for he ſaith, that wordes, that ben ſpoken diſcretly by ordinaunce, ben honiecombes, for they yeven ſweteneſſe to the ſoule, and holſomneſſe to the body. And, wif, becauſe of thy ſwete wordes, and eke for I have preved and aſſaied thy grete ſapience and thy grete trouthe, I wol governe me by thy conſeil in alle thing.

Now, Sire, (quod dame Prudence) and ſin that ye vouchefafe to be governed by my conſeil, I wol enforme you how that ye ſhuln governe yourſelf, in cheſing of youre conſeil-

lours. Ye ſhuln firſt in alle your werkes mekely beſechen to the heigh God, that he wol be your conſeillour: and ſhapeth you to ſwiche entente that he yeve you conſeil and comforte, as taught Tobie his ſone; at alle times thou ſhalt bleſſe God, and preie him to dreſſe thy wayes; and loke that alle thy conſeils ben in him for evermore. Seint James eke ſayth; if any of you have nede of ſapience, axe it of God. And afterwarde, than ſhullen ye take conſeil in yourſelf, and examine wel your owen thoughtes, of ſwiche thinges as you thinketh that ben beſt for your profit. And than ſhuln ye drive fro your herte three thinges that ben contrarious to good conſeil; that is to ſayn, ire, coveitiſe, and haſtineſſe.

Firſt, he that axeth conſeil of himſelf, certes he muſt be withouten ire, for many cauſes. The firſt is this: he that hath gret ire and wrath in himſelf, he weneth alway that he may do thing that he may not do. And ſecondly, he that is irous and wroth, he may not wel deme: and he that may not wel deme, may not wel conſeille. The thridde is this; he that is irous and wroth, as ſayth Senek, ne may not ſpeke but blameful thinges, and with his vicious wordes he ſtirreth other folk to anger and to ire. And eke, Sire, ye muſt drive coveitiſe out of your herte. For the Apoſtle ſayth, that coveitiſe is the rote of alle harmes. And trofteth wel, that a coveitous man ne can not deme ne thinke, but only to fulfille the ende of his coveitiſe; and certes that ne may never ben accompliſed; for ever the more haboundance that he

hath of richeſſe, the more he deſireth. And, Sire, ye muſt alſo drive out of youre herte haſtineſſe: for certes ye ne moun not deme for the beſte a ſoden thought that falleth in youre herte, but ye muſt aviſe you on it ful ofte: for as ye have herde herebeforn, the commune proverbe is this; he that ſone demeth, ſone repenteth.

Sire, ye ne be not alway in like diſpoſition, for certes ſom thing that ſomtime ſemeth to you that it is good for to do, another time it ſemeth to you the contrarie.

And whan ye han taken conſeil in yourſelf, and han demed by good deliberation ſwiche thing as you ſemeth beſte, than rede I you that ye kepe it ſecree. Bewreye not your conſeil to no perſone, but if ſo be that ye wenen ſikerly, that thurgh youre bewreying youre condition ſhal ben to you more profitable. For Jeſus Sirak ſaith: neither to thy foo ne to thy frend diſcover not thy ſecree, ne thy folie: for they woln yeve you audience and loking, and ſupportation in youre preſence, and ſcorne you in youre abſence. Another clerk ſayth, that ſcarſly ſhalt thou finden any perſone that may kepe thy conſeil ſecrely. The book ſayth; while that thou kepeſt thy conſeil in thin herte, thou kepeſt it in thy priſon: and whan thou bewreyeſt thy conſeil to any wight, he holdeth thee in his ſnare. And therfore you is better to hide your conſeil in your herte, than to preye him to whom ye han bewreyed youre conſeil, that he wol kepe it cloſe and ſtille. For Seneca ſayth: if ſo be that thou ne mayſt not

thin owen conſeil hide, how dareſt thou preyen any other wight thy conſeil ſecrely to kepe? but natheles, if thou wene ſikerly that thy bewreying of thy conſeil to a perſone wol make thy condition to ſtonden in the better plight, than ſhalt thou telle him thy conſeil in this wiſe. Firſt, thou ſhalt make no ſemblant whether thee were lever pees or werre, or this or that; ne ſhewe him not thy will ne thin entente: for troſte wel that communly theſe conſeillours ben flaterers, namely the conſeillours of grete lordes, for they enforcen hem alway rather to ſpeken pleſant wordes enclining to the lordes luſt, than wordes that ben trewe or profitable: and therfore men ſayn, that the riche man hath ſelde good conſeil, but if he have it of himſelf. And after that thou ſhalt conſider thy frendes and thin enemies. And as touching thy frendes, thou ſhalt conſider which of hem ben moſt feithful and moſt wiſe, and eldeſt and moſt appreved in conſeilling: and of hem ſhalt thou axe thy conſeil, as the cas requireth.

I ſay, that firſt ye ſhuln clepe to youre conſeil youre frendes that ben trewe. For Salomon ſaith: that right as the herte of a man deliteth in ſavour that is ſwote, right ſo the conſeil of trewe frendes yeveth ſweteneſſe to the ſoule. He ſayth alſo, ther may nothing be likened to the trewe frend: for certes gold ne ſilver ben not ſo muche worth as the good will of a trewe frend. And eke he ſayth, that a trewe frend is a ſtrong defence; who ſo that it findeth, certes he

findeth a gret treſor. Than ſhuln ye eke conſider if that your trewe frendes ben diſcrete and wiſe: for the book ſaith, axe alway thy conſeil of hem that ben wiſe. And by this ſame reſon ſhuln ye clepen to youre conſeil youre frendes that ben of age, ſwiche as han ſeyn and ben expert in many thinges, and ben appreved in conſeillinges. For the book ſayth, in olde men is al the ſapience, and in longe time the prudence. And Tullius ſayth, that grete thinges ne ben not ay accompliſed by ſtrengthe, ne by deliverneſſe of body, but by good conſeil, by auctoritee of perſones, and by ſcience: the which three thinges ne ben not feble by age, but certes they enforcen and encreſen day by day. And than ſhuln ye kepe this for a general reule. Firſt ye ſhuln clepe to youre conſeil a fewe of youre frendes that ben eſpecial. For Salomon ſaith; many frendes have thou, but among a thouſand cheſe thee on to be thy conſeillour. For al be it ſo, that thou firſt ne telle thy conſeil but to a fewe, thou mayeſt afterwarde tell it to mo folk, if it be nede. But loke alway that thy conſeillours have thilke three conditions that I have ſayd before; that is to ſay, that they be trewe, wiſe, and of olde experience. And werke not alway in every nede by on conſeillour allone: for ſomtime behoveth it to be conſeilled by many. For Salomon ſayth; ſalvation of thinges is wher as ther ben many conſeillours.

Now ſith that I have told you of which folk ye ſhulde be conſeilled: now wol I teche you which conſeil ye ought to

eſchue. Firſt ye ſhuln eſchue the conſeilling of fooles; for Salomon ſayth, Take no conſeil of a fool: for he ne can not conſeille but after his owen luſt and his affection. The book ſayth, the propretee of a fool is this: He troweth lightly harme of every man, and lightly troweth all bountee in himſelf. Thou ſhalt eke eſchue the conſeilling of all flaterers, ſwiche as enforcen hem rather to preiſen youre perſone by flaterie, than for to tell you the ſothfaſtneſſe of thinges.

Wherfore Tullius ſayth, Among alle the peſtilences that ben in frendſhip, the greteſt is flaterie. And therfore it is more nede that thou eſchue and drede flaterers, than any other peple. The book ſaith, Thou ſhalt rather drede and flee fro the ſwete wordes of flatering preiſers, than fro the egre wordes of thy frend that ſaith thee ſothes. Salomon ſaith, that the wordes of a flaterer is a ſnare to cacchen innocentes. He ſayth alſo, He that ſpeketh to his frend wordes of ſweteneſſe and of pleſaunce, he ſetteth a net beforne his feet to cacchen him. And therfore ſayth Tullius, Encline not thin eres to flaterers, ne take no conſeil of wordes of flaterie. And Caton ſayth, Aviſe thee wel, and eſchue wordes of ſweteneſſe and of pleſaunce. And eke thou ſhalt eſchue the conſeilling of thin olde enemies that ben reconciled. The book ſayth, that no wight retourneth ſafely into the grace of his olde enemie. And Yſope ſayth, Ne troſt not to hem, to which thou haſt ſomtime had werre or enmitee, ne telle hem not thy conſeil. And Senek telleth the cauſe why.

It may not be, ſayth he, ther as gret fire hath long time endured, that ther ne dwelleth ſom vapour of warmneſſe. And therfore ſaith Salomon, In thin olde foo troſt thou never. For ſikerly, though thin enemie be reconciled, and maketh thee chere of humilitee, and louteth to thee with his hed, ne troſt him never: for certes he maketh thilke feined humilitee more for his profite, than for any love of thy perſone; becauſe that he demeth to have victorie over thy perſone by ſwiche feined contenance, the which victorie he might not have by ſtrif of werre. And Peter Alphonſe ſayth; Make no felawſhip with thin olde enemies, for if thou do hem bountee, they wollen perverten it to wickedneſſe. And eke thou muſt eſchue the conſeilling of hem that ben thy ſervaunts, and beren thee gret reverence: for paraventure they fein it more for drede than for love. And therfore ſaith a philoſophre in this wiſe: Ther is no wight parfitly trewe to him that he to ſore dredeth. And Tullius ſayth, Ther n'is no might ſo gret of any emperour that longe may endure, but if he have more love of the peple than drede. Thou ſhalt alſo eſchue the conſeilling of folk that ben dronkelewe, for they ne can no conſeil hide. For Salomon ſayth, Ther n'is no privetee ther as regneth dronkenneſſe. Ye ſhuln alſo have in ſuſpect the conſeilling of ſwiche folk as conſeille you o thing prively, and conſeille you the contrarie openly. For Caſſiodore ſayth, That it is a manere ſleighte to hinder his enemy whan he ſheweth to don a thing

openly, and werketh prively the contrary. Thou ſhalt alſo have in ſuſpect the conſeilling of wicked folk, for hir conſeil is alway ful of fraude. And David ſayth; Blisful is that man that hath not folwed the conſeilling of ſhrewes. Thou ſhalt alſo eſchue the conſeilling of yonge folk, for hir conſeilling is not ripe, as Salomon ſaith.

Now, Sire, ſith I have ſhewed you of which folk ye ſhullen take youre conſeil, and of which folk ye ſhullen eſchue the conſeil, now wol I teche you how ye ſhuln examine your conſeil after the doctrine of Tullius. In examining than of your conſeillours, ye ſhuln conſidre many thinges. Alderfirſt thou ſhalt conſidre that in thilke thing that thou purpoſeſt, and upon what thing that thou wolt have conſeil, that veray trouthe be ſaid and conſerved; this is to ſay, telle trewely thy tale: for he that ſayth falſe, may not wel be conſeilled in that cas, of which he lieth. And after this, thou ſhalt conſidre the thinges that accorden to that thou purpoſeſt for to do by thy conſeillours, if reſon accord therto, and eke if thy might may atteine therto, and if the more part and the better part of thin conſeillours accorden therto or no. Than ſhalt thou conſidre what thing ſhal folwe of that conſeilling; as hate, pees, werre, grace, profite, or domage, and many other thinges: and in alle thinges thou ſhalt cheſe the beſte, and weive alle other thinges. Than ſhalt thou conſidre of what roote is engendred the matere of thy conſeil, and what fruit it may conceive and engendre. Thou ſhalt eke conſidre

alle the cauſes, from whennes they ben ſprongen. And whan thou haſt examined thy conſeil, as I have ſaid, and which partie is the better and more profitable, and haſt appreved it by many wiſe folk and olde, than ſhalt thou conſidre, if thou mayſt performe it and maken of it a good ende. For certes reſon wol not that any man ſhulde beginne a thing, but if he mighte performe it as him oughte: ne no wight ſhulde take upon him ſo hevy a charge, that he might not beren it. For the proverbe ſayth; he that to muche embraceth diſtreineth litel. And Caton ſaith; aſſay to do ſwiche thinges as thou haſt power to don, leſt the charge oppreſſe thee ſo ſore, that thee behoveth to weive thing that thou haſt begonne. And if ſo be that thou be in doute, whether thou mayſt performe a thing or non, cheſe rather to ſuffre than to beginne. And Peter Alphonſe ſayth; If thou haſt might to don a thing, of which thou muſt repente, it is better nay than ya: this is to ſayn, that thee is better to holde thy tonge ſtille than for to ſpeke. Than mayſt thou underſtonde by ſtronger reſons, that if thou haſt power to performe a werk, of which thou ſhalt repente, than is thee better that thou ſuffre than beginne. Wel ſain they that defenden every wight to aſſaye a thing of which he is in doute, whether he may performe it or non. And after whan ye han examined youre conſeil, as I have ſaid beforne, and knowen wel that ye moun performe your empriſe, conferme it than ſadly til it be at an ende.

Now is it reſon and time that I ſhewe you whan, and wherfore, that ye moun chaunge your conſeil, withouten repreve. Sothly, a man may change his purpos and his conſeil, if the cauſe ceſeth, or whan a newe cas betideth. For the lawe ſaith, that upon thinges that newly betiden, behoveth newe conſeil. And Seneca ſayth; if thy conſeil is comen to the eres of thin enemies, chaunge thy conſeil. Thou mayſt alſo chaunge thy conſeil, if ſo be that thou find that by errour, or by other cauſe, harme or damage may betide. Alſo if thy conſeil be diſhoneſte, other elles come of diſhoneſte cauſe, chaunge thy conſeil: for the lawes ſain, that all beheſtes that ben diſhoneſte ben of no value: and eke, if ſo be that it be impoſſible, or may not goodly be performed or kept.

And take this for a general reule, that every conſeil that is affermed ſo ſtrongly, that it may not be chaunged for no condition that may betide, I ſay that thilke conſeil is wicked.

This Melibeus, whan he had herd the doctrine of his wif dame Prudence, anſwered in this wiſe. Dame, quod he, as yet unto this time ye han wel and covenably taught me, as in general, how I ſhal governe me in the cheſing and in the withholding of my conſeillours: but now wold I fain that ye wold condeſcend in eſpecial, and telle me how liketh you, or what ſemeth you by oure conſeillours that we han choſen in oure preſent nede.

My lord, quod ſhe, I beſeche you in alle humbleſſe, that

ye wol not wilfully replie agein my reſons, ne diſtempre your herte, though I ſpeke thing that you diſpleſe; for God wote that, as in min entente, I ſpeke it for your beſte, for youre honour and for youre profite eke, and ſothly I hope that youre benignitee wol taken it in patience. And troſteth me wel, quod ſhe, that youre conſeil as in this cas ne ſhulde not (as to ſpeke proprely) be called a conſeilling, but a motion or a meving of folie, in which conſeil ye han erred in many a ſondry wiſe.

Firſt and forward, ye han erred in the aſſembling of youre conſeillours; for ye ſholde firſt han cleped a fewe folk to youre conſeil, and after ye mighte han ſhewed it to mo folk, if it hadde be nede. But certes ye han ſodeinly cleped to your conſeil a gret multitude of peple, ful chargeant and ful anoyous for to here. Alſo ye han erred, for ther as ye ſhulde han only cleped to youre conſeile youre trewe frendes, olde and wiſe, ye han cleped ſtraunge folk, yonge folk, falſe flaterers, and enemies reconciled, and folk that don you reverence withouten love. And eke ye han erred, for ye han brought with you to youre conſeil ire, coveitiſe, and haſtifneſſe, the which three thinges ben contrary to every conſeil honeſt and profitable: the which three thinges ye ne han not anientiſſed or deſtroyed, neither in youreſelf ne in youre conſeillours, as you ought. Ye han erred alſo, for ye han ſhewed to youre conſeillours youre talent and youre affections to make werre anon, and for to do

vengeaunce, and they han eſpied by youre wordes to what thing ye ben enclined: and therfore han they conſeilled you rather to youre talent, than to youre profite. Yé han erred alſo, for it ſemeth that you ſufficeth to han ben conſeilled by thiſe conſeillours only, and with litel avis, wheras in ſo high and ſo gret a nede, it had ben neceſſarie mo conſeillours, and more deliberation to performe your empriſe. Ye han erred alſo, for ye han not examined your conſeil in the foreſaid manere, ne in due manere, as the cas requireth. Ye han erred alſo, for ye han maked no diviſion betwix youre conſeillours; this is to ſayn, betwix youre trewe frendes and youre feined conſeillours: ne ye han not knowe the wille of your trewe frendes, olde and wiſe, but ye han caſt alle hir wordes in an hochepot, and enclined your herte to the more part and to the greter nombre, and ther be ye condeſcended; and ſith ye wot wel that men ſhuln alway finde a greter nombre of fooles than of wiſe men, and therfore the conſeillings that ben at congregations and multitudes of folk, ther as men take more regard to the nombre, than to the ſapience of perſones, ye ſeen wel, that in ſwiche conſeillings fooles han the maiſtrie. Melibeus anſwered and ſaid agein: I graunte wel that I have erred; but ther as thou haſt told me herebeforne, that he n'is not to blame that chaungeth his conſeil in certain cas, and for certain and juſt cauſes, I am al redy to chaunge my conſeil right as thou wolt deviſe. The proverbe ſayth; for to don ſinne is manniſh,

but certes for to perſevere long in ſinne is werke of the Divel.

To this ſentence anſwered anon dame Prudence, and ſaide; examineth (quod ſhe) wel your conſeil, and let us ſee the which of hem han ſpoken moſt reſonably, and taught you beſt conſeil. And for as muche as the examination is neceſſarie, let us beginne at the Surgiens and at the Phyſiciens, that firſt ſpaken in this mater. I ſay that Phyſiciens and Surgiens han ſayde you in youre conſeil diſcretly, as hem oughte: and in hir ſpeche ſaiden ful wiſely, that to the office of hem apperteineth to don to every wight honour and profite, and no wight to anoye, and after hir craft to don gret diligence unto the cure of hem which that they han in hir governaunce. And, Sire, right as they han anſwered wiſely and diſcretly, right ſo rede I that they be highly and ſoverainly guerdoned for hir noble ſpeche, and eke for they ſhulden do the more ententif beſineſſe in the curation of thy dere doughter. For al be it ſo that they ben youre frendes, therfore ſhullen ye not ſuffren, that they ſerve you for nought, but ye oughte the rather guerdone hem, and ſhewe hem youre largeſſe. And as touching the propoſition, which the Phyſiciens entreteden in this cas, this is to ſain, that in maladies, that a contrarie is wariſhed by another contrarie; I wold fain knowe how ye underſtonde thilke text, and what is youre ſentence. Certes, quod Melibeus, I underſtond it in this wiſe; that right as they han don me a

contrarie, right ſo ſhulde I don hem another; for right as they han venged hem upon me and don me wrong, right ſo ſhal I venge me upon hem, and don hem wrong, and than have I cured a contrarie by another.

Lo, lo, quod dame Prudence, how lightly is every man enclined to his owen deſire and his owen pleſaunce! certes (quod ſhe) the wordes of the Phyſiciens ne ſhulden not han ben underſtonden in that wiſe; for certes wickedneſſe is not contrarie to wickedneſſe, ne vengeaunce to vengeaunce, ne wrong to wrong, but they ben ſemblable: and therfore a vengeaunce is not wariſhed by another vengeaunce, ne a wrong by another wrong, but everich of hem encreſeth and aggreggeth other. But certes the wordes of the Phyſiciens ſhulden ben underſtonde in this wiſe; for good and wickedneſſe ben two contraries, and pees and werre, vengeaunce and ſuffraunce, diſcord and accord, and many other thinges: but certes, wickedneſſe ſhal be wariſhed by goodneſſe, diſcord by accord, werre by pees, and ſo forth of other thinges. And hereto accordeth Seint Poule the Apoſtle in many places: he ſayth, ne yelde not harme for harme, ne wicked ſpeche for wicked ſpeche, but do wel to him that doth to thee harme, and bleſſe him that ſaith to thee harme. And in many other places he amoneſteth pees and accord. But now wol I ſpeke to you of the conſeil, which that was yeven to you by the men of lawe, and the wiſe folk, and old folke, that ſayden alle by on accord as ye han herd beforne, that

over alle thinges ye ſhuln do youre diligence to kepe youre perſone, and to warneſtore your houſé: and ſaiden alſo, that in this cas you oughte for to werchen ful aviſely and with gret deliberation. And, Sire, as to the firſt point, that toucheth the keping of youre perſone, ye ſhuln underſtond, that he that hath werre, ſhal ever more devoutly and mekely preien beforne alle thinges, that Jeſu Criſt of his mercie wol han him in his protection, and ben his ſoveraine helping at his nede: for certes in this world ther is no wight that may be conſeilled ne kept ſuffiſantly, withoute the keping of oure lord Jeſu Criſt. To this ſentence accordeth the Prophete David that ſayth: if God ne kepe the citee, in idel waketh he that kepeth it. Now, Sire, than ſhuln ye committe the keping of youre perſone to youre trewe frendes, that ben appreved and yknowe, and of hem ſhuln ye axen helpe, youre perſone for to kepe. For Caton ſaith: if thou have nede of helpe, axe it of thy frendes, for ther n'is non ſo good a Phyſicien as thy trewe frend. And after this than ſhuln ye kepe you fro alle ſtraunge folk, and fro lieres, and have alway in ſuſpect hir compaignie. For Piers Alphonſe ſayth: ne take no compaignie by the way of a ſtraunge man, but if ſo be that thou have knowen him of lenger time: and if ſo be that he falle into thy compaignie paraventure withouten thin aſſent, enquere than, as ſubtilly as thou maiſt, of his converſation, and of his lif beforne, and feine thy way, ſaying thou wolt go thider as thou wolt not go: and if he bere a ſpere,

hold thee on the right ſide, and if he bere a ſwerd, hold thee on his left ſide. And after this than ſhuln ye kepe you wiſely from all ſwiche manere peple as I have ſayed before, and hem and hir conſeil eſchue. And after this than ſhuln ye kepe you in ſwiche manere, that for any preſumption of youre ſtrengthe, that ye ne deſpiſe not, ne account not the might of your adverſary ſo lite, that ye let the keping of youre perſone for your preſumption; for every wiſe man dredeth his enemie. And Salomon ſayth; welful is he that of alle hath drede; For certes he that thurgh the hardineſſe of his herte, and thurgh the hardineſſe of himſelf, hath to gret preſumption, him ſhal evil betide. Than ſhuln ye evermo countrewaite emboyſſements, and alle eſpiaile. For Senek ſayth, that the wiſe man that dredeth harmes, eſchueth harmes; ne he ne falleth into perils, that perils eſchueth. And al be it ſo, that it ſeme that thou art in ſiker place, yet ſhalt thou alway do thy diligence in keping of thy perſone; this is to ſayn, ne be not negligent to kepe thin perſone, not only fro thy greteſt enemy, but alſo fro thy leſte enemy. Senek ſayth; a man that is wel aviſed, he dredeth his leſte enemie. Ovide ſayth, that the litel weſel wol ſlee the gret boll and the wilde hart. And the book ſayth; a litel thorne may prikke a king ful ſore, and a litel hound wol hold the wilde bore. But natheles, I ſay not thou ſhalt be ſo coward, that thou doute wher as is no drede. The book ſaith, that ſom men [han taught hir deceivour, for they han to muche

dreded] to be deceived. Yet ſhalt thou drede to be empoyſoned; and [therfore ſhalt thou] kepe thee fro the compagnie of ſcorners: for the book ſayth, with ſcorners ne make no compagnie, but flee hir wordes as venime.

Now as to the ſecond point, wheras youre wiſe conſeillours conſeilled you to warneſtore your hous with gret diligence, I wolde fain knowe how that ye underſtode thilke wordes, and what is youre ſentence.

Melibeus anſwered and ſaide; Certes I underſtond it in this wiſe, that I ſhal warneſtore min hous with toures, ſwiche as han caſtelles and other manere edifices, and armure, and artelries, by which thinges I may my perſone and myn hous ſo kepen and defenden, that min enemies ſhuln ben in drede min hous for to approche.

To this ſentence anſwered anon Prudence. Warneſtoring (quod ſhe) of heighe toures and of grete edifices, is with grete coſtages and with grete travaille; and whan that they ben accompliced, yet ben they not worth a ſtre, but if they ben defended by trewe frendes, that ben olde and wiſe. And underſtonde wel, that the greteſte and ſtrongeſte garneſon that a riche man may have, as wel to kepen his perſone as his goodes, is, that he be beloved with his ſubgets, and with his neigheboures. For thus ſayth Tullius, that ther is a maner garneſon, that no man may venquiſh ne diſcomfite, and that is a lord to be beloved of his citizeins, and of his peple.

Now, Sire, as to the thridde point, wheras youre olde and

wiſe conſeillours ſayden, that you ne oughte not ſodeinly ne haſtily proceden in this nede, but that you oughte purveyen and appareilen you in this cas, with gret diligence and gret deliberation; trewely, I trowe, that they ſayden right wiſely and right ſoth. For Tullius ſayth: in every nede er thou beginne it, appareile thee with gret diligence. Than ſay I, that in vengeaunce taking, in werre, in bataille, and in warneſtoring, er thou beginne, I rede that thou appareile thee therto, and do it with gret deliberation. For Tullius ſayth, that longe appareiling tofore the bataille, maketh ſhort victorie. And Caſſiodorus ſayth: the garneſon is ſtronger, whan it is longe time aviſed.

But now let us ſpeken of the conſeil that was accorded by youre neigheboures, ſwiche as don you reverence withouten love; youre olde enemies reconciled; your flatereres, that conſeilled you certain thinges prively, and openly conſeilled you the contrarie; the yonge folk alſo, that conſeilled you to venge you, and to make werre anon. Certes, Sire, as I have ſayde beforne, ye han gretly erred to han cleped ſwiche maner folk to youre conſeil, which conſeillours ben ynough reproved by the reſons aforeſaid. But natheles, let us now deſcende to the ſpecial. Ye ſhul firſt proceden after the doctrine of Tullius. Certes the trouthe of this matere or of this conſeil nedeth not diligently to enquere, for it is wel wiſt, which they ben that han don to you this treſpas and vilanie, and how many treſpaſours, and in what manere they

han don to you all this wrong, and all this vilanie. And after this, than ſhuln ye examine the ſecond condition, which that the ſame Tullius addeth in this matere. For Tullius putteth a thing, which that he clepeth conſenting: this is to ſayn, who ben they, and which ben they, and how many, that conſenten to thy conſeil in thy wilfulneſſe, to don haſtif vengeaunce. And let us conſidre alſo who ben they, and how many ben they, and which ben they, that conſenteden to youre adverſaries. As to the firſt point, it is wel knowen which folk they be that conſenteden to youre wilfulneſſe. For trewely, all tho that conſeileden you to maken ſodein werre, ne ben not youre frendes. Let us now conſidre which ben they that ye holden ſo gretly youre frendes, as to youre perſone: for al be it ſo that ye be mighty and riche, certes ye ne ben but allone: for certes ye ne han no child but a doughter, ne ye ne han no brethren, ne coſins germains, ne non other nigh kinrede, wherfore that youre enemies for drede ſhulde ſtinte to plede with you, or to deſtroye youre perſone. Ye knowen alſo, that your richeſſes moten ben diſpended in diverſe parties; and whan that every wight hath his part, they ne wollen taken but litel regard to venge youre deth. But thin enemies ben three, and they han many brethren, children, coſins, and other nigh kinrede: and though ſo were, that thou haddeſt ſlain of hem two or three, yet dwellen ther ynow to wreken hir deth, and to flee thy perſone. And though ſo be that youre kinrede be more

ſtedefaſt and ſiker than the kin of your adverſaries, yet natheles youre kinrede is but a fer kinrede; they ben but litel ſibbe to you, and the kin of youre enemies ben nigh ſibbe to hem. And certes as in that, hir condition is better than youres. Than let us conſidre alſo of the conſeilling of hem that conſeilled you to take ſodein vengeance, whether it accorde to reſon: and certes, ye knowe wel, nay; for as by right and reſon, ther may no man taken vengeaunce on no wight, but the juge that hath the juriſdiction of it, whan it is ygraunted him to take thilke vengeaunce haſtily, or attemprely, as the lawe requireth. And yet moreover of thilke word that Tullius clepeth conſenting, thou ſhalt conſidre, if thy might and thy power may conſente and ſuffice to thy wilfulneſſe, and to thy conſeillours: and certes, thou mayeſt wel ſay, that nay; for ſikerly, as for to ſpeke proprely, we moun do nothing but only ſwiche thing as we moun don rightfully: and certes rightfully ye ne mowe take no vengeance, as of your propre auctoritee. Than mowe ye ſen that your power ne conſenteth not, ne accordeth not to youre wilfulneſſe. Now let us examine the thridde point, that Tullius clepeth conſequent. Thou ſhalt underſtonde, that the vengeaunce that thou purpoſeſt for to take, is the conſequent, and therof folweth another vengeance, peril, and werre, and other damages withouten nombre, of which we ben not ware, as at this time. And as touching the fourthe point, that Tullius clepeth engendring, thou ſhalt conſider,

han don to you all this wrong, and all this vilanie. And after this, than ſhuln ye examine the ſecond condition, which that the ſame Tullius addeth in this matere. For Tullius putteth a thing, which that he clepeth conſenting: this is to ſayn, who ben they, and which ben they, and how many, that conſenten to thy conſeil in thy wilfulneſſe, to don haſtif vengeaunce. And let us conſidre alſo who ben they, and how many ben they, and which ben they, that conſenteden to youre adverſaries. As to the firſt point, it is wel knowen which folk they be that conſenteden to youre wilfulneſſe. For trewely, all tho that conſeileden you to maken ſodein werre, ne ben not youre frendes. Let us now conſidre which ben they that ye holden ſo gretly youre frendes, as to youre perſone: for al be it ſo that ye be mighty and riche, certes ye ne ben but allone: for certes ye ne han no child but a doughter, ne ye ne han no brethren, ne coſins germains, ne non other nigh kinrede, wherfore that youre enemies for drede ſhulde ſtinte to plede with you, or to deſtroye youre perſone. Ye knowen alſo, that your richeſſes moten ben diſpended in diverſe parties; and whan that every wight hath his part, they ne wollen taken but litel regard to venge youre deth. But thin enemies ben three, and they han many brethren, children, coſins, and other nigh kinrede: and though ſo were, that thou haddeſt ſlain of hem two or three, yet dwellen ther ynow to wreken hir deth, and to ſlee thy perſone. And though ſo be that youre kinrede be more

ſtedefaſt and ſiker than the kin of your adverſaries, yet natheles youre kinrede is but a fer kinrede; they ben but litel ſibbe to you, and the kin of youre enemies ben nigh ſibbe to hem. And certes as in that, hir condition is better than youres. Than let us conſidre alſo of the conſeilling of hem that conſeilled you to take ſodein vengeance, whether it accorde to reſon: and certes, ye knowe wel, nay; for as by right and reſon, ther may no man taken vengeaunce on no wight, but the juge that hath the juriſdiction of it, whan it is ygraunted him to take thilke vengeaunce haſtily, or attemprely, as the lawe requireth. And yet moreover of thilke word that Tullius clepeth conſenting, thou ſhalt conſidre, if thy might and thy power may conſente and ſuffice to thy wilfulneſſe, and to thy conſeillours: and certes, thou mayeſt wel ſay, that nay; for ſikerly, as for to ſpeke proprely, we moun do nothing but only ſwiche thing as we moun don rightfully: and certes rightfully ye ne mowe take no vengeance, as of your propre auctoritee. Than mowe ye ſen that your power ne conſenteth not, ne accordeth not to youre wilfulneſſe. Now let us examine the thridde point, that Tullius clepeth conſequent. Thou ſhalt underſtonde, that the vengeaunce that thou purpoſeſt for to take, is the conſequent, and therof folweth another vengeance, peril, and werre, and other damages withouten nombre, of which we ben not ware, as at this time. And as touching the fourthe point, that Tullius clepeth engendring, thou ſhalt conſider,

that this wrong which that is don to thee, is engendred of the hate of thin enemies, and of the vengeaunce taking upon that wold engender another vengeaunce, and muchel forwe and waſting of richeſſes, as I ſayde ere.

Now, ſire, as to the point, that Tullius clepeth cauſes, which that is the laſt point, thou ſhalt underſtonde, that the wrong that thou haſt received, hath certaine cauſes, which that clerkes clepen *oriens*, and *efficiens*, and *cauſa longinqua*, and *cauſa propinqua*, this is to ſayn, the fer cauſe, and the nigh cauſe. The fer cauſe is almighty God, that is cauſe of alle thinges: the ner cauſe, is thin three enemies; the cauſe accidental was hate; the cauſe material, ben the five woundes of thy doughter; the cauſe formal, is the maner of hir werking, that broughten ladders, and clomben in at thy windowes; the cauſe final was for to ſlee thy doughter; it letted not in as muche as in hem was. But for to ſpeke of the fer cauſe, as to what ende they ſhuln come, or what ſhal finally betide of hem in this cas, ne can I not deme, but by conjecting and ſuppoſing: for we ſhuln ſuppoſe, that they ſhuln come to a wicked ende, becauſe that the book of Decrees ſayth: Selden or with gret peine ben cauſes ybrought to a good ende, whan they ben badly begonne.

Now, Sire, if men wold axen me, why that God ſuffred men to do you this vilanie, certes I can not wel anſwer, as for no ſothfaſtneſſe. For the Apoſtle ſayth, that the ſciences, and the jugements of oure Lord God Almighty ben

ful depe; ther may no man comprehend ne ſerche hem ſuffiſantly. Natheles, by certain preſumptions and conjectings, I hold and beleve, that God, which that is ful of juſtice and of rightwiſeneſſe, hath ſuffered this betide, by juſt cauſe reſonable.

Thy name is Melibee, this is to ſayn, a man that drinketh hony. Thou haſt dronke ſo muche hony of ſwete temporel richeſſes, and delices, and honours of this world, that thou art dronken, and haſt forgetten Jeſu Criſt thy creatour: thou ne haſt not don to him ſwiche honour and reverence as thee ought, ne thou ne haſt wel ytaken kepe to the wordes of Ovide, that ſayth: Under the honey of the goodes of thy body is hid the venime that ſleth the ſoule. And Salomon ſayth: If thou haſt founden hony, ete of it that ſufficeth; for if thou ete of it out of meſure, thou ſhalt ſpewe, and be nedy and poure. And peraventure Criſt hath thee in deſpit, and hath tourned away fro thee his face, and his eres of miſericorde; and alſo he hath ſuffred, that thou haſt ben puniſhed in the manere that thou haſt ytreſpaſed. Thou haſt don ſinne again oure Lord Criſt, for certes the three enemies of mankind, that is to ſayn, the fleſh, the fend, and the world, thou haſt ſuffred hem entre into thin herte wilfully, by the windowes of thy body, and haſt not defended thyſelf ſuffiſantly agein hir aſſautes, and hir temptations, ſo that they han wounded thy ſoule in five places, this is to ſayn the dedly ſinnes that ben entred into thyn herte by thy

five wittes: and in the ſame manere our Lord Criſt hath wold and ſuffred, that thy three enemies ben entred into thyn hous by the windowes, and han ywounded thy doughter in the foreſayd manere.

Certes, quod Melibee, I ſee wel that ye enforce you muchel by wordes to overcomen me, in ſwiche manere, that I ſhal not venge me on mine enemies, ſhewing me the perils and the evils that mighten falle of this vengeaunce: but who ſo wolde conſidre in alle vengeaunces the perils and evils that mighten ſue of vengeaunce taking, a man wold never take vengeaunce, and that were harme: for by the vengeaunce taking ben the wicked men diſſevered fro the goode men. And they that han will to do wickedneſſe, reſtreinen hir wicked purpos, whan they ſen the puniſhing and the chaſtiſing of the treſpaſours. [To this anſwered dame Prudence: Certes, quod ſhe, I graunte you that of vengeaunce taking cometh muche evil and muche good; but vengeaunce taking apperteineth not to everich on, but only to juges, and to hem that han the juriſdiction over the treſpaſours;] and yet ſay I more, that right as a ſinguler perſone ſinneth in taking vengeaunce of another man, right ſo ſinneth the juge, if he do no vengeaunce of hem that it han deſerved. For Senek ſayth thus: That maiſter (he ſayth) is good, that preveth ſhrewes. And Caſſiodore ſaith: A man dredeth to do outrages, whan he wot and knoweth, that it diſpleſeth to the juges and ſoveraines. And another ſayth:

The juge that dredeth to do right, maketh men ſhrewes. And Seint Poule the Apoſtle ſayth in his Epiſtle, whan he writeth unto the Romaines, that the juges beren not the ſpere withouten cauſe, but they beren it to puniſhe the ſhrewes and miſdoers, and for to defende the goode men. If ye wiln than take vengeaunce of youre enemies, ye ſhuln retourne or have your recours to the juge, that hath the juriſdiction upon hem, and he ſhal puniſhe hem, as the lawe axeth and requireth.

A, ſayd Melibee, this vengeaunce liketh me nothing. I bethink me now, and take hede how that fortune hath noriſhed me fro my childhode, and hath holpen me to paſſe many a ſtronge pas: now wol I aſſayen hire, trowing, with Goddes helpe, that ſhe ſhal helpe me my ſhame for to venge.

Certes, quod Prudence, if ye wol werke by my conſeil, ye ſhuln not aſſaye fortune by no way: ne ye ne ſhuln not lene or bowe unto hire, after the wordes of Senek; for thinges that ben folily don, and tho that ben don in hope of fortune, ſhuln never come to good ende. And as the ſame Senek ſayth: The more clere and the more ſhining that fortune is, the more brotel and the ſoner broke ſhe is. Truſteth not in hire, for ſhe n'is not ſtedefaſt ne ſtable: for whan thou troweſt to be moſt ſiker and ſeure of hire helpe, ſhe wol faille and deceive thee. And wheras ye ſayn, that fortune hath noriſhed you fro youre childhode, I ſay that in ſo muchel ye

ſhuln the leſſe truſte in hire, and in hire wit. For Senek ſaith: What man that is noriſhed by fortune, ſhe maketh him a gret fool. Now than ſin ye deſire and axe vengeaunce, and the vengeaunce, that is don after the lawe and before the juge, ne liketh you not, and the vengeaunce, that is don in hope of fortune, is perilous and uncertain, than have ye non other remedie, but for to have your recours unto the ſoveraine juge, that vengeth alle vilanies, and wronges; and he ſhal venge you, after that himſelf witneſſeth, wheras he ſaith; Leveth the vengeaunce to me, and I ſhal do it.

Melibeus anſwered: If I ne venge me of the vilanie that men han don to me, I ſompne or warne hem, that han don to me vilanie, and alle other, to do me another vilanie. For it is written; If thou take no vengeaunce of an olde vilany, thou ſompneſt thin adverſaries to do thee a newe vilanie: and alſo for my ſuffraunce, men wolden do me ſo muche vilanie, that I might neither bere it ne ſuſteine; and ſo ſhulde I ben put and holden over lowe. For ſom men ſain, In muchel ſuffring ſhul many thinges falle unto thee, which thou ſhalt not mowe ſuffre.

Certes, quod Prudence, I graunte you wel, that overmuchel ſuffraunce is not good, but yet ne folweth it not therof, that every perſone to whom men don vilanie, ſhuld take of it vengeaunce: for that apperteineth and longeth all only to the juges, for they ſhul venge the vilanies and injuries: and therfore tho two auctoritees, that ye han ſayd

above, ben only underſtonden in the juges: for whan they ſuffren overmuchel the wronges and vilanies to be don, withouten puniſhing, they ſompne not a man all only for to do newe wronges, but they commaunden it: al ſo as a wiſe man ſayth, that the juge that correcteth not the ſinner, commaundeth and biddeth him do ſinne. And the juges and ſoveraines mighten in hir lond ſo muche ſuffre of the ſhrewes and miſdoers, that they ſhulden by ſwiche ſuffraunce, by proces of time, wexen of ſwiche power and might, that they ſhuld putte out the juges and the ſoveraines from hir places, and atte laſte maken hem leſe hir lordſhippes.

But now let us putte, that ye have leve to venge you: I ſay ye be not of might and power, as now to venge you: for if ye wol maken compariſon unto the might of youre adverſaries, ye ſhuln finde in many thinges, that I have ſhewed you er this, that hir condition is better than youres, and therfore ſay I, that it is good as now, that ye ſuffre and be patient.

Forthermore ye knowen wel, that after the commune ſaw, it is a woodneſſe, a man to ſtrive with a ſtronger, or a more mighty man than he is himſelf; and for to ſtrive with a man of even ſtrengthe, that is to ſay, with as ſtrong a man as he is, it is peril; and for to ſtrive with a weker man, it is folie; and therfore ſhulde a man flee ſtriving, as muchel as he mighte. For Salomon ſayth: It is a gret worſhip to a man to kepe him fro noiſe and ſtrif. And if it ſo happe,

that a man of greter mighte and ſtrengthe than thou art, do thee grevaunce: ſtudie and beſie thee rather to ſtille the ſame grevaunce, than for to venge thee. For Senek ſayth, that he putteth him in a grete peril, that ſtriveth with a greter man than he is himſelf. And Caton ſayth; If a man of higher eſtat or degree, or more mighty than thou, do thee anoye or grevance, ſuffre him: for he that ones hath greved thee, may another time releve thee and helpe thee. Yet ſette I cas, ye have bothe might and licence for to venge you, I ſay that ther ben ful many thinges that ſhuln reſtreine you of vengeance taking, and make you for to encline to ſuffre, and for to han patience in the wronges that han ben don to you. Firſt and forward, if ye wol conſidre the defautes that ben in youre owen perſone, for which defautes God hath ſuffred you have this tribulation, as I have ſayd to you herebeforne. For the Poete ſayth, that we oughten patiently taken the tribulations that comen to us, whan that we thinken and conſideren, that we han deſerved to have hem. And Seint Gregorie ſayth, that whan a man conſidereth wel the nombre of his defautes and of his ſinnes, the peines and the tribulations that he ſuffereth, ſemen the leſſe unto him. And in as muche as him thinketh his ſinnes more hevy and grevous, in ſo muche ſemeth his peine the lighter and the eſier unto him. Alſo ye owen to encline and bowe youre herte, to take the patience of oure Lord Jeſu Criſt, as ſayth Seint Peter in his Epiſtles. Jeſu Criſt (he

ſaith) hath ſuffred for us, and yeven enſample to every man to folwe and ſue him, for he dide never ſinne, ne never came ther a vilains word out of his mouth. Whan men curſed him, he curſed hem nought; and whan men beten him, he manaced hem nought. Alſo the gret patience, which Seintes, that ben in Paradis, han had in tribulations that they han ſuffred, withouten hir deſert or gilt, oughte muchel ſtirre you to patience. Forthermore, ye ſhulde enforce you to have patience, conſidering that the tribulations of this world but litel while endure, and ſone paſſed ben and gon, and the joye that a man ſeketh to han by patience in tribulations is perdurable; after that the Apoſtle ſayth in his Epiſtle; the joye of God, he ſayth, is perdurable, that is to ſayn, everlaſting. Alſo troweth and beleveth ſtedfaſtly, that he n'is not wel ynoriſhed ne wel ytaught, that cannot have patience, or wol not receive patience. For Salomon ſayth, that the doctrine and wit of a man is knowen by patience. And in another place he ſayeth, that he that is patient, governeth him by gret prudence. And the ſame Salomon ſaith: The angrie and wrathful man maketh noiſes, and the patient man attempreth and ſtilleth hem. He ſaith alſo, It is more worth to be patient than for to be right ſtrong. And he that may have the lordſhipe of his owen herte, is more to preiſe, than he that by his force or ſtrengthe taketh gret citees. And therfore ſayth Seint James in his Epiſtle, that patience is a gret vertue of perfection.

Certes, quod Melibee, I graunte you, Dame Prudence, that patience is a gret vertue of perfection, but every man may not have the perfection that ye ſeken, ne I am not of the nombre of the right parfit men: for min herte may never be in pees, unto the time it be venged. And al be it ſo, that it was gret peril to min enemies to do me a vilanie in taking vengeaunce upon me, yet token they non hede of the peril, but fulfilleden hir wicked will and hir corage: and therfore me thinketh men oughten not repreve me, though I put me in a litel peril for to venge me, and though I do a gret exceſſe, that is to ſayn, that I venge on outrage by another.

A, quod dame Prudence, ye ſayn your will and as you liketh; but in no cas of the world a man ſhulde not don outrage ne exceſſe, for to vengen him. For Caſſiodore ſayth, that as evil doth he that vengeth him by outrage, as he that doth the outrage. And therfore ye ſhuln venge you after the ordre of right, that is to ſayn, by the lawe, and not by exceſſe, ne by outrage. And alſo if ye wol venge you of the outrage of youre adverſaries, in other manere than right commaundeth, ye ſinnen. And therfore ſayth Senek, that a man ſhal never venge ſhrewedneſſe by ſhrewedneſſe. And if ye ſay that right axeth a man to defende violence by violence, and fighting by fighting: certes ye ſay ſoth, whan the defence is don withouten intervalle, or withouten tarying or delay, for to defende him, and not for to venge. And it be-

hoveth, that a man putte ſwiche attemperaunce in his defence, that men have no cauſe ne mater to repreve him, that defendeth him, of outrage and exceſſe, for elles were it againe reſon. Parde ye knowen wel, that ye maken no defence as now, for to defende you, but for to venge you: and ſo ſheweth it, that ye han no will to do youre dede attemprely: and therfore me thinketh that patience is good. For Salomon ſayth, that he that is not patient, ſhal have gret harme.

Certes, quod Melibee, I graunte you, that whan a man is impatient and wrothe of that that toucheth him not, and that apperteineth not unto him, though it harme him it is no wonder. For the lawe ſaith, that he is coupable that entremeteth or medleth with ſwiche thing, as apperteineth not unto him. And Salomon ſaith, that he that entremeteth of the noiſe or ſtrif of another man, is like to him that taketh a ſtraunge hound by the eres: for right as he that taketh a ſtraunge hound by the eres is otherwhile bitten with the hound, right in the ſame wiſe, it is reſon that he have harme, that by his impatience medleth him of the noiſe of another man, wheras it apperteineth not unto him. But ye knowe wel, that this dede, that is to ſayn, my greef and my diſeſe, toucheth me right nigh. And therfore though I be wroth and impatient, it is no mervaille: and (ſaving your grace) I cannot ſee that it might gretly harme me, though I took vengeaunce, for I am richer and more mighty

than min enemies ben: and wel knowe ye, that by money and by having grete poſſeſſions, ben alle thinges of this world governed. And Salomon ſayth, that alle thinges obeye to money.

Whan Prudence had herd hire huſbond avaunte him of his richeſſe and of his money, diſpreiſing the power of his adverſaries, ſhe ſpake and ſayd in this wiſe: Certes, dere Sire, I graunte you that ye ben riche and mighty, and that richeſſes ben good to hem that han wel ygeten hem, and that wel conne uſen hem. For right as the body of a man may not liven withouten ſoul, no more may it liven withouten temporel goodes, and by richeſſes may a man gete him grete frendes. And therfore ſayth Pamphilus: If a netherdes doughter (he ſayth) be riche, ſhe may cheſe of a thouſand men, which ſhe wol take to hire huſbond: for of a thouſand men on wol not forſaken hire ne refuſen hire. And this Pamphilus ſaith alſo: If thou be right happy, that is to ſayn, if thou be right riche, thou ſhalt finde a gret nombre of felawes and frendes; and if thy fortune chaunge, that thou wexe poure, farewel frendſhipe and felawſhipe, for thou ſhalt be al allone withouten any compaignie, but if it be the compaignie of poure folk. And yet ſayth this Pamphilus moreover, that they that ben bond and thralle of linage, ſhuln be made worthy and noble by richeſſes. And right ſo as by richeſſes ther comen many goodes, right ſo by poverte come ther many harmes and eviles: for gret poverte

conſtreineth a man to do many eviles. And therfore clepeth Caſſiodore poverte the moder of ruine, that is to ſayn, the moder of overthrowing or falling doun. And therfore ſayth Piers Alphonſe: on of the greteſt adverſitees of this world, is whan a free man by kinde, or of birthe, is conſtreined by poverte to eten the almeſſe of his enemie. And the ſame ſayth Innocent in on of his bookes: he ſayth, that forweful and miſhappy is the condition of a poure begger, for if he axe not his mete, he dieth for hunger, and if he axe, he dieth for ſhame: and algates neceſſitee conſtreineth him to axe. And therfore ſayth Salomon, that better it is to die, than for to have ſwiche poverte. And as the ſame Salomon ſayth: Better it is to die of bitter deth, than for to liven in ſwiche wiſe. By thiſe reſons that I have ſaid unto you, and by many other reſons that I coude ſaye, I graunte you that richeſſes ben good to hem that wel geten hem, and to hem that wel uſen tho richeſſes: and therfore wol I ſhewe you how ye ſhuln behave you in gadering of youre richeſſes, and in what manere ye ſhuln uſen hem.

Firſt, ye ſhuln geten hem withouten gret deſir, by good leiſer, ſokingly, and not over haſtifly, for a man that is to deſiring to gete richeſſes, abandoneth him firſt to thefte and to alle other eviles. And therfore ſayth Salomon: He that haſteth him to beſily to wexe riche, he ſhal be non innocent. He ſayth alſo, that the richeſſe that haſtily cometh to a man, ſone and lightly goeth and paſſeth from a man, but

that richeſſe that cometh litel and litel, wexeth alway and multiplieth. And, Sire, ye ſhulen gete richeſſes by youre wit and by youre travaille, unto youre profite, and that withouten wrong or harme doing to any other perſone. For the lawe ſayth: Ther maketh no man himſelf riche, if he do harme to another wight; this is to ſay, that nature defendeth and forbedeth by right, that no man make himſelf riche, unto the harme of another perſone. And Tullius ſayth, that no forwe, ne no drede of deth, ne nothing that may falle unto a man, is ſo muchel ageins nature, as a man to encreſe his owen profite, to harme of another man. And though the grete men and the mighty men geten richeſſes more lightly than thou, yet ſhalt thou not ben idel ne ſlowe to do thy profite, for thou ſhalt in alle wiſe flee idelneſſe. For Salomon ſayth, that idelneſſe techeth a man to do many eviles. And the ſame Salomon ſayth, that he that travailleth and beſieth him to tillen his lond, ſhal ete bred: but he that is idel, and caſteth him to no beſineſſe ne occupation, ſhal falle into poverte, and die for hunger. And he that is idel and ſlow, can never find covenable time for to do his profite. For ther is a verſifiour ſayth, that the idel man excuſeth him in Winter, becauſe of the grete cold, and in Summer by encheſon of the hete. For thiſe cauſes, ſayth Caton, waketh, and enclineth you not over muchel to ſlepe, for over muchel reſte noriſheth and cauſeth many vices. And therfore ſayth Seint Jerome; Doeth ſom

good dedes, that the devil which is oure enemie, ne finde you not unoccupied, for the devil ne taketh not lightly unto his werking fwiche as he findeth occupied in goode werkes.

Than thus in geting richeffes ye muften flee idelneffe. And afterward ye fhuln ufen the richeffes, which ye han geten by youre wit and by youre travaille, in fwiche manere, that men holde you not to fcarce ne to fparing, ne fool-large, that is to fay, over large a fpender: for right as men blamen an avaricious man, becaufe of his fcarcitee and chincherie, in the fame wife is he to blame, that fpendeth over largely. And therfore faith Caton: Ufe (fayth he) the richeffes that thou haft ygeten in fwiche manere, that men have no matere ne cauſe to calle thee nother wretche ne chinche: for it is a gret fhame to a man to have a poure herte and a riche purfe. He fayth alfo: the goodes that thou haft ygeten, ufe hem by mefure, that is to fayn, fpende mefurably; for they that folily waften and difpenden the goodes that they han, whan they han no more propre of hir owen, than they fhapen hem to take the goodes of another man. I fay than that ye fhuln flee avarice, ufing youre richeffes in fwiche manere, that men fayn not that your richeffes ben yberied, but that ye have hem in youre might, and in youre welding. For a wife man repreveth the avaricious man, and fayth thus in two vers. Wherto and why berieth a man his goodes by his gret avarice, and knoweth wel, that nedes

muſt he die, for deth is the end of every man, as in this preſent lif? and for what cauſe or encheſon joineth he him, or knitteth he him ſo faſt unto his goodes, that alle his wittes mown not diſſeveren him, or departen him from his goodes, and knoweth wel, or oughte to knowe, that whan he is ded, he ſhal nothing bere with him out of this world? And therfore ſayth Seint Auguſtine, that the avaricious man is likened unto helle, that the more it ſwalweth, the more deſir it hath to ſwalwe and devoure. And as wel as ye wolde eſchue to be called an avaricious man or chinche, as wel ſhulde ye kepe you and governe you in ſwiche a wiſe, that men calle you not fool-large. Therfore ſaith Tullius: The goodes of thin hous ne ſhulde not ben hid ne kept ſo cloſe, but that they might ben opened by pitee and debonairetee; that is to ſayn, to yeve hem part that han gret nede; ne thy goodes ſhulden not ben ſo open, to be every mannes goodes. Afterward, in geting of youre richeſſes, and in uſing of hem, ye ſhuln alway have three thinges in youre herte, that is to ſay, oure Lord God, conſcience, and good name. Firſt, ye ſhuln have God in youre herte, and for no richeſſe ye ſhuln do no thing, which may in any manere diſpleſe God that is your creatour and maker. For after the word of Salomon, it is better to have a litel good with love of God, than to have muchel good, and leſe the love of his Lord God. And the Prophete ſayth, That better it is to ben a good man, and have litel good and treſor, than to be holden a ſhrewe, and

have grete richeſſes. And yet I ſay forthermore, that ye ſhulden alway do youre beſineſſe to gete you richeſſes, ſo that ye gete hem with good conſcience. And the Apoſtle ſayth, that ther n'is thing in this world of which we ſhulden have ſo gret joye, as whan oure conſcience bereth us good witneſſe. And the wiſe man ſayth: The ſubſtaunce of a man is ful good, whan ſinne is not in mannes conſcience. Afterward, in geting of youre richeſſes, and in uſing of hem, ye muſt have gret beſineſſe and gret diligence, that youre good name be alway kept and conſerved. For Salomon ſayth, that beter it is, and more it availeth a man to have a good name, than for to have grete richeſſes: and therfore he ſayth in another place: Do grete diligence (ſaith Salomon) in keping of thy frendes, and of thy good name, for it ſhal lenger abide with thee, than any treſor, be it never ſo precious. And certes, he ſhulde not be called a Gentilman, that after God and good conſcience, alle thinges left, ne doth his diligence and beſineſſe, to kepen his good name. And Caſſiodore ſayth, that it is a ſigne of a gentil herte, whan a man loveth and deſireth to have a good name. And therfore ſayth Seint Auguſtine, that ther ben two thinges that arn right neceſſarie and nedeful; and that is good conſcience, and good los; that is to ſayn, good conſcience to thin owen perſone inward, and good los for thy neighebour outward. And he that troſteth him ſo muchel in his good conſcience, that he deſpiſeth and ſetteth at nought his good

name or los, and recketh not though he kepe not his good name, n'is but a cruel cherl.

Sire, now have I ſhewed you how ye ſhulden do in geting richeſſes, and how ye ſhuln uſen hem: and I ſee wel that for the truſt that ye han in youre richeſſes, ye wiln meve werre and bataille. I conſeille you that ye beginne no bataille ne werre, in truſt of youre richeſſes, for they ne ſufficen not werres to mainteine. And therfore ſayth a Philoſophre: That man that deſireth and wol algates han werre, ſhal never have ſuffiſaunce: for the richer that he is, the greter diſpences muſt he make, if hé wol have worſhip and victorie. And Salomon ſaith, that the greter richeſſes that a man hath, the mo diſpendours he hath. And, dere Sire, al be it ſo, that for your richeſſes ye moun have muchel folk, yet behoveth it not, ne it is not good to beginne werre, wheras ye moun in other manere have pees, unto youre worſhip and profite: for the victorie of batailles that ben in this world, lith not in gret nombre or multitude of peple, ne in the vertue of man, but it lith in the will and in the hond of oure Lord God almighty. And therfore Judas Machabeus, which was Goddes knight, whan he ſhulde fighte again his adverſarie, that hadde a greter nombre and a greter multitude of folk, and ſtrenger than was the peple of this Machabee, yet he recomforted his litel compaignie, and ſayde right in this wiſe: Al ſo lightly (ſayde he) may our Lord God almighty yeve victorie to a fewe folk, as to many folk; for the victorie

of a bataille cometh not by the gret nombre of peple, but it cometh from oure Lord God of heven. And, dere Sire, for as muchel as ther is no man certaine, if it be worthy that God yeve him victorie or not, after that Salomon ſayth, therfore every man ſhulde gretly drede werres to beginne: and becauſe that in batailles fallen many perils, and it happeth other while, that as ſone is the gret man ſlain, as the litel man; and, as it is ywritten in the ſecond book of Kinges, the dedes of batailles ben aventurous, and nothing certain, for as lightly is on hurt with a ſpere as another; and for ther is gret peril in werre; therfore ſhulde a man flee and eſchue werre in as muchel as a man may goodly. For Salomon ſayth: He that loveth peril, ſhal falle in peril.

After that dame Prudence had ſpoken in this manere, Melibee anſwerd and ſaide: I ſee wel, dame Prudence, that by youre faire wordes and by youre reſons, that ye han ſhewed me, that the werre liketh you nothing: but I have not yet herd your conſeil, how I ſhal do in this nede.

Certes, quod ſhe, I conſeille you that ye accorde with youre adverſaries, and that ye have pees with hem. For Seint James ſayth in his Epiſtle, that by concorde and pees, the ſmale richeſſes wexen grete, and by debat and diſcorde grete richeſſes fallen doun. And ye knowen wel, that on of the greteſt and moſte ſoveraine thing, that is in this world, is unitee and pees. And therfore ſayde oure Lord Jeſu Criſt to his Apoſtles in this wiſe: Wel happy and bleſſed ben they

that loven and purchaſen pees, for they ben called the children of God. A, quod Melibee, now ſee I wel, that ye loven not min honour, ne my worſhipe. Ye knowen wel that min adverſaries han begonne this debat and brige by hir outrage, and ye ſee wel, that they ne requeren ne prayen me not of pees, ne they axen not to be reconciled; wol ye than that I go and meke me, and obeye me to hem, and crie hem mercie? Forſoth that were not my worſhipe: for right as men ſayn, that overgret homlineſſe engendreth diſpreiſing, ſo fareth it by to gret humilitee or mekeneſſe.

Than began dame Prudence to make ſemblaunt of wrathe, and ſayde: Certes, Sire, (ſauf your grace) I love youre honour and youre profite, as I do min owen, and ever have don; ye, ne non other ſeyn never the contrary: and if I had ſayde, that ye ſhulde han purchaſed the pees and the reconciliation, I ne hadde not muchel miſtake me, ne ſayde amis. For the Wiſe man ſayth: The diſſention beginneth by another man, and the reconciling beginneth by thyſelf. And the Prophete ſaith: Flee ſhrewedneſſe and do goodneſſe; ſeke pees and folwe it, in as muchel as in thee is. Yet ſay I not, that ye ſhuln rather purſue to youre adverſaries for pees, than they ſhuln to you: for I know wel that ye ben ſo hard-herted, that ye wol do nothing for me; and Salomon ſayth: he that hath over hard an herte, atte laſte he ſhal miſhappe and miſtide.

Whan Melibee had herd dame Prudence make ſemblaunt of wrath, he ſayde in this wiſe. Dame, I pray you that ye

be not diſpleſed of thinges that I ſay, for I knowe wel that I am angry and wroth, and that is no wonder; and they that ben wroth, woten not wel what they don, ne what they ſayn. Therfore the Prophete ſayth, that troubled eyen han no clere ſighte. But ſayth and conſeilleth me as you liketh, for I am redy to do right as ye wol deſire. And if ye repreve me of my folie, I am the more holden to love you and to preiſe you. For Salomon ſaith, that he that repreveth him that doth folie, he ſhal find greter grace, than he that deceiveth him by ſwete wordes.

Than ſayde Dame Prudence; I make no ſemblaunt of wrath ne of anger, but for youre grete profite. For Salomon ſaith: he is more worth, that repreveth or chideth a fool for his folie, ſhewing him ſemblaunt of wrath, than he that ſupporteth him and preiſeth him in his miſdoing, and laugheth at his folie. And this ſame Salomon ſaith afterward, that by the ſorweful viſage of a man, that is to ſayn, by the ſory and hevy countenance of a man, the fool correcteth and amendeth himſelf.

Than ſaid Melibee; I ſhal not conne anſwere unto ſo many faire reſons as ye putten to me and ſhewen: ſayth ſhortly youre will and youre conſeil, and I am al redy to performe and fulfille it.

Than Dame Prudence diſcovered all hire will unto him and ſaide: I conſeille you, quod ſhe, above alle thinges that ye make pees betwene God and you, and be reconciled unto

him and to his grace, for as I have ſayde you herebeforen, God hath ſuffered you to have this tribulation and diſeſe for youre ſinnes: and if ye do as I ſay you, God wol ſende youre adverſaries unto you, and make hem falle at youre feet, redy to do youre will and youre commaundements. For Salomon ſayth; whan the condition of man is pleſaunt and liking to God, he chaungeth the hertes of the mannes adverſaries, and conſtreineth hem to beſechen him of pees and of grace. And I pray you let me ſpeke with your adverſaries in privee place, for they ſhuln not knowe that it be of youre will or youre aſſent; and than, whan I knowe hir will and hir entente, I may conſeille you the more ſeurely.

Dame, quod Melibeus, doth youre will and youre liking, for I putte me holly in youre diſpoſition and ordinaunce.

Than Dame Prudence, when ſhe ſey the good will of hire huſbond, delibered unto hire, and toke avis in hire ſelf, thinking how ſhe might bring this nede unto goode ende. And whan ſhe ſey hire time, ſhe ſent for thiſe adverſaries to come unto hire in to a privee place, and ſhewed wiſely unto hem the grete goodes that comen of pees, and the grete harmes and perils that ben in werre; and ſaide to hem, in a goodly manere, how that hem oughte have gret repentaunce of the injuries and wronges, that they hadden don to Melibeus hire lord, and unto hire and to hire doughter.

And whan they herden the goodly wordes of Dame Prudence, they weren ſo ſurpriſed and raviſhed, and hadden ſo

gret joye of hire, that wonder was to telle. A, lady, quod they, ye have ſhewed unto us the bleſſing of ſweteneſſe, after the ſaying of David the Prophete; for the reconciling, which we be not worthy to have in no manere, but we oughten requeren it with grete contrition and humilitee, ye of youre grete goodneſſe have preſented unto us. Now ſee we wel, that the ſcience and conning of Salomon is ful trewe; for he ſaith, that ſwete wordes multiplien and encreſen frendes, and maken ſhrewes to be debonaire and meke.

Certes, quod they, we putten oure dede, and all oure matere and cauſe, al holly in youre good will, and ben redy to obeye unto the ſpeche and commaundement of my lord Melibeus. And therfore, dere and benigne lady, we praye you and beſeche you as mekely as we conne and moun, that it like unto youre grete goodneſſe to fulfille in dede youre goodly wordes. For we conſideren and knowelechen, that we han offended and greved my lord Melibeus out of meſure, ſo fer forth, that we ben not of power to maken him amendes; and therfore we oblige and binde us and oure frendes, for to do all his will and his commaundements: but peraventure he hath ſwiche hevineſſe and ſwiche wrath to us ward, becauſe of oure offence, that he wol enjoynen us ſwiche a peine, as we moun not bere ne ſuſteine; and therfore, noble ladie, we beſeche to youre womanly pittee to take ſwiche aviſement in this nede, that we, ne oure frendes, ben not diſherited and deſtroied, thurgh oure folie.

Certes, quod Prudence, it is an hard thing and right perilous, that a man putte him all outrely in the arbitration and jugement, and in the might and power of his enemie; for Salomon ſayth: leveth me, and yeveth credence to that that I ſhall ſay: to thy ſone, to thy wif, to thy frend, ne to thy brother, ne yeve thou never might ne maiſtrie over thy body, while thou liveſt. Now, ſith he defendeth that a man ſhulde not yeve to his brother, ne to his frend, the might of his body, by a ſtrenger reſon he defendeth and forbedeth a man to yeve himſelf to his enemy. And natheles, I conſeille you that ye miſtruſte not my lord: for I wot wel and know veraily, that he is debonaire and meke, large, curteis, and nothing deſirous ne coveitous of good ne richeſſe: for ther is nothing in this world that he deſireth, ſave only worſhipe and honour. Forthermore I know wel, and am right ſure, that he ſhal nothing do in this nede withouten my conſeil; and I ſhal ſo werken in this cas, that by the grace of oure Lord God ye ſhuln be reconciled unto us.

Than ſaiden they with o vois; worſhipful lady, we putten us and oure goodes al fully in youre will and diſpoſition, and ben redy to come, what day that it like unto youre nobleſſe to limite us or aſſigne us, for to make oure obligation and bond, as ſtrong as it liketh unto youre goodneſſe, that we moun fulfille the will of you and of my lord Melibee.

Whan Dame Prudence had herd the anſwer of thiſe men, ſhe bad hem go agein prively, and ſhe retourned to hire lord

Melibee, and told him how ſhe fond his adverſaries ful repentaunt, knowleching ful lowly hir ſinnes and treſpas, and how they weren redy to ſuffren all peine, requering and preying him of mercy and pitee.

Than ſaide Melibee; he is wel worthy to have pardon and foryeveneſſe of his ſinne, that excuſeth not his ſinne, but knowlecheth, and repenteth him, axing indulgence. For Senek ſaith; ther is the remiſſion and foryeveneſſe, wher as the confeſſion is; for confeſſion is neighebour to innocence. And therefore I aſſente and conferme me to have pees, but it is good that we do nought withouten the aſſent and will of oure frendes.

Than was Prudence right glad and joyeful, and ſaide; certes, ſire, ye han wel and goodly anſwered: for right as by the conſeil, aſſent, and helpe of your frendes, ye han be ſtired to venge you and make werre, right ſo withouten hir conſeil ſhul ye not accord you, ne have pees with youre adverſaries. For the lawe ſaith: ther is nothing ſo good by way of kinde, as a thing to be unbounde by him that it was ybounde.

And than Dame Prudence, withouten delay or tarying, ſent anon hire meſſageres for hir kin and for hir olde frendes, which that were trewe and wiſe: and told hem by ordre, in the preſence of Melibee, all the matere, as it is above expreſſed and declared; and preied hem that they wold yeve hir avis and conſeil, what were beſt to do in this nede. And

whan Melibeus frendes hadden taken hir avis and deliberation of the foreſaid matere, and hadden examined it by gret beſineſſe and gret diligence, they yaven ful conſeil for to have pees and reſte, and that Melibee ſhulde receive with good herte his adverſaries to foryeveneſſe and mercy.

And whan dame Prudence had herd the aſſent of hire lord Melibee, and the conſeil of his frendes, accord with hire will and hire entention, ſhe was wonder glad in hire herte, and ſayde: ther is an olde Proverbe, quod ſhe, ſayth, that the goodneſſe that thou maiſt do this day, do it, and abide not, ne delay it not til to morwe: and therfore I conſeille, that ye ſende youre meſſageres, ſwiche as ben diſcrete and wiſe, unto youre adverſaries, telling hem on youre behalf, that if they wol trete of pees and of accord, that they ſhape hem, withouten delay or tarying, to come unto us. Which thing parfourmed was indede. And whan thiſe treſpaſours and repenting folk of hir folies, that is to ſayn, the adverſaries of Melibee, hadden herd what thiſe meſſageres ſayden unto hem, they weren right glade and joyeful, and anſwerden ful mekely and benignely, yelding graces and thankinges to hir lord Melibee, and to all his compagnie: and ſhopen hem withouten delay to go with the meſſageres, and obeye to the commaundement of hir lord Melibee.

And right anon they token hir way to the court of Melibee, and token with hem ſom of hir trewe frendes, to make feith for hem, and for to ben hir borwes. And whan they

were comen to the preſence of Melibee, he ſaide hem thiſe wordes: it ſtant thus, quod Melibee, and ſoth it is, that ye cauſeles, and withouten ſkill and reſon, han don grete injuries and wronges to me, and to my wif Prudence, and to my doughter alſo, for ye han entred into myn hous by violence, and have don ſwiche outrage, that alle men knowen wel that ye han deſerved the deth: and therfore wol I know and wete of you, whether ye wol putte the puniſhing and chaſtiſing, and the vengeaunce of this outrage, in the will of me and of my wif, or ye wol not.

Than the wiſeſt of hem three anſwered for hem alle, and ſaide. Sire, quod he, we knowen wel, that we ben unworthy to come to the court of ſo gret a lord and ſo worthy as ye ben, for we han ſo gretly miſtaken us, and han offended and agilte in ſwiche wiſe agein youre high lordſhipe, that trewely we han deſerved the deth; but yet for the grete goodneſſe and debonairetee, that all the world witneſſeth of youre perſone, we ſubmitten us to the excellence and benignitee of youre gracious lordſhipe, and ben redy to obeye to alle youre comandements, beſeching you, that of youre merciable pitee ye wol conſidere oure grete repentance and lowe ſubmiſſion, and graunte us foryeveneſſe of oure outragious treſpas and offence: for wel we knowen, that youre liberal grace and mercie ſtretchen hem forther into goodneſſe, than don oure outragious giltes and treſpas into wickedneſſe; al

be it that curſedly and dampnably we han agilte again youre highe lordſhipe.

Than Melibee toke hem up fro the ground ful benignely, and received hir obligations, and hir bondes, by hir othes upon hir plegges and borwes, and aſſigned hem a certain day to retourne unto his court for to receive and accept ſentence and jugement, that Melibee wolde commande to be don on hem, by the cauſes aforeſaid; which thinges ordeined, every man retourned to his hous.

And whan that Dame Prudence ſaw hire time, ſhe freined and axed hire lord Melibee, what vengeance he thoughte to taken of his adverſaries.

To which Melibee anſwerd, and ſaide: certes, quod he, I thinke and purpoſe me fully to diſherite hem of all that ever they han, and for to putte hem in exile for ever.

Certes, quod Dame Prudence, this were a cruel ſentence, and muchel agein reſon. For ye ben riche ynough, and han no nede of other mennes good; and ye might lightly in this wiſe gete you a coveitous name, which is a vicious thing, and oughte to ben eſchewed of every good man: for after the ſawe of the Apoſtle, coveitiſe is rote of alle harmes. And therfore it were better for you to leſe muchel good of your owen, than for to take of hir good in this manere. For better it is to leſe good with worſhip, than to winne good with vilanie and ſhame. And every man oughte to do his

diligence and his beſineſſe, to gete him a good name. And yet ſhal he not only beſie him in keping his good name, but he ſhal alſo enforcen him alway to do ſom thing, by which he may renovelle his good name: for it is written, that the olde good los, or good name, of a man is ſone gon and paſſed, whan it is not newed. And as touching that ye ſayn, that ye wol exile your adverſaries, that thinketh me muchel agein reſon, and out of meſure, conſidered the power that they han yeven you upon hemſelf. And it is written, that he is worthy to leſe his privilege, that miſuſeth the might and the power that is yeven him. And I ſette cas, ye might enjoine hem that peine by right and by lawe, (which I trowe ye mowe not do) I ſay, ye might not putte it to execution peraventure, and than it were like to retourne to the werre, as it was beforn. And therfore if ye wol that men do you obeiſaunce, ye muſt deme more curteiſly, that is to ſayn, ye muſt yeve more eſie ſentences and jugements. For it is written: he that moſt curteiſly commandeth, to him men moſt obeyen. And therfore I pray you, that in this neceſſitee and in this nede ye caſte you to overcome youre herte. For Senek ſayth, that he that overcometh his herte, overcometh twies. And Tullius ſaith: ther is nothing ſo commendable in a gret lord, as whan he is debonaire and meke, and appeſeth him lightly. And I pray you, that ye wol now forbere to do vengeaunce, in ſwiche a manere, that your good name may be kept and conſerved, and

that men mown have cauſe and matere to preiſe you of pitee and of mercy; and that ye have no cauſe to repente you of thing that ye don. For Seneke ſaieth: he overcometh in an evil manere, that repenteth him of his victorie. Wherfore I pray you let mercy be in youre herte, to the effect and entente, that God almighty have mercy upon you in his laſt jugement: for ſeint James ſaith in his Epiſtle: jugement withoute mercy ſhal he do to him, that hath no mercy of another wight.

Whan Melibee had herd the grete ſkilles and reſons of dame Prudence, and hire wiſe informations and techinges, his herte gan encline to the will of his wif, conſidering hire trewe entente, enforced him anon and aſſented fully to werken after hire conſeil, and thanked God, of whom procedeth all goodneſſe and all vertue, that him ſent a wif of ſo gret diſcretion. And whan the day came that his adverſaries ſhulde appere in his preſence, he ſpake to hem ful goodly, and ſaide in this wiſe. Al be it ſo, that of youre pride and high preſumption and folie, and of youre negligence and unconning, ye have miſborne you, and treſpaſed unto me, yet for as muchel as I ſee and behold youre grete humilitee, and that ye ben ſory and repentant of youre giltes, it conſtreineth me to do you grace and mercy: wherfore I receive you into my grace, and foryeve you outrely alle the offences, injuries, and wronges, that ye have don agein me and mine, to this effect and to this ende, that God of his endeles mer-

cie wol at the time of oure dying foryeve us oure giltes, that we han treſpaſed to him in this wretched world: for doutetles, if we be ſory and repentant of the ſinnes and giltes, which we han treſpaſed in the ſight of oure Lord God, he is ſo free and ſo merciable, that he wol foryeven us oure giltes, and bringen us to the bliſſe that never hath ende. *Amen.*

THE MONKES PROLOGUE.

v. 13895—13914.

Whan ended was my tale of Melibee,
And of Prudence and hire benignitee,
Our hoſte ſaide; as I am faithful man,
And by the precious *corpus Madrian*,
I hadde lever than a barell of ale,
That goode lefe my wif had herde this tale:
For ſhe n'is no thing of ſwiche patience,
As was this Melibeus wif Prudence.
By Goddes bones, whan I bete my knaves,
She bringeth me the grete clobbed ſtaves,
And cryeth; ſlee the dogges everich on,
And breke hem bothe bak and every bon.
And if that any neighebour of mine
Wol not in chirche to my wif encline,
Or be ſo hardy to hire to treſpace,
Whan ſhe cometh home ſhe rampeth in my face,
And cryeth; falſe coward, wreke thy wif:
By *corpus Domini*, I wol have thy knif,
And thou ſhalt have my diſtaf, and go ſpinne.
Fro day til night right thus ſhe wol beginne.

Alas, ſhe ſaith, that ever I was yſhape
To wed a milkſop, or a coward ape,
That wol ben overladde with every wight!
Thou darſt not ſtonden by thy wives right.

This is my lif, but if that I wol fight,
And out at dore anon I mote me dight,
Or elles I am loſt, but if that I
Be like a wilde leon, fool-hardy.

I wote wel ſhe wol do me flee fom day
Som neighebour, and thanne go my way,
For I am perilous with knif in honde,
Al be it that I dare not hire withſtonde:
For ſhe is bigge in armes by my faith,
That ſhal he finde, that hire miſdoth or faith.
But let us paſſe away fro this matere.

My lord the Monk, quod he, be mery of chere,
For ye ſhul telle a tale trewely.
Lo, Rouchefter ſtondeth here faſte by.
Ride forth, min owen lord, breke not our game.
But by my trouthe I can not telle youre name;
Whether ſhal I call you my lord Dan John,
Or Dan Thomas, or elles Dan Albon?
Of what hous be ye, by your fader kin?
I vow to God, thou haſt a ful faire ſkin;
It is a gentil paſture ther thou goſt;
Thou art not like a penaunt or a goſt.

Upon my faith thou art ſom officer,
Som worthy ſextein, or ſom celerer.
For by my fadres ſoule, as to my dome,
Thou art a maiſter, whan thou art at home;
No poure cloiſterer, ne non novice,
But a governour bothe ware and wiſe,
And therwithal of braunes and of bones
A right wel faring perſone for the nones.
I pray to God yeve him confuſion,
That firſt thee brought into religion.
Thou woldeſt han ben a trede-foul a right,
Haddeſt thou as grete leve, as thou haſt might,
To parfourme all thy luſt in engendrure,
Thou haddeſt begeten many a creature.
Alas! why wereſt thou ſo wide a cope?
God yeve me ſorwe, but, and I were pope,
Not only thou but every mighty man,
Though he were ſhore ful high upon his pan,
Shuld have a wif, for al this world is lorn;
Religion hath take up all the corn
Of treding, and we borel men ben ſhrimpes:
Of feble trees ther comen wretched impes.
This maketh that our heires ben ſo ſclendre
And feble, that they moun not wel engendre.
This maketh that our wives wol aſſaye
Religious folk, for they moun better paye

Of Venus payementes than mowen we:
God wote, no lufsheburghes payen ye.
But be not wroth, my lord, though that I play;
Ful oft in game a fothe have I herd fay.
This worthy Monke toke all in patience,
And faide; I wol don all my diligence,
As fer as founeth into honeftee,
To tellen you a tale, or two or three.
And if you lift to herken hiderward,
I wol you fayn the lif of Seint Edward;
Or elles tragedies firft I wol telle,
Of which I have an hundred in my celle.
Tragedie is to fayn a certain ftorie,
As olde bookes maken us memorie,
Of him that ftood in gret profperitee,
And is yfallen out of high degree
In to miferie, and endeth wretchedly.
And they ben verfified communly
Of fix feet, which men clepen exametron:
In profe eke ben endited many on,
And eke in metre, in many a fondry wife.
Lo, this declaring ought ynough fuffice.
Now herkeneth, if you liketh for to here.
But firft I you befeche in this matere,
Though I by ordre telle not thife thinges,
Be it of popes, emperoures, or kinges,

After hir ages, as men written finde,
But telle hem ſom before and ſom behinde,
As it now cometh to my remembrance,
Have me excuſed of min ignorance.

THE MONKES TALE.

I wol bewaile in manere of tragedie
The harm of hem, that ſtode in high degree,
And fellen ſo, that ther n'as no remedie
To bring hem out of hir adverſitee.
For certain whan that fortune liſt to flee,
Ther may no man of hire the cours withholde:
Let no man truſt on blinde proſperitee;
Beth ware by thiſe enſamples trewe and olde.

LUCIFER.

At Lucifer, though he an angel were
And not a man, at him I wol beginne.
For though fortune may non angel dere,
From high degree yet fell he for his ſinne
Doun into helle, wheras he yet is inne.
O Lucifer, brighteſt of angels alle,

Now art thou Sathanas, that maiſt not twinne
Out of miſerie, in which that thou art falle.

ADAM.

Lo Adam, in the feld of Damaſcene
With Goddes owen finger wrought was he,
And not begeten of mannes ſperme unclene,
And welte all Paradis ſaving o tree:
Had never worldly man ſo high degree
As Adam, til he for miſgovernance
Was driven out of his proſperitee
To labour, and to helle, and to meſchance.

SAMPSON.

Lo Sampſon, which that was annunciat
By the angel, long or his nativitee:
And was to God Almighty conſecrat,
And ſtode in nobleſſe while he mighte ſee:
Was never ſwiche another as was he,
To ſpeke of ſtrength, and therto hardineſſe:
But to his wives tolde he his ſecree,
Thurgh which he ſlow himſelf for wretchedneſſe.

Sampſon, this noble and mighty champion,
Withouten wepen, ſave his handes twey,
He ſlow and all to-rente the leon,

Toward his wedding walking by the wey:
His falſe wif coude him ſo pleſe, and pray,
Til ſhe his conſeil knewe; and ſhe untrewe
Unto his foos his conſeil gan bewray,
And him forſoke, and toke another newe.

Three hundred foxes toke Sampſon for ire,
And all hir tayles he togeder bond:
And ſet the foxes tayles all on fire,
For he in every tayl had knit a brond.
And they brent all the cornes in that lond,
And all hir oliveres, and vines eke.
A thouſand men he ſlow eke with his hond,
And had no wepen, but an aſſes cheke.

Whan they were ſlain, ſo thurſted him, that he
Was wel nie lorne, for which he gan to preye,
That God wold on his peine han ſom pitee,
And ſend him drinke, or elles moſte he deye:
And of this aſſes cheke, that was ſo dreye,
Out of a wang toth ſprang anon a welle,
Of which he dranke ynough, ſhortly to ſeye.
Thus halp him God, as *Judicum* can telle.

By veray force at Gaſa on a night,
Maugre the Philiſtins of that citee,

The gates of the toun he hath up plight,
And on his bak ycaried hem hath he
High on an hill, wher as men might hem ſe.
O noble mighty Sampſon, leſe and dere,
Haddeſt thou not told to women thy ſecree,
In all this world ne had ther ben thy pere.

This Sampſon never ſider drank ne wine,
Ne on his hed came raſour non ne ſhere,
By precept of the meſſager divine,
For all his ſtrengthes in his heres were:
And fully twenty winter yere by yere
He hadde of Iſrael the governance:
But ſone ſhal he wepen many a tere,
For women ſhuln him bringen to meſchance.

Unto his lemman Dalida he told,
That in his heres all his ſtrengthe lay,
And falſely to his fomen ſhe him ſold;
And ſleping in hire barme upon a day
She made to clip or ſhere his here away,
And made his fomen all his craft eſpien;
And whan that they him fond in this array,
They bond him faſt, and putten out his eyen.

But or his here was clipped or yſhave,

Ther was no bond, with which men might him bind,
But now is he in priſon in a cave,
Wheras they made him at the querne grinde.
O noble Sampſon, ſtrongeſt of mankind,
O whilom juge in glory and richeſſe,
Now mayeſt thou wepen with thin eyen blind,
Sith thou fro wele art falle in wretchedneſſe.

The ende of this caitif was, as I ſhal ſeye:
His fomen made a feſte upon a day,
And made him as hir fool before hem pleye:
And this was in a temple of gret array.
But at the laſt he made a foule affray,
For he two pillers ſhoke, and made hem falle,
And doun fell temple and all, and ther it lay,
And ſlow himſelf, and eke his fomen alle.

This is to ſayn, the princes everich on,
And eke three thouſand bodies were ther ſlain
With falling of the gret temple of ſton.
Of Sampſon now wol I no more ſain:
Beth ware by this enſample old and plain,
That no men tell hir conſeil to hir wives
Of ſwiche thing, as they wold han ſecree fain,
If that it touch hir limmes or hir lives.

1st Dedication.

2dly Preliminary Advertisement.

The preface of a book is often a very
[illegible] book itself. The author now
[illegible] himself, the latter has to determine
whether he will assume the tone of bold
self-confidence, the humble one of
diffident modesty, or the intermediate
that between both. The last is the
most difficult to have effect. The
Book itself has been christened, &
[illegible] a dose of titles, & the title-page
altered & re-altered, till it
become a serious question, at last, whether
it should in reality have any name
at all. Perhaps beyond that of Something
about Nothing, or Nothing about Something,
then comes the Dedication. But whom
it to be dedicated? My lord this, Sir

HERCULES.

Of Hercules the ſoveraine conquerour
Singen his werkes laude, and high renoun;
For in his time of ſtrength he was the flour.
He ſlow and raft the ſkinne of the leon;
He of Centaures laid the boſt adoun;
He Harpies ſlow, the cruel briddes felle;
He golden apples raft fro the dragon;
He drow out Cerberus the hound of helle.

He ſlow the cruel tirant Buſirus,
And made his hors to fret him fleſh and bon;
He ſlow the firy ſerpent venemous;
Of Achelous two hornes brake he on.
And he ſlow Cacus in a cave of ſton;
He ſlow the geaunt Anteus the ſtrong;
He ſlow the griſely bore, and that anon;
And bare the hevene on his nekke long.

Was never wight ſith that the world began,
That ſlow ſo many monſtres, as did he;
Thurghout the wide world his name ran,
What for his ſtrength, and for his high bountee;
And every reaume went he for to ſee,
He was ſo ſtrong that no man might him let;

At bothe the worldes endes, ſaith Trophee,
In ſtede of boundes he a piller ſet.

A lemman had this noble champion,
That highte Deianire, as freſh as May;
And as thiſe clerkes maken mention,
She hath him ſent a ſherte freſh and gay:
Alas! this ſherte, alas and wala wa!
Evenimed was ſotilly withalle,
That or that he had wered it half a day,
It made his fleſh all from his bones falle.

But natheles ſom clerkes hire excuſen
By on, that highte Neſſus, that it maked;
Be as may be, I wol hire not accuſen;
But on his bak this ſherte he wered al naked,
Til that his fleſh was for the venim blaked:
And whan he ſaw non other remedie;
In hote coles he hath himſelven raked,
For with no venime deigned him to die.

Thus ſtarf this worthy mighty Hercules.
Lo, who may truſt on fortune any throw?
For him that folweth all this world of pres,
Or he be ware, is oft ylaid ful lowe:
Ful wiſe is he, that can himſelven knowe.

Beth ware, for whan that fortune lift to glofe,
Than waiteth fhe hire man to overthrowe
By fwiche a way, as he wold left fuppofe.

NABUCHODONOSOR.

The mighty trone, the precious trefor,
The glorious fceptre, and real majeftee,
That hadde the king Nabuchodonofor,
With tonge unnethes may defcrived be.
He twies wan Jerufalem the citee,
The veffell of the temple he with him ladde;
At Babiloine was his foveraine fee,
In which his glorie and his delit he hadde.

The fayreft children of the blood real
Of Ifrael he did do gelde anon,
And maked eche of hem to ben his thral.
Amonges other Daniel was on,
That was the wifeft child of everich on;
For he the dremes of the king expouned,
Wher as in Caldee clerk ne was ther non,
That wifte to what fin his dremes founed.

This proude king let make a ftatue of gold
Sixty cubites long, and feven in brede,
To which image bothe yonge and old

Commanded he to loute, and have in drede,
Or in a fourneis, ful of flames rede,
He ſhuld be brent, that wolde not obeye:
But never wold aſſenten to that dede
Daniel, ne his yonge felawes tweye.

This king of kinges proud was and elat;
He wend that God, that ſit in majeſtee,
Ne might him nat bereve of his eſtat:
But ſodenly he loſt his dignitee,
And like a beſt him ſemed for to be,
And ete hey as an oxe, and lay therout:
In rain with wilde beſtes walked he,
Til certain time was ycome about.

And like an egles fethers wex his heres,
His neyles like a briddes clawes were,
Til God releſed him at certain yeres,
And yaf him wit, and than with many a tere
He thanked God, and ever his lif in fere
Was he to don amis, or more treſpace:
And til that time he laid was on his bere,
He knew that God was ful of might and grace.

BALTHASAR.

His ſone, which that highte Balthaſar,

That held the regne after his fadres day,
He by his fader coude not beware,
For proude he was of herte, and of array:
And eke an ydolaſter was he ay.
His high eſtat aſſured him in pride;
But fortune caſt him doun (and ther he lay)
And ſodenly his regne gan devide.

A feſte he made unto his lordes alle
Upon a time, and made hem blithe be,
And than his officeres gan he calle;
Goth, bringeth forth the veſſels, quod he,
Which that my fader in his proſperitee
Out of the temple of Jeruſalem beraft,
And to our highe goddes thanke we
Of honour, that our eldres with us laft.

His wif, his lordes, and his concubines
Ay dronken, while hir appetites laſt,
Out of thiſe noble veſſels ſondry wines.
And on a wall this king his eyen caſt,
And ſaw an hand armles, that wrote ful faſt,
For fere of whiche he quoke, and ſiked ſore.
This hand, that Balthaſar ſo ſore agaſt,
Wrote *Mane techel phares*, and no more.

In al that lond Magicien was non,
That coud expounen what this lettre ment,
But Daniel expouned it anon,
And ſaid; O king, God to thy fader lent
Glorie and honour, regne, treſour, and rent;
And he was proud, and nothing God ne dradde;
And therfore God gret wreche upon him ſent,
And him beraft the regne that he hadde.

He was out caſt of mannes compagnie,
With aſſes was his habitation;
And ete hey, as a beſt, in wete and drie,
Til that he knew by grace and by reſon,
That God of heven hath domination
Over every regne, and every creature:
And than had God of him compaſſion,
And him reſtored his regne and his figure.

Eke thou, that art his ſone, art proud alſo,
And knoweſt all thiſe thinges veraily;
And art rebel to God, and art his fo.
Thou dranke eke of his veſſels boldely,
Thy wif eke, and thy wenches ſinfully
Dranke of the ſame veſſels ſondry wines,
And heried falſe goddes curſedly,
Therfore to thee yſhapen ful gret pine is.

This hand was ſent fro God, that on the wall
Wrote *Mane techel phares*, truſteth me;
Thy regne is don, thou weyeſt nought at all;
Divided is thy regne, and it ſhal be
To Medes and to Perſes yeven, quod he.
And thilke ſame night this king was ſlawe;
And Darius occupied his degree,
Though he therto had neither right ne lawe.

Lordinges, enſample hereby moun ye take,
How that in lordſhip is no ſikerneſſe:
For whan that fortune wol a man forſake,
She bereth away his regne and his richeſſe,
And eke his frendes, bothe more and leſſe.
For what man that hath frendes thurgh fortune,
Miſhap wol make hem enemies, I geſſe.
This proverbe is ful ſoth, and ful commune.

ZENOBIA.

Zenobia, of Palmerie the quene,
(As writen Perſiens of hire nobleſſe)
So worthy was in armes, and ſo kene,
That no wight paſſed hire in hardineſſe,
Ne in linage, ne in other gentilleſſe.
Of kinges blood of Perſe is ſhe deſcended;

I ſay not that ſhe hadde moſt faireneſſe,
But of hire ſhape ſhe might not ben amended.

From hire childhode I finde that ſhe fledde
Office of woman, and to wode ſhe went;
And many a wilde hartes blood ſhe ſhedde
With arwes brode that ſhe to hem ſent;
She was ſo ſwift, that ſhe anon hem hent.
And whan that ſhe was elder, ſhe wold kille
Leons, lepards, and beres al to-rent,
And in hire armes weld hem at hire wille.

She dorſt the wilde beſtes dennes ſeke,
And rennen in the mountaignes all the night,
And ſlepe under the buſh; and ſhe coud eke
Wraſtlen by veray force and veray might
With any yong man, were he never ſo wight;
Ther mighte nothing in hire armes ſtonde;
She kept hire maidenhode from every wight,
To no man deigned hire for to be bonde.

But at the laſt hire frendes han hire maried
To Odenate, a prince of that contree;
Al were it ſo, that ſhe hem longe taried.
And ye ſhul underſtonden, how that he
Hadde ſwiche fantaſies as hadde ſhe;

But natheles, whan they were knit in fere,
They lived in joye, and in felicitee,
For eche of hem had other lefe and dere.

Save o thing, that ſhe n'olde never aſſente,
By no way, that he ſhulde by hire lie
But ones, for it was hire plaine entente
To have a childe, the world to multiplie:
And al ſo ſone as that ſhe might eſpie,
That ſhe was not with childe with that dede,
Than would ſhe ſuffer him don his fantaſie
Eftſone, and not but ones out of drede.

And if ſhe were with child at thilke caſt,
No more ſhuld he playen thilke game
Till fully fourty dayes weren paſt:
Than wold ſhe ones ſuffre him do the ſame.
Al were this Odenate wild or tame,
He gate no more of hire, for thus ſhe ſayde,
It was to wives lecherie and ſhame,
In other cas if that men with hem playde.

Two ſones by this Odenate had ſhe,
The which ſhe kept in vertue and lettrure.
But now unto our tale turne we:
I ſay, ſo worſhipful a creature,
And wiſe therwith, and large with meſure,

So penible in the werre, and curteis eke,
Ne more labour might in werre endure,
Was non, though al this world men ſhulden ſeke.

Hire riche array ne mighte not be told,
As wel in veſſell as in hire clothing:
She was al clad in pierrie and in gold,
And eke ſhe lefte not for non hunting
To have of ſondry tonges ful knowing,
Whan that ſhe leiſer had, and for to entend
To lernen bookes was all hire liking,
How ſhe in vertue might hire lif diſpend.

And ſhortly of this ſtorie for to trete,
So doughty was hire huſbond and eke ſhe,
That they conquered many regnes grete
In the Orient, with many a faire citee,
Appertenaunt unto the majeſtee
Of Rome, and with ſtrong hand held hem ful faſt,
Ne never might hir fomen don hem flee,
Ay while that Odenates dayes laſt.

Hire batailles, who ſo liſt hem for to rede,
Againe Sapor the king, and other mo,
And how that all this proceſſe fell in dede,
Why ſhe conquered, and what title therto,
And after of hire miſchefe and hire wo,

How that ſhe was beſeged, and ytake,
Let him unto my maiſter Petrark go,
That writeth ynough of this, I undertake.

Whan Odenate was ded, ſhe mightily
The regnes held, and with hire propre hond
Agains hire fos ſhe fought ſo cruelly,
That ther n'as king ne prince in all that lond,
That he n'as glad, if he that grace fond
That ſhe ne wolde upon his lond werreye:
With hire they maden alliaunce by bond
To ben in pees, and let hire ride and pleye.

The emperour of Rome Claudius,
Ne, him beforn, the Romain Galien
Ne dorſte never be ſo corageous,
Ne non Ermin, ne non Egiptien,
Ne Surrien, ne non Arabien
Within the feld ne dorſte with hire fight,
Leſt that ſhe wold hem with hire hondes ſlen,
Or with hire meinie putten hem to flight.

In kinges habite wente hire ſones two,
As heires of hir fadres regnes alle,
And Heremanno and Timolao
Hir names were, as Perſiens hem calle.

But ay fortune hath in hire hony galle:
This mighty quene may no while endure,
Fortune out of hire regne made hire falle
To wretchedneſſe, and to miſaventure.

Aurelian, whan that the governance
Of Rome came into his hondes twey,
He ſhope upon this quene to do vengeance,
And with his legions he toke his way
Toward Zenobie, and ſhortly for to ſay,
He made hire flee, and atte laſt hire hent,
And fettred hire, and eke hire children tway,
And wan the lond, and home to Rome he went.

Amonges other thinges that he wan,
Hire char, that was with gold wrought and pierrie,
This grete Romain, this Aurelian
Hath with him lad, for that men ſhuld it ſee.
Beforen his triumphe walketh ſhe
With gilte chaines on hire necke honging,
Crouned ſhe was, as after hire degree,
And ful of pierrie charged hire clothing.

Alas fortune! ſhe that whilom was
Dredeful to kinges and to emperoures,
Now gaureth all the peple on hire, alas!

And ſhe that helmed was in ſtarke ſtoures,
And wan by force tounes ſtronge and toures,
Shal on hire hed now were a vitremite:
And ſhe that bare the ſceptre ful of floures,
Shal bere a diſtaf hire coſt for to quite.

NERO.

Although that Nero were as vicious,
As any fend, that lith ful low adoun,
Yet he, as telleth us Suetonius,
This wide world had in ſubjectioun,
Both Eſt and Weſt, South and Septentrioun.
Of rubies, ſaphires, and of perles white
Were all his clothes brouded up and doun,
For he in gemmes gretly gan delite.

More delicat, more pompous of array,
More proude, was never emperour than he;
That ilke cloth that he had wered o day,
After that time he n'olde it never ſee;
Nettes of gold threde had he gret plentee,
To fiſh in Tiber, whan him liſt to play;
His luſtes were as law, in his degree,
For fortune as his frend wold him obay.

He Rome brente for his delicacie;

The ſenatours he ſlow upon a day,
To heren how that men wold wepe and crie;
And ſlow his brother, and by his ſuſter lay.
His moder made he in pitous array,
For he hire wombe let ſlitten, to behold
Wher he conceived was, ſo wala wa!
That he ſo litel of his moder told.

No tere out of his eyen for that ſight
Ne came, but ſayd, a faire woman was ſhe.
Gret wonder is, how that he coud or might
Be domeſman of hire dede beautee:
The wine to bringen him commanded he,
And dranke anon, non other wo he made.
Whan might is joined unto crueltee,
Alas! to depe wol the venime wade.

In youthe a maiſter had this emperour
To techen him lettrure and curteſie,
For of moralitee he was the flour,
As in his time, but if bookes lie.
And while this maiſter had of him maiſtrie,
He maked him ſo conning and ſo ſouple,
That longe time it was, or tyrannie,
Or any vice dorſt in him uncouple.

This Seneka, of which that I deviſe,
Becauſe Nero had of him ſwiche drede,
For he fro vices wold him ay chaſtiſe
Diſcretly, as by word, and not by dede,
Sire, he wold ſay, an emperour mote nede
Be vertuous, and haten tyrannie.
For which he made him in a bathe to blede
On bothe his armes, till he muſte die.

This Nero had eke of a cuſtumaunce
In youth ageins his maiſter for to riſe;
Which afterward him thought a gret grevaunce,
Therfore he made him dien in this wiſe.
But natheles this Seneka the wiſe
Chees in a bathe to die in this manere,
Rather than han another turmentiſe:
And thus hath Nero ſlain his maiſter dere.

Now fell it ſo, that fortune lift no lenger
The highe pride of Nero to cherice:
For though that he were ſtrong, yet was ſhe ſtrenger.
She thoughte thus; by God I am to nice
To ſet a man, that is fulfilled of vice,
In high degree, and emperour him calle:
By God out of his ſete I wol him trice,
Whan he leſt weneth, ſoneſt ſhal he falle.

The peple roſe upon him on a night
For his defaute, and whan he it eſpied,
Out of his dores anon he hath him dight
Alone, and ther he wend han ben allied,
He knocked faſt, and ay the more he cried,
The faſter ſhetten they hir dores alle:
Tho wiſt he wel he had himſelf miſgied,
And went his way, no lenger dorſt he calle.

The peple cried and rombled up and doun,
That with his eres herd he how they ſayde,
Wher is this falſe tyrant, this Neroun?
For fere almoſt out of his wit he brayde,
And to his goddes pitouſly he preide
For ſocour, but it mighte not betide:
For drede of this him thoughte that he deide,
And ran into a gardin him to hide.

And in this gardin fond he cherles tweye
That ſaten by a fire gret and red,
And to thiſe cherles two he gan to preye
To ſlen him, and to girden of his hed,
That to his body, whan that he were ded,
Were no deſpit ydon for his defame.
Himſelf he ſlow, he coud no better rede,
Of which fortune lough and hadde a game.

HOLOFERNES.

Was never capitaine under a king,
That regnes mo put in ſubjectioun,
Ne ſtrenger was in feld of alle thing
As in his time, ne greter of renoun,
Ne more pompous in high preſumptioun,
Than Holoferne, which that fortune ay kiſt
So likerouſly, and lad him up and doun,
Til that his hed was of, or that he wiſt.

Not only that this world had him in awe
For leſing of richeſſe and libertee;
But he made every man reneie his lawe.
Nabuchodonoſor was God, ſayd he;
Non other God ne ſhulde honoured be.
Ageins his heſte ther dare no wight treſpace,
Save in Bethulia, a ſtrong citee,
Wher Eliachim a preeſt was of that place.

But take kepe of the deth of Holoferne:
Amid his hoſt he dronken lay a night
Within his tente, large as is a berne;
And yet for all his pompe and all his might,
Judith, a woman, as he lay upright
Sleping, his hed of ſmote, and fro his tente

Ful prively ſhe ſtale from every wight,
And with his hed unto hire toun ſhe wente.

ANTIOCHUS.

What nedeth it of king Antiochus
To tell his high and real majeſtee,
His gret pride, and his werkes venimous?
For ſwiche another was ther non as he;
Redeth what that he was in Machabe.
And redeth the proud wordes that he ſeid,
And why he fell from his proſperitee,
And in an hill how wretchedly he deid.

Fortune him had enhaunſed ſo in pride,
That veraily he wend he might attaine
Unto the ſterres upon every ſide,
And in a balaunce weyen eche mountaine,
And all the floodes of the ſee reſtreine:
And Goddes peple had he moſt in hate,
Hem wold he ſleen in turment and in peine,
Wening that God ne might his pride abate.

And for that Nichanor and Timothee
With Jewes were venquiſhed mightily,
Unto the Jewes ſwiche an hate had he,
That he bad greithe his char ful haſtily,

And ſwore and ſayde ful deſpitouſly,
Unto Jeruſalem he wold eftſone
To wreke his ire on it ful cruelly,
But of his purpos was he let ful ſone.

God for his manace him ſo ſore ſmote,
With inviſible wound, ay incurable,
That in his guttes carſe it ſo and bote,
Til thatte his peines weren importable;
And certainly the wreche was reſonable,
For many a mannes guttes did he peine;
But from his purpos, curſed and damnable,
For all his ſmerte, he n'olde him not reſtreine:

But bade anon apparailen his hoſt.
And ſodenly, or he was of it ware,
God daunted all his pride, and all his boſt;
For he ſo ſore fell out of his chare,
That it his limmes and his ſkinne to-tare,
So that he neither mighte go ne ride;
But in a chaiere men about him bare,
Alle forbruſed bothe bak and ſide.

The wreche of God him ſmote ſo cruelly,
That thurgh his body wicked wormes crept,
And therwithal he ſtanke ſo horribly,

That non of all his meinie that him kept,
Whether ſo that he woke or elles ſlept,
Ne mighte not of him the ſtinke endure.
In this miſchiefe he wailed and eke wept,
And knew God, Lord of every creature.

To all his hoſt, and to himſelf alſo
Ful wlatſom was the ſtinke of his careine;
No man ne mighte him beren to ne fro.
And in this ſtinke, and this horrible peine,
He ſtarf ful wretchedly in a mountaine.
Thus hath this robbour, and this homicide,
That many a man made to wepe and pleine,
Swiche guerdon, as belongeth unto pride.

ALEXANDER.

The ſtorie of Alexandre is ſo commune,
That every wight, that hath diſcretioun,
Hath herd ſomwhat or all of his fortune.
This wide world, as in concluſioun,
He wan by ſtrength, or for his high renoun
They weren glad for pees unto him ſende.
The pride of man and boſt he layd adoun,
Wher ſo he came, unto the worldes ende.

Compariſon might never yet be maked

Betwix him and another conquerour,
For al this world for drede of him hath quaked;
He was of knighthode and of fredome flour;
Fortune him maked the heir of hire honour.
Save wine and women, nothing might affwage
His high entente in armes and labour,
So was he ful of leonin corage.

What pris were it to him, though I you told
Of Darius, and an hundred thouſand mo,
Of kinges, princes, dukes, erles bold,
Which he conquered, and brought hem into wo?
I ſay, as fer as man may ride or go
The world was his, what ſhuld I more deviſe?
For though I wrote or told you ever mo
Of his knighthode, it mighte not ſuffice.

Twelf yere he regned, as ſaith Machabe;
Philippus ſone of Macedoine he was,
That firſt was king in Grece the contree.
O worthy gentil Alexandre, alas
That ever ſhuld thee fallen ſwiche a cas!
Enpoiſoned of thyn owen folke thou were;
Thy fis fortune hath turned into an as,
And yet for thee ne wept ſhe never a tere.

Who ſhal me yeven teres to complaine
The deth of gentilleſſe, and of fraunchiſe,
That all this world welded in his demaine,
And yet him thought it mighte not ſuffice?
So ful was his corage of high empriſe.
Alas! who ſhal me helpen to endite
Falſe fortune, and poiſon to deſpiſe?
The whiche two of all this wo I wite.

JULIUS CESAR.

By wiſdome, manhode, and by gret labour,
From humblehede to real majeſtee
Up roſe he Julius the conquerour,
That wan all the occident, by lond and ſee,
By ſtrengthe of hond, or elles by tretee,
And unto Rome made hem tributarie;
And ſith of Rome the emperour was he,
Til that fortune wexe his adverſarie.

O mighty Ceſar, that in Theſſalie
Ageins Pompeius father thin in lawe,
That of the orient had all the chivalrie,
As fer as that the day beginneth dawe,
Thou thurgh thy knighthode haſt hem take and ſlawe,
Save fewe folk, that with Pompeius fledde,

Thurgh which thou put all the orient in awe,
Thanke fortune, that ſo wel thee ſpedde.

But now a litel while I wol bewaile
This Pompeius, this noble governour
Of Rome, which that fled at this bataille.
I ſay, on of his men, a falſe traitour,
His hed of ſmote, to winnen him favour
Of Julius, and him the hed he brought:
Alas, Pompeie, of the orient conquerour,
That fortune unto ſwiche a fin thee brought!

To Rome again repaireth Julius
With his triumphe laureat ful hie,
But on a time Brutus and Caſſius,
That ever had of his high eſtat envie,
Ful prively had made conſpiracie
Ageins this Julius in ſotil wiſe:
And caſt the place, in which he ſhulde die
With bodekins, as I ſhal you deviſe.

This Julius to the capitolie wente
Upon a day, as he was wont to gon,
And in the capitolie anon him hente
This falſe Brutus, and his other foon,
And ſtiked him with bodekins anon

With many a wound, and thus they let him lie:
But never gront he at no ſtroke but on,
Or elles at two, but if his ſtorie lie.

So manly was this Julius of herte,
And ſo wel loved eſtatly honeſtee,
That though his dedly woundes ſore ſmerte,
His mantel over his hippes caſte he,
For no man ſhulde ſeen his privetee:
And as he lay of dying in a trance,
And wiſte veraily that ded was he,
Of honeſtee yet had he remembrance.

Lucan, to thee this ſtorie I recommende,
And to Sueton, and Valerie alſo,
That of this ſtorie writen word and ende:
How that to thiſe gret conqueroures two
Fortune was firſt a frend, and ſith a fo.
No man ne truſt upon hire favour long,
But have hire in await for evermo;
Witneſſe on all thiſe conqueroures ſtrong.

CRESUS.

The riche Creſus, whilom king of Lide,
Of whiche Creſus, Cirus ſore him dradde,
Yet was he caught amiddes all his pride,

And to be brent men to the fire him ladde:
But ſwiche a rain doun from the welken ſhadde,
That ſlow the fire, and made to him eſcape:
But to beware no grace yet he hadde,
Til fortune on the galwes made him gape.

Whan he eſcaped was, he can not ſtint
For to beginne a newe werre again:
He wened wel, for that fortune him ſent
Swiche hap, that he eſcaped thurgh the rain,
That of his foos he mighte not be ſlain;
And eke a ſweven upon a night he mette,
Of which he was ſo proud, and eke ſo fain,
That in vengeance he all his herte ſette.

Upon a tree he was, as that him thought,
Ther Jupiter him weſshe, both bak and ſide;
And Phebus eke a faire towail him brought
To drie him with, and therfore wex his pride.
And to his doughter that ſtood him beſide,
Which that he knew in high ſcience habound,
He bad hire tell him what it ſignified,
And ſhe his dreme began right thus expound.

The trēe (quod ſhe) the galwes is to mēne,
And Jupiter betokeneth ſnow and rain,

And Phebus with his towail clere and clene,
Tho ben the ſonnes ſtremes, ſoth to ſain:
Thou ſhalt anhanged be, fader, certain;
Rain ſhal thee waſh, and ſonne ſhal thee drie.
Thus warned him ful plat and eke ful plain
His doughter, which that called was Phanie.

Anhanged was Creſus the proude king,
His real trone might him not availle:
Tragedie is non other maner thing,
Ne can in ſinging crien ne bewaile,
But for that fortune all day wol aſſaille
With unware ſtroke the regnes that ben proude:
For whan men truſten hire, than wol ſhe faille,
And cover hire bright face with a cloude.

PETER OF SPAINE.

O noble, o worthy Petro, glorie of Spaine,
Whom fortune held ſo high in majeſtee,
Wel oughten men thy pitous deth complaine.
Out of thy lond thy brother made thee flee,
And after at a ſege by ſotiltee
Thou were betraied, and lad unto his tent,
Wher as he with his owen hond ſlow thee,
Succeeding in thy regne and in thy rent.

The feld of ſnow, with th'egle of blak therin,
Caught with the limerod, coloured as the glede,
He brewed this curſedneſſe, and all this ſinne;
The wicked neſte was werker of this dede;
Not Charles Oliver, that toke ay hede
Of trouthe and honour, but of Armorike
Genilon Oliver, corrupt for mede,
Broughte this worthy king in ſwiche a brike.

PETRO, KING OF CYPRE.

O worthy Petro king of Cypre alſo,
That Alexandrie wan by high maiſtrie,
Ful many an hethen wroughteſt thou ful wo,
Of which thin owen lieges had envie:
And for no thing but for thy chivalrie,
They in thy bed han ſlain thee by the morwe;
Thus can fortune hire whele governe and gie,
And out of joye bringen men to ſorwe.

BARNABO VISCOUNT.

Of Milane grete Barnabo Viſcount,
God of delit, and ſcourge of Lumbardie,
Why ſhuld I not thin infortune account,
Sith in eſtat thou clomben were ſo high?
Thy brothers ſone, that was thy double allie,
For he thy nevew was, and ſone in lawe,

Within his priſon made he thee to die,
But why, ne how, n'ot I that thou were ſlawe.

HUGELIN OF PISE.

Of the erl Hugelin of Piſe the langour
Ther may no tonge tellen for pitee.
But litel out of Piſe ſtant a tour,
In whiche tour in priſon yput was he,
And with him ben his litel children three,
The eldeſt ſcarſely five yere was of age:
Alas! fortune, it was gret crueltee
Swiche briddes for to put in ſwiche a cage.

Dampned was he to die in that priſon,
For Roger, which that biſhop was of Piſe,
Had on him made a falſe ſuggeſtion,
Thurgh which the peple gan upon him riſe,
And put him in priſon, in ſwiche a wiſe,
As ye han herd; and mete and drinke he had
So ſmale, that wel unnethe it may ſuffiſe,
And therwithal it was ful poure and bad.

And on a day befell, that in that houre,
Whan that his mete wont was to be brought,
The gailer ſhette the dores of the toure;
He hered it wel, but he ſpake right nought.

And in his herte anon ther fell a thought,
That they for hunger wolden do him dien;
Alas! quod he, alas that I was wrought!
Therwith the teres fellen fro his eyen.

His yonge ſone, that three yere was of age,
Unto him ſaid, fader, why do ye wepe?
Whan will the gailer bringen our potage?
Is ther no morſel bred that ye do kepe?
I am ſo hungry, that I may not ſlepe.
Now wolde God that I might ſlepen ever,
Than ſhuld not hunger in my wombe crepe;
Ther n'is no thing, ſauf bred, that me were lever.

Thus day by day this childe began to crie,
Til in his fadres barme adoun it lay,
And ſaide; farewel, fader, I mote die;
And kiſt his fader, and dide the ſame day.
And whan the woful fader did it ſey,
For wo his armes two he gan to bite,
And ſaide, alas! fortune, and wala wa!
Thy falſe whele my wo all may I wite.

His children wenden, that for hunger it was
That he his armes gnowe, and not for wo,
And ſayden: fader, do not ſo, alas!

But rather ete the fleſh upon us two.
Our fleſh thou yaf us, take our fleſh us fro,
And ete ynough: right thus they to him ſeide,
And after that, within a day or two,
They laide hem in his lappe adoun, and deide.

Himſelf diſpeired eke for hunger ſtarf.
Thus ended is this mighty Erl of Piſe:
From high eſtat fortune away him carf.
Of this tragedie it ought ynough ſuffice;
Who ſo wol here it in a longer wiſe,
Redeth the grete poete of Itaille,
That highte Dante, for he can it deviſe
Fro point to point, not o word wol he faille.

THE NONNES PREESTES PROLOGUE.

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Ho! quod the knight, good ſire, no more of this:
That ye han ſaid, it right ynough ywis,
And mochel more; for litel hevineſſe
Is right ynough to mochel folk, I geſſe.
I ſay for me, it is a gret diſeſe,
Wher as men have ben in gret welth and eſe,
To heren of hir ſoden fall, alas!
And the contrary is joye and gret ſolas,
As whan a man hath ben in poure eſtat,
And climbeth up, and wexeth fortunat,
And ther abideth in proſperitee:
Swiche thing is gladſom, as it thinketh me,
And of ſwiche thing were goodly for to telle.
Ye, quod our hoſte, by Seint Poules belle,
Ye ſay right ſoth; this monk hath clapped loude:
He ſpake, how fortune covered with a cloude
I wote not what, and als of a tragedie
Right now ye herd: and parde no remedie
It is for to bewailen, ne complaine
That that is don, and als it is a paine,

As ye han ſaid, to here of hevineſſe.
Sire monk, no more of this, ſo God you bleſſe;
Your tale anoyeth all this compagnie;
Swiche talking is not worth a boterflie,
For therin is ther no diſport ne game:
Therfore, ſire monk, dan Piers by your name,
I pray you hertely, tell us ſomwhat elles,
For ſikerly, n'ere clinking of your belles,
That on your bridel hange on every ſide,
By heven king, that for us alle dide,
I ſhuld er this have fallen doun for ſlepe,
Although the ſlough had ben never ſo depe:
Than hadde your tale all ben tolde in vain.
For certainly, as that thiſe clerkes ſain,
Wher as a man may have non audience,
Nought helpeth it to tellen his ſentence.
And wel I wote the ſubſtance is in me,
If any thing ſhal wel reported be.
Sire, ſay ſomwhat of hunting, I you pray.

Nay, quod this Monk, I have no luſt to play:
Now let another telle as I have told.

Than ſpake our hoſte with rude ſpeche and bold,
And ſayd unto the Nonnes Preeſt anon,
Come nere, thou preeſt, come hither, thou Sire John,
Telle us ſwiche thing, as may our hertes glade.
Be blithe, although thou ride upon a jade.

What though thyn horſe be bothe foule and lene,
If he wol ſerve thee, recke thee not a bene:
Loke that thyn herte be mery evermo.
Yes, hoſte, quod he, ſo mote I ride or go,
But I be mery, ywis I wol be blamed.
And right anon his tale he hath attamed;
And thus he ſaid unto us everich on,
This ſwete preeſt, this goodly man Sire John.

THE NONNES PREESTES TALE.

A POURE widewe ſomdel ſtoupen in age,
Was whilom dwelling in a narwe cotage,
Beſide a grove, ſtonding in a dale.
This widewe, which I tell you of my tale,
Sin thilke day that ſhe was laſt a wif,
In patience led a ful ſimple lif.
For litel was hire catel and hire rente:
By huſbondry of ſwiche as God hire ſente,
She found hireſelf, and eke hire doughtren two.
Three large ſowes had ſhe, and no mo:
Three kine, and eke a ſheep that highte Malle.
Ful ſooty was hire boure, and eke hire halle,

In which ſhe ete many a ſlender mele.
Of poinant ſauce ne knew ſhe never a dele.
No deintee morſel paſſed thurgh hire throte;
Hire diete was accordant to hire cote.
Repletion ne made hire never ſike;
Attempre diete was all hire phyſike,
And exerciſe, and hertes ſuffiſance.
The goute let hire nothing for to dance,
No apoplexie ſhente not hire hed.
No win ne dranke ſhe, neyther white ne red:
Hire bord was ſerved moſt with white and black,
Milk and broun bred, in which ſhe fond no lack,
Seinde bacon, and ſomtime an ey or twey;
For ſhe was as it were a maner dey.

A yerd ſhe had, encloſed all about
With ſtickes, and a drie diche without,
In which ſhe had a cok highte Chaunteclere,
In all the land of crowing n'as his pere.
His vois was merier than the mery orgon,
On maſſe daies that in the chirches gon.
Wel ſikerer was his crowing in his loge,
Than is a clok, or any abbey orloge.
By nature he knew eche aſcentioun
Of the equinoctial in thilke toun;
For whan degrees fiftene were aſcended,
Than crew he, that it might not ben amended.

His combe was redder than the fin corall,
Enbattelled, as it were a caſtel wall.
His bill was black, and as the jet it ſhone;
Like aſure were his legges and his tone;
His nailes whiter than the lily flour,
And like the burned gold was his colour.
This gentil cok had in his governance
Seven hennes, for to don all his pleſance,
Which were his ſuſters and his paramoures,
And wonder like to him, as of coloures.
Of which the faireſt hewed in the throte,
Was cleped faire damoſelle Pertelote.
Curteis ſhe was, diſcrete, and debonaire,
And compenable, and bare hireſelf ſo faire,
Sithen the day that ſhe was ſevennight old,
That trewelich ſhe hath the herte in hold
Of Chaunteclere, loken in every lith:
He loved hire ſo, that wel was him therwith.
But ſwiche a joye it was to here hem ſing,
Whan that the brighte ſonne gan to ſpring,
In ſwete accord: my lefe is fare in lond.
For thilke time, as I have underſtond,
Beſtes and briddes couden ſpeke and ſing.
And ſo befell, that in a dawening,
As Chaunteclere among his wives alle
Sate on his perche, that was in the halle,

And next him ſate his faire Pertelote,
This Chaunteclere gan gronen in his throte,
As man that in his dreme is dretched ſore.
And whan that Pertelote thus herd him rore,
She was agaſt, and ſaide, herte dere,
What aileth you to grone in this manere?
Ye ben a veray ſleper, fy for ſhame.
And he anſwered and ſayde thus; madame,
I pray you, that ye take it not agrefe:
By God me mette I was in ſwiche miſchefe
Right now, that yet min herte is ſore afright.
Now God (quod he) my ſweven recche aright,
And kepe my body out of foule priſoun.
Me mette, how that I romed up and doun
Within our yerde, wher as I ſaw a beſte,
Was like an hound, and wold han made areſte
Upon my body, and han had me ded.
His colour was betwix yelwe and red;
And tipped was his tail, and both his eres
With black, unlike the remenant of his heres.
His ſnout was ſmal, with glowing eyen twey:
Yet for his loke almoſt for fere I dey:
This cauſed me my groning douteles.
Avoy, quod ſhe, fy on you herteles.
Alas! quod ſhe, for by that God above
Now han ye loſt myn herte and all my love;

I cannot love a coward by my faith.
For certes, what ſo any woman ſaith,
We all deſiren, if it mighte be,
To have an huſbond, hardy, wiſe and free,
And ſecree, and non niggard ne no fool,
Ne him that is agaſt of every tool,
Ne non avantour by that God above.
How dorſten ye for ſhame ſay to your love,
That any thing might maken you aferde?
Han ye no mannes herte, and han a berde?
Alas! and con ye ben agaſt of ſwevenis?
Nothing but vanitee, god wote, in ſweven is.
Swevenes engendren of repletions,
And oft of fume, and of complexions,
Whan humours ben to habundant in a wight.
Certes this dreme, which ye han met to-night,
Cometh of the grete ſuperfluitee
Of youre rede *colera* parde,
Which cauſeth folk to dreden in hir dremes
Of arwes, and of fire with rede lemes,
Of rede beſtes, that they wol hem bite,
Of conteke, and of waſpes gret and lite;
Right as the humour of melancolie
Cauſeth ful many a man in ſlepe to crie,
For fere of bolles, and of beres blake,
Or elles that blake devils wol hem take.

Of other humours coud I telle alſo,
That werken many a man in ſlepe moch wo:
But I wol paſſe, as lightly as I can.
Lo Caton, which that was ſo wiſe a man,
Said he not thus? Ne do no force of dremes.
Now, Sire, quod ſhe, whan we flee fro the bemes,
For Goddes love, as take ſom laxatif:
Up peril of my ſoule, and of my lif,
I conſeil you the beſt, I wol not lie,
That both of coler, and of melancolie
Ye purge you; and for ye ſhul not tarie,
Though in this toun be non apotecarie,
I ſhal myſelf two herbes techen you,
That ſhal be for your hele, and for your prow;
And in our yerde, the herbes ſhall I finde,
The which han of hir propretee by kinde
To purgen you benethe, and eke above.
Sire, forgete not this for Goddes love;
Ye ben ful colerike of complexion;
Ware that the ſonne in his aſcention
Ne finde you not replete of humours hote:
And if it do, I dare wel lay a grote,
That ye ſhul han a fever tertiane,
Or elles an ague, that may be your bane.
A day or two ye ſhul han digeſtives
Of wormes, or ye take your laxatives,

Of laureole, centaurie, and fumetere,
Or elles of ellebor, that groweth there,
Of catapuce, or of gaitre-beries,
Or herbe ive growing in our yerd, that mery is:
Picke hem right as they grow, and ete hem in.
Beth mery, huſbond, for your fader kin;
Dredeth no dreme; I can ſay you no more,
Madame, quod he, *grand mercy* of your lore.
But natheles, as touching dan Caton,
That hath of wiſdome ſwiche a gret renoun,
Though that he bade no dremes for to drede,
By God, men moun in olde bookes rede,
Of many a man, more of auctoritee
Than ever Caton was, ſo mote I the,
That all the revers ſayn of his ſentence,
And han wel founden by experience,
That dremes ben ſignifications
As wel of joye, as tribulations,
That folk enduren in this lif preſent.
Ther nedeth make of this non argument;
The veray preve ſheweth it indede.
On of the greteſt auctours that men rede,
Saith thus; that whilom twey felawes wente
On pilgrimage in a ful good entente;
And happed ſo, they came into a toun,
Wher ther was ſwiche a congregatioun

Of peple, and eke ſo ſtreit of herbergage,
That they ne founde as moche as a cotage,
In which they bothe might ylogged be:
Wherfore they muſten of neceſſitee,
As for that night, departen compagnie;
And eche of hem goth to his hoſtelrie,
And toke his logging as it wolde falle.

That on of hem was logged in a ſtalle,
Fer in a yerd, with oxen of the plough;
That other man was logged wel ynough,
As was his aventure, or his fortune,
That us governeth all, as in commune.

And ſo befell, that, long or it were day,
This man met in his bed, ther as he lay,
How that his felaw gan upon him calle,
And ſaid, alas! for in an oxes ſtalle
This night ſhal I be mordred, ther I lie.
Now helpe me, dere brother, or I die;
In alle haſte come to me, he ſaide.

This man out of his ſlepe for fere abraide;
But whan that he was waked of his ſlepe,
He turned him, and toke of this no kepe;
Him thought his dreme was but a vanitee.
Thus twies in his ſleping dremed he.

And at the thridde time yet his felaw
Came, as him thought, and ſaid, I now am ſlaw:

Behold my blody woundes, depe and wide.
Ariſe up erly, in the morwe tide,
And at the Weſt gate of the toun (quod he)
A carte ful of donge ther ſhalt thou ſee,
In which my body is hid prively.
Do thilke carte arreſten boldely.
My gold cauſed my mordre, ſoth to ſain.
And told him every point how he was ſlain
With a ful pitous face, pale of hewe.
And truſteth wel, his dreme he found ful trewe.
For on the morwe, as ſone as it was day,
To his felawes inne he toke his way:
And whan that he came to this oxes ſtalle,
After his felaw he began to calle.

The hoſteler anſwered him anon,
And ſaide, Sire, your felaw is agon,
As ſone as day he went out of the toun.

This man gan fallen in ſuſpecioun
Remembring on his dremes that he mette,
And forth he goth, no lenger wold he lette,
Unto the Weſt gate of the toun, and fond
A dong carte, as it went for to dong lond,
That was arraied in the ſame wiſe
As ye han herde the dede man deviſe:
And with an hardy herte he gan to crie,
Vengeance and juſtice of this felonie:

My felaw mordred is this ſame night,
And in this carte he lith, gaping upright.
I crie out on the miniſtres, quod he,
That ſhulden kepe and reulen this citee:
Harow! alas! here lith my felaw ſlain.
What ſhuld I more unto this tale ſain?
The peple out ſtert, and caſt the cart to ground,
And in the middel of the dong they found
The dede man, that mordred was all newe.
O blisful God, that art ſo good and trewe,
Lo, how that thou bewreyeſt mordre alway.
Mordre wol out, that ſee we day by day.
Mordre is ſo wlatſom and abhominable
To God, that is ſo juſt and reſonable,
That he ne wol not ſuffre it hylled be:
Though it abide a yere, or two, or three,
Mordre wol out, this is my concluſioun.
And right anon, the miniſtres of the toun
Han hent the carter, and ſo ſore him pined,
And eke the hoſteler ſo ſore engined,
That they beknew hir wickedneſſe anon,
And were anhanged by the necke bon.
Here moun ye ſee that dremes ben to drede.
And certes in the ſame book I rede,
Right in the nexte chapitre after this,
(I gabbe not, ſo have I joye and blis)

Two men that wold han paſſed over the ſee
For certain cauſe in to a fer contree,
If that the wind ne hadde ben contrarie,
That made hem in a citee for to tarie,
That ſtood ful mery upon an haven ſide.
But on a day, agein the even tide,
The wind gan change, and blew right as hem leſt.
Jolif and glad they wenten to hir reſt,
And caſten hem ful erly for to ſaile;
But to that o man fell a gret mervaile.
That on of hem in ſleping as he lay,
He mette a wonder dreme, again the day:
Him thought a man ſtood by his beddes ſide,
And him commanded, that he ſhuld abide,
And ſaid him thus; if thou to-morwe wende,
Thou ſhalt be dreint; my tale is at an ende.
He woke, and told his felaw what he met,
And praied him his viage for to let,
As for that day, he prayd him for to abide.
His felaw that lay by his beddes ſide,
Gan for to laugh, and ſcorned him ful faſte.
No dreme, quod he, may ſo my herte agaſte,
That I wol leten for to do my thinges.
I ſette not a ſtraw by thy dreminges,
For ſwevens ben but vanitees and japes.
Men dreme al day of oules and of apes,

And eke of many a maſe therwithal;
Men dreme of thing that never was, ne ſhal.
But ſith I ſee that thou wolt here abide,
And thus forſlouthen wilfully thy tide,
God wot it reweth me, and have good day.
And thus he took his leve, and went his way.
But or that he had half his cours yſailed,
N'ot I not why, ne what meſchance it ailed,
But caſuelly the ſhippes bottom rente,
And ſhip and man under the water wente
In ſight of other ſhippes ther beſide,
That with him ſailed at the ſame tide.
And therfore, faire Pertelote ſo dere,
By ſwiche enſamples olde maiſt thou lere,
That no man ſhulde be to reccheles
Of dremes, for I ſay thee douteles,
That many a dreme ful ſore is for to drede.
Lo, in the lif of ſeint Kenelme, I rede,
That was Kenulphus ſone, the noble king
Of Mercenrike, how Kenelm mette a thing.
A litel or he were mordred on a day,
His mordre in his aviſion he ſay.
His norice him expouned every del
His ſweven, and bade him for to kepe him wel
Fro treſon; but he n'as but ſeven yere old,
And therfore litel tale hath he told

Of any dreme, ſo holy was his herte.
By God I hadde lever than my ſherte,
That ye had red his legend, as have I.

Dame Pertelote, I ſay you trewely,
Macrobius, that writ the aviſion
In Affrike of the worthy Scipion,
Affirmeth dremes, and ſayth that they ben
Warning of thinges, that men after ſeen.

And forthermore, I pray you loketh wel
In the olde Teſtament, of Daniel,
If he held dremes any vanitee.

Rede eke of Joſeph, and ther ſhuln ye ſee
Wher dremes ben ſomtime (I ſay not alle)
Warning of thinges that ſhuln after falle.

Loke of Egipt the king, dan Pharao,
His baker and his boteler alſo,
Wheder they ne felten non effect in dremes.
Who ſo wol ſeken actes of ſondry remes,
May rede of dremes many a wonder thing.

Lo Creſus, which that was of Lydie king,
Mette he not that he ſat upon a tree,
Which ſignified he ſhuld anhanged be?

Lo hire Andromacha, Hectores wif,
That day that Hector ſhulde leſe his lif,
She dremed on the ſame night beforne,
How that the lif of Hector ſhuld be lorne,

If thilke day he went into bataille:
She warned him, but it might not availle;
He went forth for to fighten natheles,
And was yſlain anon of Achilles.

But thilke tale is al to long to telle,
And eke it is nigh day, I may not dwelle.
Shortly I ſay, as for concluſion,
That I ſhal han of this aviſion
Adverſitee: and I ſay forthermore,
That I ne tell of laxatives no ſtore,
For they ben venimous, I wot it wel:
I hem deffie, I love hem never a del.

But let us ſpeke of mirthe, and ſtinte all this;
Madame Pertelote, ſo have I blis,
Of o thing God hath ſent me large grace:
For whan I ſee the beautee of your face,
Ye ben ſo ſcarlet red about your eyen,
It maketh all my drede for to dien,
For, al ſo ſiker as *In principio,*
Mulier eſt hominis confuſio.
(Madame, the ſentence of this Latine is,
Woman is mannes joye and mannes blis.)
For whan I fele a-night your ſofte ſide,
Al be it that I may not on you ride,
For that our perche is made ſo narwe, alas!
I am ſo ful of joye and of ſolas,

That I deffie bothe ſweven and dreme.
And with that word he flew doun fro the beme,
For it was day, and eke his hennes alle;
And with a chuk he gan hem for to calle,
For he had found a corn, lay in the yerd.
Real he was, he was no more aferd;
He fethered Pertelote twenty time,
And trade hire eke as oft, er it was prime.
He loketh as it were a grim leoun;
And on his toos he rometh up and doun,
Him deigned not to ſet his feet to ground:
He chukketh, whan he hath a corn yfound,
And to him rennen than his wives alle.
Thus real, as a prince is in his halle,
Leve I this Chaunteclere in his paſture;
And after wol I tell his aventure.
Whan that the month in which the world began,
That highte March, whan God firſt maked man,
Was complete, and ypaſſed were alſo,
Sithen March ended, thritty dayes and two,
Befell that Chaunteclere in all his pride,
His ſeven wives walking him beſide,
Caſt up his eyen to the brighte ſonne,
That in the ſigne of Taurus hadde yronne
Twenty degrees and on, and ſomwhat more:
He knew by kind, and by non other lore,

That it was prime, and crew with blisful ſteven.
The ſonne, he ſaid, is clomben up on heven
Twenty degrees and on, and more ywis.
Madame Pertelote, my worldes blis,
Herkeneth thiſe blisful briddes how they ſing,
And ſee the freſhe floures how they ſpring;
Ful is min herte of revel, and ſolas.

But ſodenly him fell a ſorweful cas;
For ever the latter ende of joye is wo:
God wote that worldly joye is ſone ago:
And if a rethor coude faire endite,
He in a chronicle might it ſaufly write,
As for a ſoveraine notabilitee.

Now every wiſe man let him herken me:
This ſtory is al ſo trewe, I undertake,
As is the book of Launcelot du lake,
That women holde in ful gret reverence.
Now wol I turne agen to my ſentence.

A col fox, ful of ſleigh iniquitee,
That in the grove had wonned yeres three,
By high imagination forecaſt,
The ſame night thurghout the hegges braſt
Into the yerd, ther Chaunteclere the faire
Was wont, and eke his wives, to repaire:
And in a bedde of wortes ſtille he lay,
Till it was paſſed undern of the day,

Waiting his time on Chaunteclere to falle:
As gladly don thiſe homicides alle,
That in await liggen to mordre men.
O falſe morderour, rucking in thy den!
O newe Scariot, newe Genelon!
O falſe diſſimulour, o Greek Sinon,
That broughteſt Troye al utterly to ſorwe!
O Chaunteclere, accurſed be the morwe,
That thou into thy yerd flew fro the bemes:
Thou were ful wel ywarned by thy dremes,
That thilke day was perilous to thee.
But what that God forewote moſt nedes be,
After the opinion of certain clerkes.
Witneſſe on him, that any parfit clerk is,
That in ſcole is gret altercation
In this matere, and gret diſputiſon,
And hath ben of an hundred thouſand men.
But I ne cannot boult it to the bren,
As can the holy doctour Auguſtin,
Or Boece, or the biſhop Bradwardin,
Whether that Goddes worthy foreweting
Streineth me nedely for to don a thing,
(Nedely clepe I ſimple neceſſitee)
Or elles if free chois be granted me
To do that ſame thing, or do it nought,
Though God forewot it, or that it was wrought;

Or if his weting ſtreineth never a del,
But by neceſſitee condicionel.
I wol not han to don of ſwiche matere;
My tale is of a cok, as ye may here,
That took his conſeil of his wif with ſorwe
To walken in the yerd upon the morwe,
That he had met the dreme, as I you told.
Womennes conſeiles ben ful often cold;
Womannes conſeil brought us firſt to wo,
And made Adam fro paradis to go,
Ther as he was ful mery, and wel at eſe.
But for I n'ot, to whom I might diſpleſe,
If I conſeil of women wolde blame,
Paſſe over, for I ſaid it in my game.
Rede auctours, wher they trete of ſwiche matere,
And what they ſayn of women ye mown here.
Thiſe ben the Cokkes wordes, and not mine;
I can non harme of no woman devine.

Faire in the ſond, to bath hire merily,
Lith Pertelote, and all hire ſuſters by,
Agein the ſonne, and Chaunteclere ſo free
Sang merier than the Mermaid in the ſee,
For Phiſiologus ſayth ſikerly,
How that they ſingen wel and merily.

And ſo befell that as he caſt his eye
Among the wortes on a boterflie,

He was ware of this fox that lay ful low.
Nothing ne lift him thanne for to crow,
But cried anon cok, cok, and up he ſterte,
As man that was affraied in his herte.
For naturelly a beeſt deſireth flee
Fro his contrarie, if he may it ſee,
Though he never erſt had ſeen it with his eye.
This Chaunteclere, whan he gan him eſpie,
He wold han fled, but that the fox anon
Said; gentil ſire, alas! what wol ye don?
Be ye affraid of me that am your frend?
Now certes, I were werſe than any fend,
If I to you wold harme or vilanie.
I n'am not come your conſeil to eſpie.
But trewely the cauſe of my coming
Was only for to herken how ye ſing:
For trewely ye han as mery a ſteven,
As any angel hath, that is in heven;
Therwith ye han of muſike more feling,
Than had Boece, or any that can ſing.
My lord your fader (God his ſoule bleſſe)
And eke your moder of hire gentilleſſe
Han in myn hous yben, to my gret eſe:
And certes, ſire, ful fain wold I you pleſe.
But for men ſpeke of ſinging, I wol ſey,
So mote I brouken wel min eyen twey,

Save you, ne herd I never man ſo ſing,
As did your fader in the morwening.
Certes it was of herte all that he ſong.
And for to make his vois the more ſtrong,
He wold ſo peine him, that with both his eyen
He muſte winke, ſo loud he wolde crien,
And ſtonden on his tiptoon therwithal,
And ſtretchen forth his necke long and ſmal.
And eke he was of ſwiche diſcretion,
That ther n'as no man in no region,
That him in ſong or wiſdom mighte paſſe.
I have wel red in dan Burnel the aſſe,
Among his vers, how that ther was a cok,
That, for a preeſtes ſone yave him a knok
Upon his leg, while he was yonge and nice,
He made him for to leſe his benefice.
But certain ther is no compariſon
Betwix the wiſdom and diſcretion
Of youre fader, and his ſubtilitee.
Now ſingeth, ſire, for Seinte Charitee,
Let ſee, can ye your fader contrefete?
This Chaunteclere his winges gan to bete,
As man that coud not his treſon eſpie,
So was he raviſhed with his flaterie.
Alas! ye lordes, many a falſe flatour
Is in your court, and many a loſengeour,

That pleſeth you wel more, by my faith,
Than he that ſothfaſtneſſe unto you ſaith.
Redeth Eccleſiaſt of flaterie,
Beth ware, ye lordes, of hire trecherie.

This Chaunteclere ſtood high upon his toos
Stretching his necke, and held his eyen cloos,
And gan to crowen loude for the nones:
And dan Ruſſel the fox ſtert up at ones,
And by the gargat hente Chaunteclere,
And on his back toward the wood him bere.
For yet ne was ther no man that him ſued.

O deſtinee, that maiſt not ben eſchued!
Alas, that Chaunteclere flew fro the bemes!
Alas, his wif ne raughte not of dremes!
And on a Friday fell all this meſchance.

O Venus, that art goddeſſe of pleſance,
Sin that thy ſervant was this Chaunteclere,
And in thy ſervice did all his powere,
More for delit, than world to multiplie,
Why wolt thou ſuffre him on thy day to die?

O Gaufride, dere maiſter ſoverain,
That, whan thy worthy king Richard was ſlain
With ſhot, complainedeſt his deth ſo ſore,
Why ne had I now thy ſcience and thy lore,
The Friday for to chiden, as did ye?
(For on a Friday ſothly ſlain was he)

Than wold I ſhew you how that I coud plaine,
For Chauntecleres drede, and for his paine.
Certes ſwiche cry, ne lamentation
N'as never of ladies made, whan Ilion
Was wonne, and Pirrus with his ſtreite ſwerd
Whan he had hent king Priam by the berd,
And ſlain him, (as ſaith us *Eneidos)*
As maden all the hennes in the cloos,
Whan they had ſeen of Chaunteclere the ſight.
But ſoverainly dame Pertelote ſhright,
Ful louder than did Haſdruballes wif,
Whan that hire huſbond hadde yloſt his lif,
And that the Romaines hadden brent Cartage,
She was ſo ful of turment and of rage,
That wilfully into the fire ſhe ſterte,
And brent hireſelven with a ſtedfaſt herte.
O woful hennes, right ſo criden ye,
As, whan that Nero brente the citee
Of Rome, cried the ſenatoures wives,
For that hir huſbonds loſten alle hir lives;
Withouten gilt this Nero hath hem ſlain.
Now wol I turne unto my tale again.
The ſely widewe, and hire doughtren two,
Herden thiſe hennes crie and maken wo,
And out at the dores ſterten they anon,
And ſaw the fox toward the wode is gon,

And bare upon his back the cok away:
They crieden, out! harow and wala wa!
A ha the fox! and after him they ran,
And eke with ſtaves many another man;
Ran Colle our dogge, and Talbot, and Gerlond,
And Malkin, with hire diſtaf in hire hond;
Ran cow and calf, and eke the veray hogges
So fered were for berking of the dogges,
And ſhouting of the men and women eke,
They ronnen ſo, hem thought hir hertes breke.
They yelleden as fendes don in helle:
The dokes crieden as men wold hem quelle:
The gees for fere flewen over the trees,
Out of the hive came the ſwarme of bees,
So hidous was the noiſe, a *benedicite!*
Certes he Jakke Straw, and his meinie,
Ne maden never ſhoutes half ſo ſhrille,
Whan that they wolden any Fleming kille,
As thilke day was made upon the fox.
Of bras they broughten beemes and of box,
Of horn and bone, in which they blew and pouped,
And therwithal they ſhriked and they houped;
It ſemed, as that the heven ſhulde falle.

Now, goode men, I pray you herkeneth alle;
Lo, how fortune turneth ſodenly
The hope and pride eke of hire enemy.

This cok that lay upon the foxes bake,
In all his drede, unto the fox he ſpake,
And ſayde; ſire, if that I were as ye,
Yet wolde I ſayn, (as wiſly God helpe me)
Turneth agein, ye proude cherles alle;
A veray peſtilence upon you falle.
Now am I come unto the wodes ſide,
Maugre your hed, the cok ſhal here abide;
I wol him ete in faith, and that anon.

The fox anſwered, in faith it ſhal be don:
And as he ſpake the word, al ſodenly
The cok brake from his mouth deliverly,
And high upon a tree he flew anon.

And whan the fox ſaw that the cok was gon,
Alas! quod he, o Chaunteclere, alas!
I have (quod he) ydon to you treſpas,
In as moche as I maked you aferd,
Whan I you hente, and brought out of your yerd;
But, ſire, I did it in no wikke entente:
Come doun, and I ſhal tell you what I mente.
I ſhal ſay ſothe to you, God helpe me ſo.

Nay than, quod he, I ſhrewe us bothe two.
And firſt I ſhrewe myſelf, bothe blood and bones,
If thou begile me oftener than ones.
Thou ſhalt no more thurgh thy flaterie
Do me to ſing and winken with myn eye.

For he that winketh, whan he ſhulde ſee,
Al wilfully, God let him never the.
Nay, quod the fox, but God yeve him meſchance,
That is ſo indiſcrete of governance,
That jangleth, whan that he ſhuld hold his pees.
Lo, which it is for to be reccheles
And negligent, and truſt on flaterie.
But ye that holden this tale a folie,
As of a fox, or of a cok, or hen,
Taketh the moralitee therof, good men.
For Seint Poule ſayth, That all that writen is,
To our doctrine it is ywritten ywis.
Taketh the fruit, and let the chaf be ſtille.
Now, goode God, if that it be thy wille,
As ſayth my Lord, ſo make us all good men;
And bring us to thy highe bliſſe. *Amen.*

Sire Nonnes Preeſt, our hoſte ſayd anon,
Ybleſſed be thy breche and every ſton;
This was a mery tale of Chaunteclere.
But by my trouthe, if thou were ſeculere,
Thou woldeſt ben a tredefoule a right:
For if thou have corage as thou haſt might,
Thee were nede of hennes, as I wene,
Ye mo than ſeven times ſeventene.
Se, whiche braunes hath this gentil preeſt,

So gret a necke, and ſwiche a large breeſt!
He loketh as a ſparhauk with his eyen;
Him nedeth not his colour for to dien
With Braſil, ne with grain of Portingale.
But, ſire, faire falle you for your tale.
And after that, he with ful mery chere
Sayd to another, as ye ſhulen here.

* * * * * * * * *

THE SECOND NONNES TALE.

v. 15469—15487

THE miniſtre and the norice unto vices,
Which that men clepe in Engliſh idelneſſe,
That porter at the gate is of delices,
To eſchuen, and by hire contrary hire oppreſſe,
That is to ſain, by leful beſineſſe,
Wel oughte we to don al our entente,
Leſt that the fend thurgh idelneſſe us hente.

For he that with his thouſand cordes ſlie
Continuelly us waiteth to beclappe,
Whan he may man in idelneſſe eſpie,
He can ſo lightly cacche him in his trappe,
Til that a man be hent right by the lappe,
He n'is not ware the fend hath him in hond:
Wel ought us werche, and idelneſſe withſtond.

And though men dradden never for to die,
Yet ſee men wel by reſon douteles,
That idelneſſe is rote of ſlogardie,
Of which ther never cometh no good encrees,
And ſee that ſlouthe holdeth hem in a lees,

Only to ſlepe, and for to ete and drinke,
And to devouren all that other ſwinke.

And for to put us from ſwiche idelneſſe,
That cauſe is of ſo gret confuſion,
I have here don my feithful beſineſſe
After the Legende in tranſlation
Right of thy glorious lif and paſſion,
Thou with thy gerlond, wrought of roſe and lilie,
Thee mene I, maid and martir Seinte Cecilie.

And thou, that arte floure of virgines all,
Of whom that Bernard lift ſo wel to write,
To thee at my beginning firſt I call,
Thou comfort of us wretches, do me endite
Thy maidens deth, that wan thurgh hire merite
The eternal lif, and over the fend victorie,
As man may after reden in hire ſtorie.

Thou maide and mother, doughter of thy ſon,
Thou well of mercy, ſinful ſoules cure,
In whom that God of bountee chees to won;
Thou humble and high over every creature,
Thou nobledeſt ſo fer forth our nature,
That no deſdaine the maker had of kinde
His ſon in blood and fleſh to clothe and winde.

Within the cloyſtre blisful of thy ſides,
Toke mannes ſhape the eternal love and pees,
That of the trine compas Lord and gide is,
Whom erthe, and ſee, and heven out of relees
Ay herien; and thou, virgine wemmeles,
Bare of thy body (and dwelteſt maiden pure)
The creatour of every creature.

Aſſembled is in thee magnificence
With mercy, goodneſſe, and with ſwiche pitee,
That thou, that art the ſonne of excellence,
Not only helpeſt hem that praien thee,
But oftentime of thy benignitee
Ful freely, or that men thin helpe beſeche,
Thou goeſt beforne, and art hir lives leche.

Now helpe, thou meke and blisful faire maide,
Me flemed wretch, in this deſert of galle;
Thinke on the woman Cananee, that ſaide
That whelpes eten ſom of the cromes alle
That from hir Lordes table ben yfalle;
And though that I, unworthy ſone of Eve,
Be ſinful, yet accepteth my beleve.

And for that feith is ded withouten werkes,
So for to werken yeve me wit and ſpace,

That I be quit from thennes that moſt derke is;
O thou, that art ſo faire and ful of grace,
Be thou min advocat in that high place,
Ther as withouten ende is ſonge Oſanne,
Thou Criſtes mother, doughter dere of Anne.

And of thy light my ſoule in priſon light,
That troubled is by the contagion
Of my body, and alſo by the wight
Of erthly luſt, and falſe affection:
O haven of refute, o ſalvation
Of hem that ben in ſorwe and in diſtreſſe,
Now help, for to my werk I wol me dreſſe.

Yet pray I you that reden that I write,
Foryeve me, that I do no diligence
This ilke ſtorie ſubtilly to endite.
For both have I the wordes and ſentence
Of him, that at the ſeintes reverence
The ſtorie wrote, and folowed hire legende,
And pray you that ye wol my werk amende.

Firſt wol I you the name of Seinte Cecilie
Expoune, as men may in hire ſtorie ſee:
It is to ſayn in Engliſh, Hevens lilie,
For pure chaſtneſſe of virginitee,

Or for ſhe whitneſſe had of honeſtee,
And grene of conſcience, and of good fame
The ſwote ſavour, Lilie was hire name.

Or Cecilie is to ſayn, the way to blinde,
For ſhe enſample was by good teching;
Or elles Cecilie, as I writen finde,
Is joined by a maner conjoining
Of heven and *Lia*, and here in figuring
The heven is ſet for thought of holineſſe,
And *Lia*, for hire laſting beſineſſe.

Cecilie may eke be ſayd in this manere,
Wanting of blindneſſe, for hire grete light
Of ſapience, and for hire thewes clere.
Or elles lo, this maidens name bright
Of heven and *Leos* cometh, for which by right
Men might hire wel the heven of peple calle,
Enſample of good and wiſe werkes alle:

For *Leos* peple in Engliſh is to ſay;
And right as men may in the heven ſee
The ſonne and mone, and ſterres every way,
Right ſo men goſtly, in this maiden free
Sawen of faith the magnanimitee,

And eke the clereneſſe hole of ſapience,
And ſondry werkes, bright of excellence.

And right ſo as thiſe Philoſophres write,
That heven is ſwift and round, and eke brenning,
Right ſo was faire Cecilie the white
Ful ſwift and beſy in every good werking,
And round and hole in good perſevering,
And brenning ever in charitee ful bright:
Now have I you declared what ſhe hight.

This maiden bright Cecile, as hire lif ſaith,
Was come of Romaines and of noble kind,
And from hire cradle foſtred in the faith
Of Criſt, and bare his Goſpel in hire mind:
She never ceſed, as I writen find,
Of hire prayere, and God to love and drede,
Beſeching him to kepe hire maidenhede.

And whan this maiden ſhuld until a man
Ywedded be, that was ful yonge of age,
Which that ycleped was Valerian,
And day was comen of hire marriage,
She ful devout and humble in hire corage,
Under hire robe of gold, that ſat ful faire,
Had next hire fleſh yclad hire in an haire.

And while that the organs maden melodie,
To God alone thus in hire hert ſong ſhe;
O Lord, my ſoule and eke my body gie
Unwemmed, leſt that I confounded be.
And for his love that died upon the tree,
Every ſecond or thridde day ſhe faſt,
Ay bidding in hire oriſons ful faſt.

The night came, and to bedde muſt ſhe gon
With hire huſbond, as it is the manere,
And prively ſhe ſaid to him anon;
O ſwete and wel beloved ſpouſe dere,
Ther is a conſeil, and ye wol it here,
Which that right fayn I wold unto you ſaie,
So that ye ſwere, ye wol it not bewraie.

Valerian gan faſt unto hire ſwere,
That for no cas, ne thing that mighte be,
He ſhulde never to non bewraien here;
And than at erſt thus to him ſaide ſhe;
I have an Angel which that loveth me,
That with gret love, wher ſo I wake or ſlepe,
Is redy ay my body for to kepe;

And if that he may felen out of drede,
That ye me touch or love in vilanie,

He right anon wol ſleen you with the dede,
And in your youthe thus ye ſhulden die.
And if that ye in clene love me gie,
He wol you love as me, for your cleneneſſe,
And ſhew to you his joye and his brightneſſe.

This Valerian, corrected as God wold,
Anſwerd again, if I ſhal truſten thee,
Let me that angel ſeen, and him behold;
And if that it a veray angel be,
Than wol I don as thou haſt prayed me;
And if thou love another man, forſothe
Right with this ſwerd than wol I ſlee you bothe.

Cecile anſwerd anon right in this wiſe;
If that you liſt, the angel ſhul ye ſee,
So that ye trowe on Criſt, and you baptiſe;
Goth forth to Via Apia (quod ſhe)
That fro this toun ne ſtant but miles three,
And to the poure folkes that ther dwellen
Say hem right thus, as that I ſhal you tellen.

Tell hem, that I Cecile you to hem ſent
To ſhewen you the good Urban the old,
For ſecree nedes, and for good entent;
And whan that ye Seint Urban han behold,

Tell him the wordes whiche I to you told;
And whan that he hath purged you fro ſinne,
Than ſhal ye ſeen that angel er ye twinne.

Valerian is to the place gon,
And right as he was taught by hire lerning,
He fond this holy old Urban anon
Among the ſeintes buriels louting:
And he anon withouten tarying
Did his meſſage, and whan that he it tolde,
Urban for joye his hondes gan upholde.

The teres from his eyen let he falle;
Almighty Lord, o Jeſu Criſt, quod he,
Sower of chaſt conſeil, hierde of us alle,
The fruit of thilke ſeed of chaſtitee
That thou haſt ſow in Cecile, take to thee:
Lo, like a beſy bee withouten gile
Thee ſerveth ay thin owen thral Cecile.

For thilke ſpouſe, that ſhe toke but newe
Ful like a fiers leon, ſhe ſendeth here
As meke as ever was any lambe to ewe.
And with that word anon ther gan apere
An old man, clad in white clothes clere,

That had a book with lettres of gold in hond,
And gan beforne Valerian to ſtond.

Valerian, as ded, fell doun for drede,
Whan he him ſaw; and he up hent him tho,
And on his book right thus he gan to rede;
On Lord, on faith, on God withouten mo,
On Criſtendom, and fader of all alſo
Aboven all, and over all every wher:
Thiſe wordes all with gold ywriten were.

Whan this was red, than ſaid this olde man,
Leveſt thou this thing or no? ſay ye or nay.
I leve all this thing, quod Valerian,
For ſother thing than this, I dare wel ſay,
Under the heven no wight thinken may.
Tho vaniſhed the olde man, he n'iſte wher,
And pope Urban him criſtened right ther.

Valerian goth home, and fint Cecilie
Within his chambre with an angel ſtonde:
This angel had of roſes and of lilie
Corones two, the which he bare in honde,
And firſt to Cecile, as I underſtonde,
He yaf that on, and after gan he take
That other to Valerian hire make.

With body clene, and with unwemmed thought
Kepeth ay wel thiſe corones two, quod he,
From paradis to you I have hem brought,
Ne never mo ne ſhul they roten be,
Ne leſe hir ſwete ſavour, truſteth me,
Ne never wight ſhal ſeen hem with his eye,
But he be chaſte, and hate vilanie.

And thou, Valerian, for thou ſo ſone
Aſſentedeſt to good conſeil, alſo
Say what thee liſt, and thou ſhalt han thy bone.
I have a brother, quod Valerian tho,
That in this world I love no man ſo,
I pray you that my brother may have grace
To know the trouth, as I do in this place.

The angel ſayd; God liketh thy requeſt,
And bothe with the palme of martirdome
Ye ſhullen come unto his blisful reſt.
And with that word, Tiburce his brother come.
And whan that he the ſavour undernome,
Which that the roſes and the lilies caſt,
Within his herte he gan to wonder faſt,

And ſaid; I wonder this time of the yere
Whennes that ſwete ſavour cometh ſo

Of roſes and lilies, that I ſmelle here ;
For though I had hem in min hondes two,
The ſavour might in me no deper go :
The ſwete ſmel, that in min herte I find,
Hath changed me all in another kind.

Valerian ſaide ; two corones han we
Snow-white and roſe-red, that ſhinen clere,
Which that thin eyen han no might to ſee :
And as thou ſmelleſt hem thurgh my praiere,
So ſhalt thou ſeen hem, leve brother dere,
If it ſo be thou wolt withouten ſlouthe,
Beleve aright, and know the veray trouthe.

Tiburce anſwered ; faieſt thou this to me
In ſothneſſe, or in dreme herken I this ?
In dremes, quod Valerian, han we be
Unto this time, brother min, ywis :
But now at erſt in trouthe our dwelling is.
How woſt thou this, quod Tiburce, in what wiſe ?
Quod Valerian ; that ſhal I thee deviſe.

The angel of God hath me the trouth ytaught,
Which thou ſhalt ſeen, if that thou wilt reney
The idoles, and be clene, and elles naught.
[And of the miracle of thiſe corones twey

Seint Ambroſe in his preface liſt to ſey;
Solempnely this noble doctour dere
Commendeth it, and ſaith in this manere.

The palme of martirdome for to receive,
Seinte Cecilie, fulfilled of Goddes yeft,
The world and eke hire chambre gan ſhe weive;
Witneſſe Tiburces and Ceciles ſhrift,
To which God of his bountee wolde ſhift
Corones two, of floures wel ſmelling,
And made his angel hem the corones bring.

The maid hath brought thiſe men to bliſſe above;
The world hath wiſt what it is worth certain
Devotion of chaſtitee to love.]
Tho ſhewed him Cecile all open and plain,
That all idoles n'is but a thing in vain,
For they ben dombe, and therto they ben deve,
And charged him his idoles for to leve.

Who ſo that troweth not this, a beſt he is,
Quod this Tiburce, if that I ſhal not lie.
And ſhe gan kiſſe his breſt whan ſhe herd this,
And was ful glad he coude trouth eſpie:
This day I take thee for min allie,

Saide this blisful faire maiden dere;
And after that ſhe ſaid as ye may here.

Lo, right ſo as the love of Criſt (quod ſhe)
Made me thy brothers wif, right in that wiſe
Anon for mine allie here take I thee,
Sithen that thou wolt thin idoles deſpiſe.
Goth with thy brother now and thee baptiſe,
And make thee clene, ſo that thou maiſt behold
The angels face, of which thy brother told.

Tiburce anſwered, and ſaide; brother dere,
Firſt tell me whither I ſhal, and to what man.
To whom? quod he; come forth with goode chere,
I wol thee lede unto the pope Urban.
To Urban? brother min Valerian,
Quod tho Tiburce, wilt thou me thider lede?
Me thinketh that it were a wonder dede.

Ne meneſt thou not Urban (quod he tho)
That is ſo often damned to be ded,
And woneth in halkes alway to and fro,
And dare not ones putten forth his hed?
Men ſhuld him brennen in a fire ſo red,
If he were found, or that men might him ſpie,
And we alſo, to bere him compagnie.

And while we ſeken thilke divinitee,
That is yhid in heven prively,
Algate ybrent in this world ſhuld we be.
To whom Cecile anſwered boldely;
Men mighten dreden wel and ſkilfully
This lif to leſe, min owen dere brother,
If this were living only and non other.

But ther is better lif in other place,
That never ſhal be loſt, ne drede thee nought:
Which Goddes ſone us tolde thurgh his grace,
That fadres ſone which alle thinges wrought;
And all that wrought is with a ſkilful thought,
The goſt, that from the fader gan procede,
Hath ſouled hem withouten any drede.

By word and by miracle he Goddes ſone,
Whan he was in this world, declared here,
That ther is other lif ther men may wone.
To whom anſwerd Tiburce; o ſuſter dere,
Ne ſaideſt thou right now in this manere,
Ther n'as but o God, lord in ſothfaſtneſſe,
And now of three how mayſt thou bere witneſſe?

That ſhal I tell, quod ſhe, or that I go.
Right as a man hath ſapiences three,

Memorie, engine, and intellect alſo,
So in o being of divinitee
Three perſones mowen ther righte wel be.
Tho gan ſhe him ful beſily to preche
Of Criſtes ſonde, and of his peines teche,

And many pointes of his paſſion;
How Goddes ſone in this world was withhold
To don mankinde pleine remiſſion,
That was ybound in ſinne and cares cold.
All this thing ſhe unto Tiburce told,
And after this Tiburce in good entent,
With Valerian to pope Urban he went,

That thanked God, and with glad herte and light
He criſtened him, and made him in that place
Parfite in his lerning and Goddes knight.
And after this Tiburce gat ſwiche grace,
That every day he ſaw in time and ſpace
The angel of God, and every maner bone
That he God axed, it was ſped ful ſone.

It were ful hard by ordre for to ſain
How many wonders Jeſus for hem wrought.
But at the laſt, to tellen ſhort and plain,
The ſergeaunts of the toun of Rome hem ſought,

And hem before Almache the prefect brought,
Which hem appoſed, and knew all hire entent,
And to the image of Jupiter hem ſent;

And ſaid; who ſo wol nought do ſacrifice,
Swap of his hed, this is my ſentence here.
Anon thiſe martyrs, that I you deviſe,
On Maximus, that was an officere
Of the prefectes, and his corniculere,
Hem hent, and whan he forth the ſeintes lad,
Himſelf he wept for pitee that he had.

Whan Maximus had herd the ſeintes lore,
He gate him of the turmentoures leve,
And lad hem to his hous withouten more;
And with hir preching, or that it were eve,
They gonnen fro the turmentours to reve,
And fro Maxime, and fro his folk eche on
The falſe faith, to trowe in God alone.

Cecilie came, whan it was waxen night,
With preeſtes, that hem criſtened all yfere;
And afterward, whan day was waxen light,
Cecilie hem ſaid with a ful ſtedfaſt chere;
Now, Criſtes owen knightes leve and dere,

Caſte all away the werkes of derkeneſſe,
And armeth you in armes of brightneſſe.

Ye han forſoth ydon a gret bataille;
Your cours is don, your faith han ye conſerved;
Goth to the croune of lif that may not faille;
The rightful juge, which that ye han ſerved,
Shal yeve it you, as ye han it deſerved.
And whan this thing was ſaid, as I deviſe,
Men ledde hem forth to don the ſacrifice.

But whan they weren to the place ybrought,
To tellen ſhortly the concluſioun,
They n'olde encenſe, ne ſacrifice right nought,
But on hir knees they ſetten hem adoun,
With humble herte and ſad devotioun,
And loſten bothe hir hedes in the place;
Hir ſoules wenten to the king of grace.

This Maximus, that ſaw this thing betide,
With pitous teres told it anon right,
That he hir ſoules ſaw to heven glide
With angels, ful of clereneſſe and of light;
And with his word converted many a wight.
For which Almachius did him to-bete
With whip of led, til he his lif gan lete.

Cecile him toke, and buried him anon
By Tiburce and Valerian ſoftely,
Within hir burying place, under the ſton.
And after this Almachius haſtily
Bad his miniſtres fetchen openly
Cecile, ſo that ſhe might in his preſence
Don ſacrifice, and Jupiter encenſe.

But they converted at hire wiſe lore
Wepten ful ſore, and yaven ful credence
Unto hire word, and crieden more and more;
Criſt, Goddes ſone, withouten difference
Is veray God, this is all our ſentence,
That hath ſo good a ſervant him to ſerve:
Thus with o vois we trowen though we ſterve.

Almachius, that herd of this doing,
Bad fetchen Cecile, that he might hire ſee:
And alderfirſt, lo, this was his axing;
What maner woman arte thou? quod he.
I am a gentilwoman borne, quod ſhe.
I axe thee, quod he, though it thee greve,
Of thy religion and of thy beleve.

Why than began your queſtion folily,
Quod ſhe, that woldeſt two anſwers conclude

In o demand? ye axen lewedly.
Almache anſwerd to that ſimilitude,
Of whennes cometh thin anſwering ſo rude?
Of whennes? (quod ſhe, whan that ſhe was freined)
Of conſcience, and of good faith unfeined.

Almachius ſaid; ne takeſt thou non hede
Of my power? and ſhe him anſwerd this;
Your might (quod ſhe) ful litel is to drede;
For every mortal mannes power n'is
But like a bladder ful of wind ywis:
For with a nedles point, whan it is blow,
May all the boſt of it be laid ful low.

Ful wrongfully begonneſt thou, (quod he)
And yet in wrong is al thy perſeverance:
Woſt thou not how our mighty princes free
Have thus commanded and made ordinance,
That every criſten wight ſhal han penance
But if that he his Criſtendome withſeye,
And gon al quite, if he wol it reneye?

Your princes erren, as your nobley doth,
Quod tho Cecile, and with a wood ſentence
Ye make us gilty, and it is not ſoth:
For ye that knowen wel our innocence,

For as moche as we don ay reverence
To Criſt, and for we bere a Criſten name,
Ye put on us a crime and eke a blame.

But we that knowen thilke name ſo
For vertuous, we may it not withſeye.
Almache anſwered; cheſe on of thiſe two,
Do ſacrifice, or Criſtendom reneye,
That thou mow now eſcapen by that wey.
At which this holy blisful fayre maid
Gan for to laughe, and to the juge ſaid:

O juge confuſe in thy nicetee,
Woldeſt thou that I reneye innocence?
To maken me a wicked wight (quod ſhe)
Lo, he diſſimuleth here in audience,
He ſtareth and wodeth in his advertence.
To whom Almachius ſaid; Unſely wretch,
Ne woſt thou not how far my might may ſtretch?

Han not our mighty princes to me yeven
Ya bothe power and eke auctoritee
To maken folk to dien or to liven?
Why ſpekeſt thou ſo proudly than to me?
I ne ſpeke nought but ſtedfaſtly, quod ſhe,

Not proudely, for I ſay, as for my ſide,
We haten dedly thilke vice of pride.

And if thou drede not a ſoth for to here,
Than wol I ſhewe al openly by right,
That thou haſt made a ful gret leſing here.
Thou ſaiſt, thy princes han thee yeven might
Both for to ſlee and for to quiken a wight,
Thou that ne maiſt but only lif bereve,
Thou haſt non other power ne no leve.

But thou maiſt ſayn, thy princes han thee maked
Miniſtre of deth; for if thou ſpeke of mo,
Thou lieſt; for thy power is ful naked.
Do way thy boldneſſe, ſaid Almachius tho,
And ſacrifice to our goddes, er thou go.
I recke not what wrong that thou me proffre,
For I can ſuffre it as a philoſophre.

But thilke wronges may I not endure,
That thou ſpekeſt of our goddes here, quod he.
Cecile anſwerd; o nice creature,
Thou ſaideſt no word ſin thou ſpake to me,
That I ne knew therwith thy nicetee,
And that thou were in every maner wiſe
A lewed officer, a vain juſtice.

Ther lacketh nothing to thin utter eyen
That thou n'art blind; for thing that we ſeen alle
That is a ſton, that men may wel eſpien,
That ilke ſton a god thou wolt it calle.
I rede thee let thin hond upon it falle,
And taſt it wel, and ſton thou ſhalt it find,
Sin that thou ſeeſt not with thin eyen blind.

It is a ſhame that the peple ſhal
So ſcornen thee, and laugh at thy folie:
For comunly men wot it wel over al,
That mighty God is in his hevens hie;
And thiſe images, wel maiſt thou eſpie,
To thee ne to hemſelf may not profite,
For in effect they be not worth a mite.

Thiſe and ſwiche other wordes ſaide ſhe,
And he wex wroth, and bade men ſhuld hire lede
Home til hire houſe, and in hirè hous (quod he)
Brenne hire right in a bath, with flames rede.
And as he bade, right ſo was don the dede;
For in a bathe they gonne hire faſte ſhetten,
And night and day gret fire they under betten.

The longe night, and eke a day alſo,
For all the fire, and eke the bathes hete,

She ſate al cold, and felt of it no wo,
It made hire not a drope for to ſwete:
But in that bath hire lif ſhe muſte lete.
For he Almache, with a ful wicke entent,
To ſleen hire in the bath his ſonde ſent.

Three ſtrokes in the nekke he ſmote hire tho
The turmentour, but for no maner chance
He mighte not ſmite all hire nekke atwo:
And for ther was that time an ordinance
That no man ſhulde don man ſwiche penance,
The fourthe ſtroke to ſmiten, ſoft or ſore,
This turmentour ne dorſte do no more;

But half ded, with hire nekke ycorven ther
He left hire lie, and on his way is went.
The criſten folk, which that about hire were,
With ſhetes han the blood ful faire yhent:
Three dayes lived ſhe in this turment,
And never ceſed hem the faith to teche,
That ſhe had foſtred hem, ſhe gan to preche.

And hem ſhe yaf hire mebles and hire thing,
And to the pope Urban betoke hem tho,
And ſaid; I axed this of heven king,
To have reſpit three dayes and no mo,

To recommend to you, or that I go,
Thiſe ſoules lo, and that I might do werche
Here of min hous perpetuellich a cherche.

Seint Urban, with his dekenes prively
The body fette, and buried it by night
Among his other ſeintes honeſtly:
Hire hous the cherche of ſeinte Cecile hight;
Seint Urban halowed it, as he wel might,
In which unto this day in noble wiſe
Men don to Criſt and to his ſeinte ſerviſe.

THE CHANONES YEMANNES PROLOGUE.

v. 16022—16041

WHAN that tolde was the lif of feinte Cecile,
Er we had ridden fully five mile,
At Boughton under blee us gan atake
A man, that clothed was in clothes blake,
And undernethe he wered a white furplis.
His hakeney, which that was al pomelee gris,
So fwatte, that it wonder was to fee,
It femed as he had priked miles three.
The horfe eke that his yeman rode upon,
So fwatte, that unnethes might he gon.
About the peytrel ftood the fome ful hie,
He was of fome as flecked as a pie.
A male tweifold on his croper lay,
It femed that he caried litel array,
Al light for fommer rode this worthy man.
And in my herte wondren I began
What that he was, til that I underftode,
How that his cloke was fowed to his hode;
For which whan I had long avifed me,
I demed him fome chanon for to be.

His hat heng at his back doun by a las,
For he had ridden more than trot or pas,
He had ay priked like as he were wode.
A clote-lefe he had laid under his hode
For swete, and for to kepe his hed fro hete.
But it was joye for to seen him swete;
His forehed dropped, as of a stillatorie
Were ful of plantaine or of paritorie.
And whan that he was come, he gan to crie,
God save (quod he) this joly compagnie.
Fast have I priked (quod he) for your sake,
Because that I wolde you atake,
To riden in this mery compagnie.
His yeman was eke ful of curtesie,
And saide; Sires, now in the morwe tide
Out of your hostelrie I saw you ride,
And warned here my lord and soverain,
Which that to riden with you is ful fain,
For his disport; he loveth daliance.
Frend, for thy warning God yeve thee good chance,
Than said our hoste; certain it wolde seme
Thy lord were wise, and so I may wel deme;
He is ful joconde also dare I leye:
Can he ought tell a mery tale or tweie,
With which he gladen may this compagnie?
Who, sire? my lord? Ye, sire, withouten lie,

He can of mirth and eke of jolitee
Not but ynough; alſo, ſire, truſteth me,
And ye him knew al ſo wel as do I,
Ye wolden wondre how wel and craftily
He coude werke, and that in ſondry wiſe.
He hath take on him many a gret empriſe,
Which were ful harde for any that is here
To bring about, but they of him it lere.
As homely as he rideth amonges you,
If ye him knew, it wold be for your prow:
Ye wolden not forgon his acquaintance
For mochel good, I dare lay in balance
All that I have in my poſſeſſion.
He is a man of high diſcreſſion,
I warne you wel, he is a paſſing man.
Wel, quod our hoſte, I pray thee tell me than,
Is he a clerk, or non? tell what he is.
Nay, he is greter than a clerk ywis,
Saide this yeman, and in wordes fewe,
Hoſte, of his craft ſomwhat I wol you ſhewe.
I ſay, my lord can ſwiche a ſubtiltee,
(But all his craft ye moun not wete of me,
And ſomwhat help I yet to his werking)
That all the ground on which we ben riding
Til that we come to Canterbury toun,
He coud al clene turnen up ſo doun,

And pave it all of ſilver and of gold.
And whan this yeman had this tale ytolde
Unto our hoſte, he ſaid; *benedicite*,
This thing is wonder mervaillous to me,
Sin that thy lord is of ſo high prudence,
Becauſe of which men ſhulde him reverence,
That of his worſhip rekketh he ſo lite;
His overeſt ſloppe it is not worth a mite
As in effect to him, ſo mote I go;
It is all baudy and to-tore alſo.
Why is thy lord ſo ſluttiſh I thee preye,
And is of power better cloth to beye,
If that his dede acorded with thy ſpeche?
Telle me that, and that I thee beſeche.
Why? quod this yeman, wherto axe ye me?
God helpe me ſo, for he ſhal never the:
(But I wol not avowen that I ſay,
And therfore kepe it ſecree I you pray)
He is to wiſe in faith, as I beleve.
Thing that is overdon, it wol not preve
Aright, as clerkes ſain, it is a vice;
Wherfore in that I hold him lewed and nice.
For whan a man hath overgret a wit,
Ful oft him happeth to miſuſen it:
So doth my lord, and that me greveth ſore.
God it amende, I can ſay now no more.

Therof no force, good yeman, quod our hoſt,
Sin of the conning of thy lord thou woſt,
Telle how he doth, I pray thee hertily,
Sin that he is ſo crafty and ſo ſly.
Wher dwellen ye, if it to tellen be?
In the ſubarbes of a toun, quod he,
Lurking in hernes and in lanes blinde,
Wheras thiſe robbours and thiſe theves by kinde
Holden hir privee fereful reſidence,
As they that dare not ſhewen hir preſence,
So faren we, if I ſhal ſay the ſothe.
Yet, quod our hoſte, let me talken to the;
Why art thou ſo diſcoloured of thy face?
Peter, quod he, God yeve it harde grace,
I am ſo uſed the hote fire to blow,
That it hath changed my colour I trow;
I n'am not wont in no mirrour to prie,
But ſwinke ſore, and lerne to multiplie.
We blundren ever, and poren in the fire,
And for all that we faille of our deſire,
For ever we lacken our concluſion.
To mochel folk we don illuſion,
And borwe gold, be it a pound or two,
Or ten or twelve, or many ſommes mo,
And make hem wenen at the leſte wey,
That of a pound we connen maken twey,

Yet is it falſe; and ay we han good hope
It for to don, and after it we grope:
But that ſcience is ſo fer us beforne,
We mowen not, although we had it ſworne,
It overtake, it ſlit away ſo faſt;
It wol us maken beggers at the laſt.
While this yeman was thus in his talking,
This Chanon drow him nere, and herd all thing
Which this yeman ſpake, for ſuſpecion
Of mennes ſpeche ever had this Chanon:
For Caton ſayth, that he that gilty is,
Demeth all thing be ſpoken of him ywis:
That was the cauſe, he gan ſo nigh him drawe
To his yeman, to herken all his ſawe,
And thus he ſaide unto his yeman tho;
Hold thou thy pees, and ſpeke no wordes mo:
For if thou do, thou ſhalt it dere abie.
Thou ſclaundreſt me here in this compagnie,
And eke diſcovereſt that thou ſhuldeſt hide.
Ye, quod our hoſte, tell on, what ſo betide;
Of all his thretening recke not a mite.
In faith, quod he, no more I do but lite.
And whan this Chanon ſaw it wold not be,
But his yeman wold tell his privetee,
He fled away for veray ſorwe and ſhame.
A, quod the yeman, here ſhal riſe a game:

All that I can anon I wol you telle,
Sin he is gon; the foule fend him quelle;
For never hereafter wol I with him mete
For peny ne for pound, I you behete.
He that me broughte firſt unto that game,
Er that he die, ſorwe have he and ſhame,
For it it is erneſt to me by faith;
That fele I wel, what that any man ſaith;
And yet for all my ſmert, and all my grief,
For all my ſorwe, labour, and meſchief,
I coude never leve it in no wiſe.
Now wolde God my wit mighte ſuffice
To tellen all that longeth to that art;
But natheles, yet wol I tellen part;
Sin that my lord is gon, I wol not ſpare,
Swiche thing as that I know, I wol declare.

THE CHANONES YEMANNES TALE.

V. 16188—16207

WITH this Chanon I dwelt have ſeven yere,
And of his ſcience am I never the nere:
All that I had, I have yloſt therby,
And God wot, ſo han many mo than I.
Ther I was wont to be right freſh and gay
Of clothing, and of other good array,
Now may I were an hoſe upon min hed;
And wher my colour was both freſh and red,
Now is it wan, and of a leden hewe;
(Who ſo it uſeth, ſo ſhal he it rewe)
And of my ſwinke yet blered is min eye;
Lo which avantage is to multiplie!
That ſliding ſcience hath me made ſo bare,
That I have no good, wher that ever I fare;
And yet I am endetted ſo therby
Of gold, that I have borwed trewely,
That while I live, I ſhal it quiten never;
Let every man be ware by me for ever.
What maner man that caſteth him therto,
If he continue, I hold his thrift ydo;

So help me God, therby ſhal he nat winne,
But empte his purſe, and make his wittes thinne.
And whan he, thurgh his madneſſe and folie,
Hath loſt his owen good thurgh jupartie,
Than he exciteth other folk therto,
To leſe hir good as he himſelf hath do.
For unto ſhrewes joye it is and eſe
To have hir felawes in peine and diſeſe.
Thus was I ones lerned of a clerk;
Of that no charge; I wol ſpeke of our werk.

Whan we be ther as we ſhuln exerciſe
Our elviſh craft, we ſemen wonder wiſe,
Our termes ben ſo clergial and queinte.
I blow the fire til that myn herte feinte.
What ſhuld I tellen eche proportion
Of thinges, whiche that we werchen upon,
As on five or ſix unces, may wel be,
Of ſilver, or ſom other quantitee?
And beſie me to tellen you the names,
As orpiment, brent bones, yren ſquames,
That into poudre grounden ben ful ſmal?
And in an erthen pot how put is al,
And ſalt yput in, and alſo pepere,
Beforn thiſe poudres that I ſpeke of here,
And wel ycovered with a lampe of glas?
And of moche other thing which that ther was?

And of the pottes and glaſſes engluting,
That of the aire might paſſen out no thing?
And of the eſy fire, and ſmert alſo,
Which that was made? and of the care and wo,
That we had in our materes ſubliming,
And in amalgaming, and calcening
Of quikſilver, ycleped mercurie crude?
For all our ſleightes we can not conclude.
Our orpiment, and ſublimed mercurie,
Our grounden litarge eke on the porphurie,
Of eche of thiſe of unces a certain
Not helpeth us, our labour is in vain.
Ne, neyther our ſpirites aſcentioun,
Ne our materes that lien al fix adoun,
Mown in our werking nothing us availle;
For loſt is all our labour and travaille,
And all the coſt a twenty devil way
Is loſt alſo, which we upon it lay.
Ther is alſo ful many another thing,
That is unto our craft apperteining,
Though I by ordre hem nat reherſen can,
Becauſe that I am a lewed man,
Yet wol I telle hem, as they come to minde,
Though I ne cannot ſet hem in hir kinde,
As bole armoniak, verdegreſe, boras;
And ſondry veſſels made of erthe and glas,

Our urinales, and our deſcenſories,
Viols, croſlettes, and ſublimatories,
Cucuribtes, and alembikes eke,
And other ſwiche gere, dere ynough a leke,
What nedeth it for to reherſe hem alle?
Wateres rubifying, and bolles galle,
Arſenik, ſal armoniak, and brimſton?
And herbes coude I tell eke many on,
As egremoine, valerian, and lunarie,
And other ſwiche, if that me liſt to tarie;
Our lampes brenning bothe night and day,
To bring about our craft if that we may;
Our fourneis eke of calcination,
And of wateres albification,
Unſlekked lime, chalk, and gleire of an ey,
Poudres divers, aſhes, dong, piſſe, and cley,
Sered pokettes, ſal peter, and vitriole;
And divers fires made of wode and cole;
Sal tartre, alcaly, and ſalt preparat,
And combuſt materes, and coagulat;
Cley made with hors and mannes here, and oile
Of tartre, alum, glas, berme, wort, and argoile,
Roſalgar, and other materes enbibing;
And eke of our materes encorporing,
And of our ſilver citrination,
Our cementing, and fermentation,

Our ingottes, teſtes, and many thinges mo.
I wol you tell as was me taught alſo
The foure ſpirites, and the bodies ſevene
By ordre, as oft I herd my lord hem nevene.
The firſte ſpirit quikſilver cleped is;
The ſecond orpiment; the thridde ywis
Sal armoniak, and the fourth brimſton.
The bodies ſevene eke, lo hem here anon.
Sol gold is, and Luna ſilver we threpe;
Mars iren, Mercurie quikſilver we clepe:
Saturnus led, and Jupiter is tin,
And Venus coper, by my fader kin.
This curſed craft who ſo wol exerciſe,
He ſhal no good have, that him may ſuffice,
For all the good he ſpendeth theraboute
He leſen ſhal, therof have I no doute.
Who ſo that liſteth uttren his folie,
Let him come forth and lernen multiplie:
And every man that hath ought in his cofre,
Let him appere, and wex a philoſophre,
Aſcaunce that craft is ſo light to lere.
Nay, nay, God wot, al be he monk or frere,
Preeſt or chanon, or any other wight,
Though he ſit at his book both day and night
In lerning of this elviſh nice lore,
All is in vain, and parde mochel more

To lerne a lewed man this ſubtiltee;
Fie, ſpeke not therof, for it wol not be.
And conne he letterure, or conne he non,
As in effect, he ſhal finde it all on;
For bothe two by my ſalvation
Concluden in multiplication
Ylike wel, whan they have all ydo;
This is to ſain, they faillen bothe two.

Yet forgate I to maken reherſaile
Of waters coroſif, and of limaile,
And of bodies mollification,
And alſo of hir induration,
Oiles, ablufions, metal fufible,
To tellen all, wold paſſen any bible,
That o wher is; wherfore as for the beſt
Of all thiſe names now wol I me reſt;
For as I trow, I have you told ynow
To reiſe a fend, al loke he never ſo row.

A, nay, let be; the philoſophres ſton,
Elixer cleped, we ſeken faſt eche on,
For had we him, than were we ſiker ynow;
But unto God of heven I make avow,
For all our craft, whan we han all ydo,
And all our ſleight, he wol not come us to.
He hath ymade us ſpenden mochel good,
For ſorwe of which almoſt we waxen wood,

But that good hope crepeth in our herte,
Suppoſing ever, though we ſore ſmerte,
To ben releved of him afterward.
Swiche ſuppoſing and hope is ſharpe and hard.
I warne you wel it is to ſeken ever.
That future *temps* hath made men diſſever,
In truſt therof, from all that ever they had,
Yet of that art they conne not waxen ſad,
For unto hem it is a bitter ſwete;
So ſemeth it; for ne had they but a ſhete
Which that they might wrappen hem in a-night,
And a bratt to walken in by day-light,
They wold hem ſell, and ſpend it on this craft;
They conne not ſtinten, til no thing be laft.
And evermore, wher ever that they gon,
Men may hem kennen by ſmell of brimſton;
For all the world they ſtinken as a gote;
Hir ſavour is ſo rammiſh and ſo hote,
That though a man a mile from hem be,
The ſavour wol enfect him, truſteth me.
Lo, thus by ſmelling and thred-bare array,
If that men lift, this folk they knowen may.
And if a man wol axe hem prively,
Why they be clothed ſo unthriftily,
They right anon wol rounen in his ere,
And ſaien, if that they eſpied were,

Men wolde hem ſle, becauſe of hir ſcience:
Lo, thus thiſe folk betraien innocence.
Paſſe over this, I go my tale unto.
Er that the pot be on the fire ydo
Of metals with a certain quantitee,
My lord hem tempereth, and no man but he;
(Now he is gon, I dare ſay boldely)
For as men ſain, he can don craftily;
Algate I wote wel he hath ſwiche a name,
And yet ful oft he renneth in a blame;
And wete ye how? ful oft it falleth ſo,
The pot to-breketh, and farewel all is go.
Thiſe metales ben of ſo gret violence,
Our walles may not make hem reſiſtence,
But if they weren wrought of lime and ſton;
They percen ſo, that thurgh the wall they gón;
And ſom of hem ſinke doun into the ground,
(Thus have we loſt by times many a pound)
And ſom are ſcatered all the flore aboute;
Som lepen into the roof withouten doute.
Though that the fend not in our ſight him ſhewe,
I trow that he be with us, thilke ſhrewe,
In helle, wher that he is lord and ſire,
Ne is ther no more wo, rancour, ne ire.
Whan that our pot is broke, as I have ſayde,
Every man chit, and holt him evil apayde.

Som ſayd it was long on the fire-making;
Som ſayd nay, it was long on the blowing;
(Than was I ferd, for that was min office)
Straw, quod the thridde, ye ben lewed and nice,
It was not tempred as it ought to be.
Nay, quod the fourthe, ſtint and herken me;
Becauſe our fire was not made of beche,
That is the cauſe, and other non, ſo the iche.
I can not tell wheron it was along,
But wel I wot gret ſtrif is us among.
What? quod my lord, ther n'is no more to don,
Of thiſe perils I wol beware eftſone.
I am right ſiker, that the pot was craſed.
Be as be may, be ye no thing amaſed.
As uſage is, let ſwepe the flore as ſwithe;
Plucke up your hertes and be glad and blithe.
The mullok on an hepe yſweped was,
And on the flore ycaſt a canevas,
And all this mullok in a ſive ythrowe,
And ſifted, and ypicked many a throwe.
Parde, quod on, ſomwhat of our metall
Yet is ther here, though that we have not all.
And though this thing miſhapped hath as now,
Another time it may be wel ynow.
We moſten put our good in aventure;
A marchant parde may not ay endure,

Truſteth me wel, in his proſperitee:
Somtime his good is drenched in the ſee,
And ſomtime cometh it ſauf unto the lond.
Pees, quod my lord, the next time I wol fond
To bring our craft all in another plite,
And but I do, ſires, let me have the wite:
Ther was defaute in ſomwhat, wel I wote.
Another ſayd, the fire was over hote.
But be it hote or cold, I dare ſay this,
That we concluden ever more amis:
We faille alway of that which we wold have,
And in our madneſſe evermore we rave.
And whan we be together everich on,
Every man ſemeth a Salomon.
But all thing, which that ſhineth as the gold,
Ne is no gold, as I have herd it told;
Ne every apple that is faire at eye,
Ne is not good, what ſo men clap or crie.
Right ſo, lo, fareth it amonges us.
He that ſemeth the wiſeſt by Jeſus
Is moſt fool, whan it cometh to the preſe;
And he that ſemeth treweſt, is a theſe.
That ſhal ye know, or that I from you wende,
By that I of my tale have made an ende.
Ther was a chanon of religioun
Amonges us, wold enfect all a toun,

Though it as gret were as was Ninive,
Rome, Aliſaundre, Troie, or other three.
His ſleightes and his infinite falſeneſſe
Ther coude no man writen, as I geſſe,
Though that he mighte live a thouſand yere;
In all this world of falſeneſſe n'is his pere.
For in his termes he wol him ſo winde,
And ſpeke his wordes in ſo ſlie a kinde,
Whan he comunen ſhal with any wight,
That he wol make him doten anon right,
But it a fend be, as himſelven is.
Ful many a man hath he begiled er this,
And wol, if that he may live any while:
And yet men gon and riden many a mile
Him for to ſeke, and have his acquaintance,
Not knowing of his falſe governance.
And if you luſt to yeve me audience,
I wol it tellen here in your preſence.

But, worſhipful Chanons religious,
Ne demeth not that I ſclander your hous,
Although that my tale of a Chanon be.
Of every order ſom ſhrew is parde:
And God forbede that all a compagnie
Shuld rewe a ſinguler mannes folie.
To ſclander you is no thing min entent,
But to correcten that is mis I ment.

This tale was not only told for you,
But eke for other mo: ye wote wel how
That among Criſtes apoſteles twelve
Ther was no traitour but Judas himſelve:
Than why ſhuld al the remenant have blame,
That giltles were? by you I ſay the ſame.
Save only this, if ye wol herken me,
If any Judas in your covent be,
Remeveth him betimes, I you rede,
If ſhame or los may cauſen any drede:
And be no thing diſpleſed I you pray,
But in this cas herkeneth what I ſay.

In London was a preeſt, an annuellere,
That therin dwelled hadde many a yere,
Which was ſo pleſant and ſo ſerviſable
Unto the wif, ther as he was at table,
That ſhe wold ſuffer him no thing to pay
For borde ne clothing, went he never ſo gay;
And ſpending ſilver had he right ynow:
Therof no force; I wol proceed as now,
And tellen forth my tale of the Chanon,
That broughte this preeſt to confuſion.

This falſe Chanon came upon a day
Unto the preeſtes chambre, ther he lay,
Beſeching him to lene him a certain

Of gold, and he wold quite it him again.
Lene me a marke, quod he, but dayes three,
And at my day I wol it quiten thee.
And if it ſo be, that thou finde me falſe,
Another day hang me up by the halſe.
This preeſt him toke a marke, and that as ſwith,
And this Chanon him thanked often ſith,
And toke his leve, and wente forth his wey:
And at the thridde day brought his money;
And to the preeſt he toke his gold again,
Wherof this preeſt was wonder glad and fain.
Certes, quod he, nothing anoieth me
To lene a man a noble, or two, or three,
Or what thing were in my poſſeſſion,
Whan he ſo trewe is of condition,
That in no wiſe he breken wol his day:
To ſwiche a man I can never ſay nay.
What? quod this Chanon, ſhuld I be untrewe?
Nay, that were thing fallen al of the newe.
Trouth is a thing that I wol ever kepe
Unto the day in which that I ſhal crepe
Into my grave, and elles God forbede:
Beleveth this as ſiker as your crede.
God thanke I, and in good time be it ſayde,
That ther n'as never man yet evil apayde
For gold ne ſilver that he to me lent,

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Ne never falſhede in min herte I ment.
And, ſire, (quod he) now of my privetee,
Sin ye ſo goodlich have ben unto me,
And kithed to me ſo gret gentilleſſe,
Somwhat, to quiten with your kindeneſſe,
I wol you ſhewe, and if you luſt to lere
I wol you techen pleinly the manere,
How I can werken in philoſophie.
Taketh good heed, ye ſhuln wel ſen at eye,
That I wol do a maiſtrie or I go.
Ye? quod the preeſt, ye, ſire, and wol ye ſo?
Mary therof I pray you hertily.
At your commandement, ſire, trewely,
Quod the Chanon, and elles God forbede.
Lo, how this theſe coude his ſervice bede.
Ful ſoth it is that ſwiche profered ſervice
Stinketh, as witneſſen thiſe olde wiſe;
And that ful ſone I wol it verifie
In this Chanon, rote of all trecherie,
That evermore delight hath and gladneſſe
(Swiche fendly thoughtes in his herte empreſſe)
How Criſtes peple he may to meſchief bring.
God kepe us from his falſe diſſimuling.
Nought wiſte this preeſt with whom that he delt,
Ne of his harme coming nothing he felt.
O ſely preeſt, o ſely innocent,

With covetiſe anon thou ſhalt be blent;
O graceles, ful blind is thy conceite,
For nothing art thou ware of the diſceite,
Which that this fox yſhapen hath to thee;
His wily wrenches thou ne mayſt not flee.
Wherfore to go to the concluſion
That referreth to thy confuſion,
Unhappy man, anon I wol me hie
To tellen thin unwit and thy folie,
And eke the falſeneſſe of that other wretch,
As ferforth as that my conning wol ſtretch.

This Chanon was my lord, ye wolden wene;
Sire hoſte, in faith, and by the heven quene,
It was another Chanon, and not he,
That can an hundred part more ſubtiltee.
He hath betraied folkes many a time;
Of his falſeneſſe it dulleth me to rime.
Ever whan that I ſpeke of his falſhede
For ſhame of him my chekes waxen rede;
Algates they beginnen for to glowe,
For redneſſe have I non, right wel I knowe,
In my viſage, for fumes diverſe
Of metals, which ye have herd me reherſe,
Conſumed han and waſted my redneſſe.
Now take hede of this Chanons curſedneſſe.

Sire, quod the Chanon, let your yeman gon

For quikſilver, that we it had anon;
And let him bringen unces two or three;
And whan he cometh, as faſte ſhul ye ſee
A wonder thing, which ye ſaw never er this.
Sire, quod the preeſt, it ſhal be don ywis.
He bad his ſervant fetchen him this thing,
And he al redy was at his bidding,
And went him forth, and came anon again
With this quikſilver, ſhortly for to ſain,
And toke thiſe unces three to the Chanoun;
And he hem laide wel and faire adoun,
And bad the ſervant coles for to bring,
That he anon might go to his werking.
The coles right anon weren yfet,
And this Chanon toke out a croſſelet
Of his boſome, and ſhewed it to the preeſt.
This inſtrument, quod he, which that thou ſeeſt,
Take in thyn hond, and put thyſelf therin
Of this quikſilver an unce, and here begin
In the name of Criſt to wex a philoſophre.
Ther be ful fewe, which that I wolde profre
To ſhewen hem thus muche of my ſcience:
For here ſhul ye ſee by experience,
That this quikſilver I wol mortifie,
Right in your ſight anon withouten lie,
And make it as good ſilver and as fine,

As ther is any in your purſe or mine,
Or elles wher; and make it malliable;
And elles holdeth me falſe and unable
Amonges folk for ever to appere.

I have a pouder here that coſt me dere,
Shal make all good, for it is cauſe of all
My conning, which that I you ſhewen ſhall.
Voideth your man, and let him be therout;
And ſhet the dore, while we ben about
Our privetee, that no man us eſpie,
While that we werke in this philoſophie.

All, as he bade, fulfilled was in dede.
This ilke ſervant anon right out yede,
And his maiſter ſhette the dore anon,
And to hir labour ſpedily they gon.

This preeſt at this curſed Chanons bidding,
Upon the fire anon he ſet this thing,
And blew the fire, and beſied him ful faſt.
And this Chanon into the croſſelet caſt
A pouder, n'ot I never wherof it was
Ymade, other of chalk, other of glas,
Or ſomwhat elles, was not worth a flie,
To blinden with this preeſt; and bade him hie
The coles for to couchen all above
The croſſelet; for in tokening I thee love
(Quod this Chanon) thine owen hondes two

Shal werken all thing which that here is do.
Grand mercy, quod the preeſt, and was ful glad,
And couched the coles as the Chanon bad.
And while he beſy was, this fendly wretch,
This falſe Chanon (the foule fend him fetch)
Out of his boſom toke a bechen cole,
In which ful ſubtilly was made an hole,
And therin put was of ſilver limaile
An unce, and ſtopped was withouten faile
The hole with wax, to kepe the limaile in.
And underſtandeth, that this falſe gin
Was not made ther, but it was made before;
And other thinges I ſhal tell you more
Hereafterward, which that he with him brought;
Er he came ther, him to begile he thought,
And ſo he did, or that they went atwin:
Til he had torned him, coud he not blin.
It dulleth me, whan that I of him ſpeke;
On his falſhede fain wold I me áwreke,
If I wiſt how, but he is here and ther,
He is ſo variaunt, he abit no wher.
But taketh hede, ſires, now for Goddes love.
He toke his cole, of which I ſpake above,
And in his hond he bare it prively,
And whiles the preeſt couched beſily
The coles, as I tolde you er this,

This Chanon ſayde; frend, ye don amis;
This is not couched as it ought to be,
But ſone I ſhal amenden it, quod he.
Now let me meddle therwith but a while,
For of you have I pitee by Seint Gile.
Ye ben right hot, I ſee wel how ye ſwete;
Have here a cloth and wipe away the wete.
And whiles that the preeſt wiped his face,
This Chanon toke his cole, with ſory grace,
And laied it above on the midward
Of the croſſelet, and blew wel afterward,
Til that the coles gonnen faſt to bren.
Now yeve us drinke, quod this Chanon then,
As ſwithe all ſhal be wel, I undertake.
Sitte we doun, and let us mery make.
And whanne that this Chanones bechen cole
Was brent, all the limaile out of the hole
Into the croſſelet anon fell adoun;
And ſo it muſte nedes by reſoun,
Sin it above ſo even couched was;
But therof wiſt the preeſt nothing, alas!
He demed all the coles ylike good,
For of the ſleight he nothing underſtood.
And whan this Alkymiſtre ſaw his time,
Riſeth up, ſire preeſt, quod he, and ſtondeth by me;
And for I wote wel ingot have ye non,

Goth, walketh forth, and bringeth a chalk ſton;
For I wol make it of the ſame ſhap,
That is an ingot, if I may have hap.
Bring eke with you a bolle or elles a panne
Ful of water, and ye ſhul wel ſee thanne
How that our beſineſſe ſhal thrive and preve.
And yet, for ye ſhul have no miſbeleve
No wrong conceit of me in your abſence,
I ne wol not ben out of your preſence,
But go with you, and come with you again.

The chambre dore, ſhortly for to ſain,
They opened and ſhet, and went hir wey,
And forth with hem they caried the key,
And camen again withouten any delay.
What ſhuld I tarien all the longe day?
He toke the chalk, and ſhope it in the wiſe
Of an ingot, as I ſhal you deviſe;
I ſay, he toke out of his owen ſleve
A teine of ſilver (yvel mote he cheve)
Which that ne was but a juſt unce of weight.
And taketh heed now of his curſed ſleight;
He ſhop his ingot, in length and in brede
Of thilke teine, withouten any drede,
So ſlily, that the preeſt it not eſpide;
And in his ſleve again he gan it hide;
And from the fire he toke up his matere,

And in the ingot it put with mery chere :
And in the water-veſſel he it caſt,
Whan that him liſt, and bad the preeſt as faſt,
Loke what ther is ; put in thin hond and grope ;
Thou ſhalt ther finden ſilver as I hope.
What, divel of helle ! ſhuld it elles be ?
Shaving of ſilver, ſilver is parde.
He put his hond in, and toke up a teine
Of ſilver fine, and glad in every veine
Was this preeſt, whan he ſaw that it was ſo.
Goddes bleſſing, and his mothers alſo,
And alle Halwes, have ye, ſire Chanon,
Sayde this preeſt, and I hir maliſon,
But, and ye vouchefauf to techen me
This noble craft and this ſubtilitee,
I wol be your in all that ever I may.
Quod the Chanon, yet wol I make aſſay
The ſecond time, that ye mow taken hede,
And ben expert of this, and in your nede
Another day aſſay in min abſence
This diſcipline, and this crafty ſcience.
Let take another unce, quod he tho,
Of quikſilver, withouten wordes mo,
And do therwith as ye have don er this
With that other, which that now ſilver is.
The preeſt him beſieth all that ever he can

To don as this Chanon, this curſed man,
Commandeth him, and faſte blewe the fire,
For to come to the effect of his deſire.
And this Chanon right in the mene while
Al redy was this preeſt eft to begile,
And for a countenance in his hond bare
An holow ſtikke, (take kepe and beware)
In the ende of which an unce and no more
Of ſilver limaile put was, as before
Was in his cole, and ſtopped with wax wel
For to kepe in his limaile every del.
And while this preeſt was in his beſineſſe,
This Chanon with his ſtikke gan him dreſſe
To him anon, and his pouder caſt in,
As he did erſt, (the devil out of his ſkin
Him torne, I pray to God, for his falſhede,
For he was ever falſe in thought and dede)
And with his ſtikke, above the croſſelet,
That was ordained with that falſe get,
He ſtirreth the coles, til relenten gan
The wax again the fire, as every man,
But he a fool be, wote wel it mote nede.
And all that in the ſtikke was out yede,
And in the croſſelet haſtily it fell.
Now, goode ſires, what wol ye bet than wel?
Whan that this preeſt was thus begiled again,

Suppoſing nought but trouthe, ſoth to ſain,
He was ſo glad, that I can not expreſſe
In no manere his mirth and his gladneſſe,
And to the Chanon he profered eftſone
Body and good: ye, quod the Chanon, ſone,
Though poure I be, crafty thou ſhalt me finde:
I warne thee wel, yet is ther more behinde.

Is ther any coper here within? ſayd he.
Ye, ſire, quod the preeſt, I trow ther be.
Elles go beie us ſom, and that as ſwithe.
Now, goode ſire, go forth thy way and hie the.

He went his way, and with the coper he came,
And this Chanon it in his hondes name,
And of that coper weyed out an unce.
To ſimple is my tonge to pronounce,
As miniſter of my wit, the doubleneſſe
Of this Chanon, rote of all curſedneſſe.
He ſemed frendly, to hem that knew him nought,
But he was fendly, both in werk and thought.
It werieth me to tell of his falſeneſſe;
And natheles yet wol I it expreſſe,
To that entent men may beware therby,
And for non other cauſe trewely.

He put this coper into the croſſelet,
And on the fire as ſwithe he hath it ſet,
And caſt in pouder, and made the preeſt to blow,

And in his werking for to ſtoupen low,
As he did erſt, and all n'as but a jape;
Right as him liſt the preeſt he made his ape.
And afterward in the ingot he it caſt,
And in the panne put it at the laſt
Of water, and in he put his owen hond;
And in his ſleve, as ye beforen hond
Herde me tell, he had a ſilver teine;
He ſlily toke it out, this curſed heine,
(Unweting this preeſt of his falſe craft)
And in the pannes botome he it laft.
And in the water rombleth to and fro,
And wonder prively toke up alſo
The coper teine, (not knowing thilke preeſt)
And hid it, and him hente by the breſt,
And to him ſpake, and thus ſaid in his game;
Stoupeth adoun; by God ye be to blame;
Helpeth me now, as I did you whilere;
Put in your hond, and loketh what is there.
This preeſt toke up this ſilver teine anon;
And thanne ſaid the Chanon, let us gon
With thiſe three teines which that we han wrought,
To ſom goldſmith, and wete if they ben ought:
For by my faith I n'olde for my hood
But if they weren ſilver fine and good,
And that as ſwithe wel preved ſhal it be.

Unto the goldſmith with thiſe teines three
They went anon, and put hem in aſſay
To fire and hammer: might no man ſay nay,
But that they weren as hem ought to be.

This ſoted preeſt, who was gladder than he?
Was never brid gladder agains the day,
Ne nightingale in the ſeſon of May
Was never non, that lift better to ſing,
Ne lady luſtier in carolling,
Or for to ſpeke of love and womanhede,
Ne knight in armes don a hardy dede
To ſtonden in grace of his lady dere,
Than hadde this preeſt this craft for to lere;
And to the Chanon thus he ſpake and ſeid;
For the love of God, that for us alle deid,
And as I may deſerve it unto you,
What ſhal this receit coſt? telleth me now.

By our lady, quod this Chanon, it is dere.
I warne you wel, that, ſave I and a frere,
In Englelond ther can no man it make.

No force, quod he; now, ſire, for Goddes ſake,
What ſhall I pay? telleth me, I you pray.

Ywis, quod he, it is ful dere I ſay.
Sire, at o word, if that you lift it have,
Ye ſhal pay fourty pound, ſo God me ſave;
And n'ere the frendſhip that ye did er this

To me, ye ſhulden payen more ywis.
This preeſt the ſum of fourty pound anon
Of nobles fet, and toke hem everich on
To this Chanon, for this ilke receit.
All his werking n'as but fraud and deceit.
Sire preeſt, he ſaid, I kepe for to have no loos
Of my craft, for I wold it were kept cloos;
And as ye love me, kepeth it ſecree:
For if men knewen all my ſubtiltee,
By God they wolden have ſo gret envie
To me, becauſe of my philoſophie,
I ſhuld be ded, ther were non other way.
God it forbede, quod the preeſt, what ye ſay.
Yet had I lever ſpenden all the good
Which that I have, (and elles were I wood)
Than that ye ſhuld fallen in ſwiche meſchefe.
For your good will, ſire, have ye right good prefe,
Quod the Chanon, and farewel, *grand mercy*.
He went his way, and never the preeſt him ſey
After that day: and whan that this preeſt ſhold
Maken aſſay, at ſwiche time as he wold,
Of this receit, farewel, it n'olde not be.
Lo, thus bejaped and begiled was he:
Thus maketh he his introduction
To bringen folk to hir deſtruction.
Conſidereth, ſires, how that in eche eſtat

Betwixen men and gold ther is debat,
So ferforth that unnethes is ther non.
This multiplying ſo blint many on,
That in good faith I trowe that it be
The cauſe greteſt of ſwiche ſcarſitee.
Thiſe philoſophres ſpeke ſo miſtily
In this craft, that men cannot come therby,
For any wit that men have now adayes.
They mow wel chateren, as don thiſe jayes,
And in hir termes ſet hir luſt and peine,
But to hir purpos ſhul they never atteine.
A man may lightly lerne, if he have ought,
To multiplie, and bring his good to nought.
Lo, ſwiche a lucre is in this luſty game;
A mannes mirth it wol turne al to grame,
And emptien alſo gret and hevy purſes,
And maken folk for to purchaſen curſes
Of hem, that han therto hir good ylent.
O, fy for ſhame, they that han be brent,
Alas! can they not flee the fires hete?
Ye that it uſe, I rede that ye it lete,
Leſt ye leſe all; for bet than never is late:
Never to thriven, were to long a date.
Though ye prolle ay, ye ſhul it never find:
Ye ben as bold as is Bayard the blind,
That blondereth forth, and peril caſteth non:

He is as bold to renne agains a ſton,
As for to go beſides in the way:
So faren ye that multiplien, I ſay.
If that your eyen cannot ſeen aright,
Loketh that youre mind lacke not his ſight.
For though ye loke never ſo brode and ſtare,
Ye ſhul not win a mite on that chaffare,
But waſten all that ye may rape and renne.
Withdraw the fire, leſt it to faſte brenne;
Medleth no more with that art, I mene;
For if ye don, your thrift is gon ful clene.
And right as ſwithe I wol you tellen here
What philoſophres ſain in this matere.

Lo, thus ſaith Arnolde of the newe toun,
As his Roſarie maketh mentioun,
He ſaith right thus, withouten any lie;
Ther may no man Mercurie mortifie,
But it be with his brothers knowleching.

Lo, how that he, which firſte ſaid this thing,
Of philoſophres father was Hermes:
He ſaith, how that the dragon douteles
Ne dieth not, but if that he be ſlain
With his brother. And this is for to ſain,
By the dragon Mercury, and non other,
He underſtood, and brimſtone by his brother,
That out of Sol and Luna were ydrawe.

And therfore, ſaid he, take heed to my ſawe.
Let no man beſie him this art to ſeche,
But if that he the entention and ſpeche
Of philoſophres underſtonden can;
And if he do, he is a lewed man.
For this ſcience and this conning (quod he)
Is of the ſecree of ſecrees parde.

Alſo ther was a diſciple of Plato,
That on a time ſaid his maiſter to,
As his book Senior wol bere witneſſe,
And this was his demand in ſothfaſtneſſe:
Telle me the name of thilke privee ſton.

And Plato anſwerd unto him anon;
Take the ſton that Titanos men name.
Which is that? quod he. Magnetia is the ſame,
Saide Plato. Ye, ſire, and is it thus?
This is *ignotum per ignotius*.
What is Magnetia, good ſire, I pray?

It is a water that is made, I ſay,
Of the elementes foure, quod Plato.

Tell me the rote, good ſire, quod he tho,
Of that water, if that it be your will.

Nay, nay, quod Plato, certain that I n'ill.
The philoſophres were ſworne everich on,
That they ne ſhuld diſcover it unto non,
Ne in no book it write in no manere;

For unto God it is ſo lefe and dere,
That he wol not that it diſcovered be,
But wher it liketh to his deitee
Man for to enſpire, and eke for to defende
Whom that him liketh; lo, this is the ende.

Than thus conclude I, ſin that God of heven
Ne wol not that the philoſophres neven,
How that a man ſhal come unto this ſton,
I rede as for the beſt to let it gon.
For who ſo maketh God his adverſary,
As for to werken any thing in contrary
Of his will, certes never ſhal he thrive,
Though that he multiply terme of his live.
And ther a point; for ended is my tale.
God ſend every good man bote of his bale.

THE MANCIPLES PROLOGUE.

v. 16950—16969

Wete ye not wher ſtondeth a litel toun,
Which that ycleped is Bob up and doun,
Under the blee, in Canterbury way?
Ther gan our hoſte to jape and to play,
And ſayde; ſires, what? Dun is in the mire.
Is ther no man for praiere ne for hire,
That wol awaken our felaw behind?
A thefe him might ful lightly rob and bind.
See how he nappeth, ſee, for cockes bones,
As he wold fallen from his hors atones.
Is that a coke of London, with meſchance?
Do him come forth, he knoweth his penance;
For he ſhal tell a tale by my fey,
Although it be not worth a botel hey.
Awake thou coke, quod he, God yeve thee ſorwe,
What aileth thee to ſlepen by the morwe?
Haſt thou had fleen al night, or art thou dronke?
Or haſt thou with ſom quene al night yſwonke,
So that thou mayſt not holden up thin hed?
This coke, that was ful pale and nothing red,

Sayd to our hoſte; ſo God my ſoule bleſſe,
As ther is falle on me ſwiche hevineſſe,
N'ot I nat why, that me were lever to ſlepe,
Than the beſt gallon wine that is in Chepe.
Wel, quod the Manciple, if it may don eſe
To thee, ſire Coke, and to no wight diſpleſe,
Which that here rideth in this compagnie,
And that our hoſte wol of his curteſie,
I wol as now excuſe thee of thy tale;
For in good faith thy viſage is ful pale:
Thin eyen daſen, ſothly as me thinketh,
And wel I wot, thy breth ful ſoure ſtinketh,
That ſheweth wel thou art not wel diſpoſed:
Of me certain thou ſhalt not ben yglоſed.
See how he galpeth, lo, this dronken wight,
As though he wold us ſwalow anon right.
Hold cloſe thy mouth, man, by thy father kin:
The devil of helle ſet his foot therin!
Thy curſed breth enfecten woll us alle:
Fy ſtinking ſwine, fy, foul mote thee befalle.
A, taketh heed, ſires, of this luſty man.
Now, ſwete ſire, wol ye juſt at the fan?
Therto, me thinketh, ye be wel yſhape.
I trow that ye have dronken win of ape,
And that is whan men playen with a ſtraw.
And with this ſpeche the coke waxed all wraw,

And on the Manciple he gan nod faſt
For lacke of ſpeche; and doun his hors him caſt,
Wher as he lay, til that men him up toke.
This was a faire chivachee of a coke:
Alas that he ne had hold him by his ladel!
And er that he agen were in the ſadel,
Ther was gret ſhoving bothe to and fro
To lift him up, and mochel care and wo,
So unweldy was this ſely palled goſt:
And to the Manciple than ſpake our hoſt.

Becauſe that drinke hath domination
Upon this man, by my ſalvation
I trow he lewedly wol tell his tale.
For were it win, or old or moiſty ale,
That he hath dronke, he ſpeketh in his noſe,
And ſneſeth faſt, and eke he hath the poſe.
He alſo hath to don more than ynough
To kepe him on his capel out of the ſlough:
And if he falle from of his capel eftſone,
Than ſhul we alle have ynough to done
In lifting up his hevy dronken cors.
Tell on thy tale, of him make I no force.

But yet, Manciple, in faith thou art to nice,
Thus openly to repreve him of his vice:
Another day he wol paraventure
Recleimen thee, and bring thee to the lure:

I mene, he ſpeken wol of ſmale thinges,
As for to pinchen at thy rekeninges,
That were not honeſt, if it came to prefe.
Quod the Manciple, that were a gret meſchefe:
So might he lightly bring me in the ſnare.
Yet had I lever payen for the mare,
Which he rit on, than he ſhuld with me ſtrive.
I wol not wrathen him, ſo mote I thrive;
That that I ſpake, I ſayd it in my bourd.
And wete ye what? I have here in my gourd
A draught of win, ye of a ripe grape,
And right anon ye ſhul ſeen a good jape.
This coke ſhal drinke therof, if that I may;
Up peine of my lif he wol not ſay nay.
And certainly, to tellen as it was,
Of this veſſell the coke dranke faſt, (alas!
What nedeth it? he dranke ynough beforne)
And whan he hadde pouped in his horne,
To the Manciple he toke the gourd again.
And of that drinke the coke was wonder-fain,
And thonked him in ſwiche wiſe as he coude.
Than gan our hoſte to laughen wonder-loude,
And ſayd; I ſee wel it is neceſſary
Wher that we gon good drinke with us to cary;
For that wol turnen rancour and diſeſe
To accord and love, and many a wrong apeſe.

O Bacchus, Bacchus, bleſſed be thy name,
That ſo canſt turnen erneſt into game;
Worſhip and thonke be to thy deitee.
Of that matere ye get no more of me.
Tell on thy tale, Manciple, I thee pray.
Wel, ſire, quod he, now herkeneth what I ſay.

THE MANCIPLES TALE.

Whan Phebus dwelled here in erth adoun,
As olde bookes maken mentioun,
He was the moſte luſty bacheler
Of all this world, and eke the beſt archer.
He ſlow Phiton the ſerpent, as he lay
Sleping againes the ſonne upon a day;
And many another noble worthy dede,
He with his bow wrought, as men mowen rede.
Playen he coude on every minſtralcie,
And ſingen, that it was a melodie
To heren of his clere vois the ſoun.
Certes the king of Thebes, Amphioun,
That with his ſinging walled the citee,
Coud never ſingen half ſo wel as he.

Therto he was the ſemelieſte man,
That is or was, ſithen the world began;
What nedeth it his feture to deſcrive?
For in this world n'is non ſo faire on live.
He was therwith fulfilled of gentilleſſe,
Of honour, and of parfite worthineſſe.

This Phebus, that was flour of bachelerie,
As wel in fredom, as in chivalrie,
For his diſport, in ſigne eke of victorie
Of Phiton, ſo as telleth us the ſtorie,
Was wont to beren in his hond a bowe.
Now had this Phebus in his hous a crowe,
Which in a cage he foſtred many a day,
And taught it ſpeken, as men teche a jay.
Whit was this crowe, as is a ſnow-whit ſwan,
And contrefete the ſpeche of every man
He coude, whan he ſhulde tell a tale.
Therwith in all this world no nightingale
Ne coude by an hundred thouſand del
Singen ſo wonder merily and wel.

Now had this Phebus in his hous a wif,
Which that he loved more than his lif,
And night and day did ever his diligence
Hire for to pleſe, and don hire reverence:
Save only, if that I the ſoth ſhal ſain,
Jelous he was, and wold have kept hire fain,

For him were loth yjaped for to be;
And ſo is every wight in ſwiche degree;
But all for nought, for it availeth nought.
A good wif, that is clene of werk and thought,
Shuld not be kept in non await certain:
And trewely the labour is in vain
To kepe a ſhrewe, for it wol not be.
This hold I for a veray nicetee,
To ſpillen labour for to kepen wives;
Thus writen olde clerkes in hir lives.

But now to purpos, as I firſt began.
This worthy Phebus doth all that he can
To pleſen hire, wening thurgh ſwiche pleſance,
And for his manhood and his governance,
That no man ſhulde put him from hire grace:
But God it wote, ther may no man embrace
As to deſtreine a thing, which that nature
Hath naturelly ſet in a creature.

Take any brid, and put it in a cage,
And do all thin entente, and thy corage,
To foſter it tendrely with mete and drinke
Of alle deintees that thou canſt bethinke,
And kepe it al ſo clenely as thou may;
Although the cage of gold be never ſo gay,
Yet had this brid, by twenty thouſand fold,
Lever in a foreſt, that is wilde and cold,

Gon eten wormes, and ſwiche wretchedneſſe.
For ever this brid will don his beſineſſe
To eſcape out of his cage whan that he may:
His libertee the brid deſireth ay.

Let take a cat, and foſter hire with milke
And tendre fleſh, and make hire couche of ſilke,
And let hire ſee a mous go by the wall,
Anon ſhe weiveth milke and fleſh, and all,
And every deintee that is in that hous,
Swiche appetit hath ſhe to ete the mous.
Lo, here hath kind hire domination,
And appetit flemeth diſcretion.

A ſhe-wolf hath alſo a vilains kind;
The lewedeſte wolf that ſhe may find,
Or leſt of reputation, wol ſhe take
In time whan hire luſt to have a make.

All thiſe enſamples ſpeke I by thiſe men
That ben untrewe, and nothing by women.
For men have ever a likerous appetit
On lower thing to parforme hir delit
Than on hir wives, be they never ſo faire,
Ne never ſo trewe, ne ſo debonaire.
Fleſh is ſo newefangle, with meſchance,
That we ne con in nothing have pleſance,
That ſouneth unto vertue any while.

This Phebus, which that thought upon no gile,

Diſceived was for all his jolitee:
For under him another hadde ſhe,
A man of litel reputation,
Nought worth to Phebus in compariſon:
The more harme is; it happeth often ſo;
Of which ther cometh mochel harme and wo.
And ſo befell, whan Phebus was abſent,
His wif anon hath for hire lemman ſent.
Hire lemman? certes that is a knaviſh ſpeche.
Foryeve it me, and that I you beſeche.
The wiſe Plato ſayth, as ye mow rede,
The word muſt nede accorden with the dede,
If men ſhul tellen proprely a thing,
The word muſt coſin be to the werking.
I am a boiſtous man, right thus ſay I;
Ther is no difference trewely
Betwix a wif that is of high degree,
(If of hire body diſhoneſt ſhe be)
And any poure wenche, other than this,
(If it ſo be they werken both amis)
But, for the gentil is in eſtat above,
She ſhal be cleped his lady and his love;
And, for that other is a poure woman,
She ſhal be cleped his wenche and his lemman:
And God it wote, min owen dere brother,
Men lay as low that on as lith that other.

Right ſo betwix a titleles tiraunt
And an outlawe, or elles a thefe erraunt,
The ſame I ſay, ther is no difference,
(To Alexander told was this ſentence)
But, for the tyrant is of greter might
By force of meinie for to ſle doun right,
And brennen hous and home, and make all plain,
Lo, therfore is he cleped a capitain;
And, for the outlawe hath but ſmale meinie,
And may not do ſo gret an harme as he,
Ne bring a contree to ſo gret meſchiefe,
Men clepen him an outlawe or a thefe.
But, for I am a man not textuel,
I wol not tell of textes never a del;
I wol go to my tale, as I began.
Whan Phebus wif had ſent for hire lemman,
Anon they wroughten all hir luſt volage.
This white crowe, that heng ay in the cage,
Beheld hir werke, and ſayde never a word:
And whan that home was come Phebus the lord,
This crowe ſong, cuckow, cuckow, cuckow.
What? brid, quod Phebus, what ſong ſingeſt thou now?
Ne were thou wont ſo merily to ſing,
That to my herte it was a rejoyſing
To here thy vois? alas! what ſong is this?
By God, quod he, I ſinge not amis.

Phebus, (quod he) for all thy worthineſſe,
For all thy beautee, and all thy gentilleſſe,
For all thy ſong, and all thy minſtralcie,
For all thy waiting, blered is thin eye,
With on of litel reputation,
Not worth to thee as in compariſon
The mountance of a gnat, ſo mote I thrive;
For on thy bedde thy wif I ſaw him ſwive.

What wol you more? the crowe anon him told,
By ſade tokenes, and by wordes bold,
How that his wif had don hire lecherie
Him to gret ſhame, and to gret vilanie;
And told him oft, he ſawe it with his eyen.

This Phebus gan awayward for to wrien;
Him thought his woful herte braſt atwo.
His bowe he bent, and ſet therin a flo;
And in his ire he hath his wif yſlain:
This is the effect, ther is no more to ſain.
For ſorwe of which he brake his minſtralcie,
Both harpe and lute, giterne, and ſautrie;
And eke he brake his arwes, and his bowe;
And after that thus ſpake he to the crowe.

Traitour, quod he, with tonge of ſcorpion,
Thou haſt me brought to my confuſion:
Alas that I was wrought! why n'ere I dede?
O dere wif, o gemme of luſtyhede,

That were to me ſo ſade, and eke ſo trewe,
Now lieſt thou ded, with face pale of hewe,
Ful gilteles, that durſt I ſwere ywis.
O rakel hond, to do ſo foule a mis.
O troubled wit, o ire reccheles,
That unaviſed ſmiteſt gilteles.
O wantruſt, ful of falſe ſuſpecion,
Wher was thy wit and thy diſcretion?
O, every man beware of rakelneſſe,
Ne trowe no thing withouten ſtrong witneſſe.
Smite not to ſone, er that ye weten why,
And beth aviſed wel and ſikerly,
Or ye do any execution
Upon your ire for ſuſpecion.
Alas! a thouſand folk hath rakel ire
Fully fordon, and brought hem in the mire.
Alas! for ſorwe I wol myſelven ſle.
And to the crowe, o falſe theſe, ſaid he,
I wol thee quite anon thy falſe tale.
Thou ſong whilom, like any nightingale,
Now ſhalt thou, falſe theſe, thy ſong forgon,
And eke thy white fethers everich on,
Ne never in all thy lif ne ſhalt thou ſpeke;
Thus ſhul men on a traitour ben awreke.
Thou and thin ofspring ever ſhul be blake,
Ne never ſwete noiſe ſhul ye make,

But ever crie ageins tempeſt and rain,
In token, that thurgh thee my wif is ſlain.
And to the crowe he ſtert, and that anon,
And pulled his white fethers everich on,
And made him blak, and raft him all his ſong
And eke his ſpeche, and out at dore him flong
Unto the devil, which I him betake;
And for this cauſe ben alle crowes blake.

Lordings, by this enſample, I you pray,
Beth ware, and taketh kepe what that ye ſay;
Ne telleth never man in all your lif,
How that another man hath dight his wif;
He wol you haten mortally certain.
Dan Salomon, as wiſe clerkes ſain,
Techeth a man to kepe his tonge wel;
But as I ſayd, I am not textuel.
But natheles thus taughte me my dame;
My ſone, thinke on the crowe a Goddes name.
My ſone, kepe wel thy tonge, and kepe thy frend;
A wicked tonge is werſe than a fend:
My ſone, from a fende men may hem bleſſe.
My ſone, God of his endeles goodneſſe
Walled a tonge with teeth, and lippes eke,
For man ſhuld him aviſen what he ſpeke.
My ſone, ful often for to mochel ſpeche
Hath many a man ben ſpilt, as clerkes teche;

But for a litel ſpeche aviſedly
Is no man ſhent, to ſpeken generally.
My ſone, thy tonge ſhuldeſt thou reſtreine
At alle time, but whan thou doſt thy peine
To ſpeke of God in honour and prayere.
The firſte vertue, ſone, if thou wolt lere,
Is to reſtreine, and kepen wel thy tonge;
Thus leren children, whan that they be yonge.
My ſone, of mochel ſpeking evil aviſed,
Ther leſſe ſpeking had ynough ſuffiſed,
Cometh mochel harme; thus was me told and taught;
In mochel ſpeche ſinne wanteth naught.
Woſt thou wherof a rakel tonge ſerveth?
Right as a ſwerd forcutteth and forkerveth
An arme atwo, my dere ſone, right ſo
A tonge cutteth frendſhip all atwo.
A jangler is to God abhominable.
Rede Salomon, ſo wiſe and honourable,
Rede David in his Pſalmes, rede Senek.
My ſone, ſpeke not, but with thyn hed thou beck,
Diſſimule as thou were defe, if that thou here
A janglour ſpeke of perilous matere.
The Fleming ſayth, and lerne if that thee leſt,
That litel jangling cauſeth mochel reſt.
My ſone, if thou no wicked word haſt ſaid,
Thee thar not dreden for to be bewraid;

But he that hath miſſayd, I dare wel ſain,
He may by no way clepe his word again.
Thing that is ſayd is ſayd, and forth it goth,
Though him repent, or be him never ſo loth,
He is his thral, to whom that he hath ſayd
A tale, of which he is now evil apaid.
My ſone, beware, and be non auctour newe
Of tidings, whether they ben falſe or trewe;
Wher ſo thou come, amonges high or lowe,
Kepe wel thy tonge, and thinke upon the crowe.

THE PERSONES PROLOGUE.

v. 17312—17333

By that the Manciple had his tale ended,
The ſonne fro the ſouth line was deſcended
So lowe, that it ne was not to my ſight
Degrees nine and twenty as of hight.
Foure of the clok it was tho, as I geſſe,
For enleven foot, a litel more or leſſe,
My ſhadow was at thilke time, as there,
Of ſwiche feet as my lengthe parted were
In ſix feet equal of proportion.
Therwith the mones exaltation,
In mene Libra, alway gan aſcende,
As we were entring at the thorpes ende.
For which our hoſte, as he was wont to gie,
As in this cas, our jolly compagnie,
Said in this wiſe; lordings, everich on,
Now lacketh us no tales mo than on.
Fulfilled is my ſentence and my decree;
I trowe that we han herd of eche degree.
Almoſt fulfilled is myn ordinance;
I pray to God ſo yeve him right good chance,
That telleth us this tale luſtily.
Sire preeſt, quod he, art thou a vicary?

Or art thou a Perſon? ſay ſoth by thy fay.
Be what thou be, ne breke thou not our play;
For every man, ſave thou, hath told his tale.
Unbokel, and ſhew us what is in thy male.
For trewely me thinketh by thy chere,
Thou ſhuldeſt knitte up wel a gret matere.
Tell us a fable anon, for cockes bones.
This Perſon him anſwered al at ones;
Thou geteſt fable non ytold for me,
For Poule, that writeth unto Timothe,
Repreveth hem that weiven ſothfaſtneſſe,
And tellen fables, and ſwiche wretchedneſſe.
Why ſhuld I ſowen draf out of my fiſt,
Whan I may ſowen whete, if that me liſt?
For which I ſay, if that you liſt to here
Moralitee, and vertuous matere,
And than that ye wol yeve me audience,
I wold ful fain at Criſtes reverence
Don you pleſance leful, as I can.
But truſteth wel, I am a ſotherne man,
I cannot geſte, rom, ram, ruf, by my letter,
And, God wote, rime hold I but litel better.
And therfore if you liſt, I wol not gloſe,
I wol you tell a litel tale in proſe,
To knitte up all this feſte, and make an ende:
And Jeſu for his grace wit me ſende

To ſhewen you the way in this viage
Of thilke parfit glorious pilgrimage,
That hight Jeruſalem celeſtial.
And if ye vouchesauf, anon I ſhal
Beginne upon my tale, for which I pray
Tell your avis, I can no better ſay.
But natheles this meditation
I put it ay under correction
Of clerkes, for I am not textuel;
I take but the ſentence, truſteth me wel.
Therfore I make a proteſtation,
That I wol ſtanden to correction.
Upon this word we han aſſented ſone:
For, as us ſemed, it was for to don,
To enden in ſom vertuous ſentence,
And for to yeve him ſpace and audience;
And bade our hoſte he ſhulde to him ſay,
That alle we to tell his tale him pray.
Our hoſte had the wordes for us alle:
Sire preeſt, quod he, now faire you befalle;
Say what you lift, and we ſhul gladly here.
And with that word he ſaid in this manere;
Telleth, quod he, your meditatioun,
But haſteth you, the ſonne wol adoun.
Beth fructuous, and that in litel ſpace,
And to do wel God ſende you his grace.

THE PERSONES TALE.

Our ſwete Lord God of heven, that no man wol periſh, but wol that we comen all to the knowleching of him, and to the blisful lif that is pardurable, amoneſteth us by the Prophet Jeremie, that ſayth in this wiſe: Stondeth upon the wayes, and ſeeth and axeth of the olde pathes; that is to ſay, of olde ſentences; which is the good way: and walketh in that way, and ye ſhul finde refreſhing for your ſoules. Many ben the wayes ſpirituel that leden folk to our Lord Jeſu Criſt, and to the regne of glory: of which wayes, ther is a ful noble way, and wel covenable, which may not faille to man ne to woman, that thurgh ſinne hath miſgon fro the right way of Jeruſalem celeſtial; and this way is cleped penance; of which man ſhuld gladly herken and enqueren with all his herte, to wete, what is penance, and whennes it is cleped penance, and how many maneres ben of actions or werkings of penance, and how many ſpices ther ben of penance, and which thinges apperteinen and behoven to penance, and which thinges diſtroublen penance.

Seint Ambroſe ſayth, That penance is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. And ſom doctour ſayth: Penance is the waymenting of man that ſorweth for his ſinne, and peineth himſelf, for he hath miſdon. Pe-

nance, with certain circumſtances, is veray repentance of man, that holdeth himſelf in ſorwe and other peine for his giltes: and for he ſhal be veray penitent, he ſhal firſt bewailen the ſinnes that he hath don, and ſtedfaſtly purpoſen in his herte to have ſhrift of mouth, and to don ſatiſfaction, and never to don thing, for which him ought more to bewayle or complaine, and to continue in good werkes: or elles his repentance may not availe. For as Seint Iſidor ſayth; he is a japer and a gabber, and not veray repentant, that eftſones doth thing, for which him oweth to repent. Weping, and not for to ſtint to do ſinne, may not availe. But natheles, men ſhuld hope, that at every time that man falleth, be it never ſo oft, that he may ariſe thurgh penance, if he have grace: but certain, it is gret doute. For as ſaith Seint Gregorie; unnethes ariſeth he out of ſinne, that is charged with the charge of evil uſage. And therfore repentant folk, that ſtint for to ſinne, and forlete ſinne or that ſinne forlete hem, holy chirche holdeth hem ſiker of hir ſalvation. And he that ſinneth, and veraily repenteth him in his laſt day, holy chirche yet hopeth his ſalvation, by the grete mercy of our Lord Jeſu Criſt, for his repentance: but take ye the ſiker and certain way.

And now ſith I have declared you, what thing is penance, now ye ſhul underſtond, that ther ben three actions of penance. The firſt is, that a man be baptiſed after that he hath ſinned. Seint Auguſtine ſayth; but he be penitent for his old ſinful lif, he may not beginne the newe clene lif: for

certes, if he be baptiſed without penitence of his old gilt, he receiveth the marke of baptiſme, but not the grace, ne the remiſſion of his ſinnes, til he have veray repentance. Another defaute is, that men don dedly ſinne after that they have received baptiſme. The thridde defaute is, that men fall in venial ſinnes after hir baptiſme, fro day to day. Therof ſayth Seint Auguſtine, that penance of good and humble folk is the penance of every day.

The ſpices of penance ben three. That on of hem is ſolempne, another is commune, and the thridde privee. Thilke penance, that is ſolempne, is in two maneres; as to be put out of holy chirche in lenton, for ſlaughter of children, and ſwiche maner thing. Another is whan a man hath ſinned openly, of which ſinne the fame is openly ſpoken in the contree: and than holy chirche by jugement diſtreyneth him for to do open penance. Commun penance is, that preeſtes enjoinen men in certain cas: as for to go paraventure naked on pilgrimage, or bare foot. Privee penance is thilke, that men don all day for privee ſinnes, of which we ſhrive us prively, and receive privee penance.

Now ſhalt thou underſtond what is behoveful and neceſſary to every parfit penance: and this ſtont on three thinges; contrition of herte, confeſſion of mouth, and ſatiſfaction. For which ſayth Seint John Chriſoſtome: penance diſtreineth a man to accept benignely every peine, that him is enjoined, with contrition of herte, and ſhrift of mouth,

with ſatisfaction, and werking of all maner humilitee. And this is fruitful penance ayenſt tho three thinges, in which we wrathen our Lord Jeſu Criſt: this is to ſay, by delit in thinking, by recheleſneſſe in ſpeking, and by wicked ſinful werking. And ayenſt theſe wicked giltes is penance, that may be likened unto a tree.

The rote of this tree is contrition, that hideth him in the herte of him that is veray repentant, right as the rote of the tree hideth him in the erthe. Of this rote of contrition ſpringeth a ſtalke, that bereth branches and leves of confeſſion, and fruit of ſatisfaction. Of which Criſt ſayth in his goſpell; doth ye digne fruit of penitence; for by this fruit mow men underſtonde and knowe this tree, and not by the rote that is hid in the herte of man, ne by the branches, ne the leves of confeſſion. And therfore our Lord Jeſu Criſt ſaith thus; by the fruit of hem ſhal ye knowe hem. Of this rote alſo ſpringeth a ſeed of grace, which ſeed is moder of ſikerneſſe, and this ſeed is eger and hote. The grace of this ſeed ſpringeth of God, thurgh remembrance on the day of dome, and on the peines of helle. Of this matere ſaith Salomon, that in the drede of God man forletteth his ſinne. The hete of this ſede is the love of God, and the deſiring of the joye perdurable. This hete draweth the herte of man to God, and doth him hate his ſinne. For ſothly, ther is nothing that ſavoureth ſo ſote to a child, as the milke of his norice, ne nothing is to him more abhominable than that

milke, whan it is medled with other mete. Right ſo the ſinful man that loveth his ſinne, him ſemeth, that it is to him moſt ſwete of any thing; but fro that time that he loveth ſadly our Lord Jeſu Criſt, and deſireth the lif perdurable, ther is to him nothing more abhominable. For ſothly the lawe of God is the love of God. For which David the prophet ſayth; I have loved thy lawe, and hated wickedneſſe: he that loveth God, kepeth his lawe and his word. This tree ſaw the prophet Daniel in ſpirit, upon the viſion of Nabuchodonoſor, whan he counſeiled him to do penance. Penance is the tree of lif, to hem that it receiven: and he that holdeth him in veray penance, is blisful, after the ſentence of Salomon.

In this penance or contrition man ſhal underſtond foure thinges; that is to ſay, what is contrition; and which ben the cauſes that moven a man to contrition; and how he ſhuld be contrite; and what contrition availeth to the ſoule. Than is it thus, that contrition is the veray ſorwe that a man receiveth in his herte for his ſinnes, with ſad purpos to ſhriven him, and to do penance, and never more to don ſinne. And this ſorwe ſhal be in this maner, as ſayth Seint Bernard; it ſhal ben hevy and grevous, and ful ſharpe and poinant in herte; firſt, for a man hath agilted his Lord and his creatour; and more ſharpe and poinant, for he hath agilted his father celeſtial; and yet more ſharpe and poinant, for he hath wrathed and agilted him that boughte him, that with

his precious blod hath delivered us fro the bondes of ſinne, and fro the crueltee of the devil, and fro the peines of helle.

The cauſes that ought to meve a man to contrition ben ſixe. Firſt, a man ſhal remembre him of his ſinnes. But loke that that remembrance ne be to him no delit, by no way, but grete ſhame and ſorwe for his ſinnes. For Job ſayth, ſinful men don werkes worthy of confeſſion. And therfore ſayth Ezechiel; I wol remembre me all the yeres of my lif, in the bitterneſſe of my herte. And God ſayth in the Apocalipſe; remembre you fro whens that ye ben fall, for before the time that ye ſinned, ye weren children of God, and limmes of the regne of God; but for your ſinne ye ben waxen thral and foule; membres of the fende; hate of angels; ſclaunder of holy chirche, and fode of the falſe ſerpent; perpetuel matere of the fire of helle; and yet more foule and abhominable, for ye treſpaſſen ſo oft times, as doth the hound that torneth again to ete his owen ſpewing; and yet fouler, for your long continuing in ſinne, and your ſinful uſage, for which ye be roten in your ſinnes, as a beeſt in his donge. Swiche manere thoughtes make a man to have ſhame of his ſinne, and no delit; as God ſaith, by the Prophet Ezechiel; ye ſhul remembre you of your wayes, and they ſhul diſpleſe you. Sothly, ſinnes ben the waies that lede folk to hell.

The ſecond cauſe that ought to make a man to have diſ-deigne of ſinne is this, that, as ſaith Seint Peter, who ſo

doth ſinne, is thral to ſinne, and ſinne putteth a man in gret thraldom. And therfore ſayth the Prophet Ezechiel; I went ſorweful, and had diſdeigne of myſelf. Certes, wel ought a man have diſdeigne of ſinne, and withdrawe him fro that thraldom and vilany. And lo, what ſayth Seneke in this mater. He ſaith thus; though I wiſt, that neither God ne man ſhuld never know it, yet wold I have diſdeigne for to do ſinne. And the ſame Seneke alſo ſayth: I am borne to greter thinges, than to be thral to my body, or for to make of my body a thral. Ne a fouler thral may no man, ne woman, make of his body, than for to yeve his body to ſinne. Al were it the fouleſt chorle, or the fouleſt woman that liveth, and leſt of value, yet is he than more foule, and more in ſervitude. Ever fro the higher degree that man falleth, the more is he thral, and more to God and to the world vile and abhominable. O good God, wel ought a man have diſdeigne of ſinne, ſith that thurgh ſinne, ther he was free, he is made bond. And therfore ſayth Seint Auguſtine: if thou haſt diſdeigne of thy ſervant, if he offend or ſinne, have thou than diſdeigne, that thou thy ſelf ſhuldeſt do ſinne. Take reward of thin owen value, that thou ne be to foule to thyſelf. Alas! wel oughten they than have diſdeigne to be ſervants and thralles to ſinne, and ſore to be aſhamed of hemſelf, that God of his endles goodneſſe hath ſette in high eſtat, or yeve hem witte, ſtrength of body, hele, beautee, or proſperitee, and bought hem fro the deth with his herte

blood, that they ſo unkindly agains his gentilleſſe, quiten him ſo vilainſly, to ſlaughter of hir owen ſoules. O good God! ye women that ben of gret beautee, remembreth you on the proverbe of Salomon, that likeneth a faire woman, that is a fool of hire body, to a ring of gold that is worne in the groine of a ſowe: for right as a ſowe wroteth in every ordure, ſo wroteth ſhe hire beautee in ſtinking ordure of ſinne.

The thridde cauſe, that ought to meve a man to contrition, is drede of the day of dome, and of the horrible peines of helle. For as Seint Jerome ſayth: at every time that me remembreth of the day of dome, I quake: for whan I ete or drinke, or do what ſo I do, ever ſemeth me that the trompe ſowneth in min eres: riſeth ye up that ben ded, and cometh to the jugement. O good God! moche ought a man to drede ſwiche a jugement, ther as we ſhul be alle, as Seint Poule ſayth, before the ſtreit jugement of oure Lord Jeſu Criſt; wheras he ſhal make a general congregation, wheras no man may be abſent; for certes ther availeth non eſſoine ne non excuſation; and not only, that our defautes ſhul be juged, but eke that all our werkes ſhul openly be knowen. And, as ſayth Seint Bernard, ther ne ſhal no pleting availe, ne no ſleight: we ſhal yeve rekening of everich idle word. Ther ſhal we have a juge that may not be deceived ne corrupt; and why? for certes, all our thoughtes ben diſcovered, as to him: ne for prayer, ne for mede, he wil not be cor-

rupt. And therfore ſaith Salomon: the wrath of God ne wol not ſpare no wight, for prayer ne for yeft. And therfore at the day of dome ther is non hope to eſcape. Wherfore, as ſayth Seint Anſelme, ful gret anguiſh ſhal the ſinful folk have at that time: ther ſhal be the ſterne and wroth juge ſitting above, and under him the horrible pitte of helle open, to deſtroy him that wolde not beknowen his ſinnes, which ſinnes ſhullen openly be ſhewed before God and before every creature: and on the left ſide, mo Divels than any herte may thinke, for to hary and drawe the ſinful ſoules to the pitte of helle: and within the hertes of folk ſhal be the biting conſcience, and without forth ſhal be the world all brenning. Whither than ſhal the wretched ſoule flee to hide him? Certes he may not hide him, he muſt come forth and ſhewe him. For certes, as ſaith Seint Jerome, the erth ſhal caſt him out of it, and the ſee, and alſo the aire, that ſhal be ful of thonder clappes and lightnings. Now ſothly, who ſo wil remembre him of theſe thinges, I geſſe that his ſinnes ſhal not torne him to delit, but to grete ſorwe, for drede of the peine of helle. And therfore ſaith Job to God: ſuffer, Lord, that I may a while bewaile and bewepe, or I go without retorning to the derke londe, ycovered with the derkeneſſe of deth; to the londe of miſeſe and of derkeneſſe, wheras is the ſhadowe of deth; wheras is non ordre ne ordinance, but griſly drede that ever ſhal laſt. Lo, here may ye ſee, that Job prayed reſpite a while,

to bewepe and waile his treſpas: for ſothely on day of reſpite is better than all the treſour of this world. And for as moche as a man may acquite himſelf before God by penitence in this world, and not by treſour, therfore ſhuld he pray to God to yeve him reſpite a while, to bewepen and bewailen his treſpas: for certes, all the ſorwe that a man might make fro the beginning of the world, n'is but a litel thing, at regard of the ſorwe of helle. The cauſe why that Job clepeth helle the londe of derkeneſſe; underſtondeth, that he clepeth it londe or erth, for it is ſtable and never ſhal faile; and derke, for he that is in helle hath defaute of light naturel; for certes the derke light, that ſhal come out of the fire that ever ſhal brenne, ſhall torne hem all to peine that be in helle, for it ſheweth hem the horrible Divels that hem turmenten. Covered with the derkeneſſe of deth; that is to ſay, that he that is in helle, ſhal have defaute of the ſight of God; for certes the ſight of God is the lif perdurable. The derkneſſe of deth, ben the ſinnes that the wretched man hath don, which that diſtroublen him to ſee the face of God, right as a derke cloud betwene us and the ſonne. It is londe of miſeſe, becauſe that ther ben three maner of defautes ayenſt three thinges that folk of this world han in this preſent lif; that is to ſay, honoures, delites, and richeſſes. Ayenſt honour have they in helle ſhame and confuſion: for wel ye wote, that men clepen honour the reverence that man doth to man; but in helle is non honour ne reve-

rence; for certes no more reverence ſhal be don ther to a king, than to a knave. For which God ſayth by the Prophet Jeremie; the folk, that me deſpiſen, ſhal be in deſpite. Honour is alſo cleped gret lordeſhip. Ther ſhal no wight ſerven other, but of harme and turment. Honour is alſo cleped gret dignitee and highneſſe; but in helle ſhal they be alle fortroden of divels. As God ſaith; the horrible Divels ſhul gon and comen upon the hedes of dampned folk: and this is, for as moche as the higher that they were in this preſent lif, the more ſhul they be abated and defouled in helle. Ayenſt the richeſſe of this world ſhul they have miſeſe of poverte, and this poverte ſhal be in foure thinges: in defaute of treſour; of which David ſayth; the riche folk that enbraceden and oneden all hir herte to treſour of this world, ſhul ſlepe in the ſleping of deth, and nothing ne ſhul they find in hir hondes of all hir treſour. And moreover, the miſeſe of helle ſhal be in defaute of mete and drink. For God ſayth thus by Moyſes: they ſhul be waſted with honger, and the briddes of helle ſhul devoure hem with bitter deth, and the gall of the dragon ſhal ben hir drinke, and the venime of the dragon hir morſels. And further over hir miſeſe ſhal be in defaute of clothing, for they ſhul be naked in body, as of clothing, ſave the fire in which they brenne, and other filthes; and naked ſhul they be in ſoule, of all maner vertues, which that is the clothing of the ſoule. Wher ben than the gay robes, and ſofte ſhetes, and the fyn

ſhertes? Lo, what ſayth God of heven by the Prophet Eſaie, that under hem ſhul be ſtrewed mothes, and hir covertures ſhul ben of wormes of helle. And further over hir miſeſe ſhal be in defaute of frendes, for he is not poure that hath good frendes: but ther is no frend; for neither God ne no good creature ſhal be frend to hem, and everich of hem ſhal hate other with dedly hate. The ſonnes and the doughters ſhal rebel ayenſt father and mother, and kinred ayenſt kinred, and chiden, and deſpiſen eche other, both day and night, as God ſayth by the Prophet Micheas. And the loving children, that whilom loveden ſo fleſhly, everich of hem wold eten other if they might. For how ſhuld they love togeder in the peines of helle, whan they hated eche other in the proſperitee of this lif? For truſte wel, hir fleſhly love was dedly hate. As ſaith the Prophet David: who ſo that loveth wickedneſſe, he hateth his owen ſoule, and who ſo hateth his owen ſoule, certes he may love non other wight in no manere: and therfore in helle is no ſolace ne no frendſhip, but ever the more kinredes that ben in helle, the more curſing, the more chiding, and the more dedly hate ther is among hem. And further over ther they ſhul have defaute of all maner delites, for certes delites ben after the appetites of the five wittes; as ſight, hering, ſmelling, ſavouring, and touching. But in helle hir ſight ſhal be ful of derkeneſſe and of ſmoke, and hir eyen ful of teres; and hir hering ful of waimenting and grinting of teeth, as ſayth Jeſu Criſt: hir

noſethirles ſhul be ful of ſtinking; and, as ſaith Eſay the Prophet, hir ſavouring ſhal be ful of bitter galle; and touching of all hir body, ſhal be covered with fire that never ſhal quenche, and with wormes that never ſhal die, as God ſayth by the mouth of Eſay. And for as moche as they ſhul not wene that they mow dien for peine, and by deth flee fro peine, that mow they underſtonde in the word of Job, that ſayth; Ther is the ſhadow of deth. Certes a ſhadowe hath likeneſſe of the thing of which it is ſhadowed, but ſhadowe is not the ſame thing of which it is ſhadowed: right ſo fareth the peine of helle; it is like deth, for the horrible anguiſh; and why? for it peineth hem ever as though they ſhuld die anon; but certes they ſhul not dien. For as ſayth Seint Gregory; To wretched caitifes ſhal be deth withouten deth, and ende withouten ende, and defaute withouten failing; for hir deth ſhal alway live, and hir ende ſhal ever more beginne, and hir defaute ſhal never faile. And therfore ſayth Seint John the Evangeliſt; They ſhul folow deth, and they ſhul not finde him, and they ſhul deſire to die, and deth ſhal flee from hem. And eke Job ſaith, that in helle is non ordre of rule. And al be it ſo, that God hath create all thing in right ordre, and nothing withouten ordre, but all thinges ben ordred and nombred, yet natheles they that ben dampned ben nothing in ordre, ne hold non ordre. For the erth ſhal bere hem no fruite; (for, as the Prophet David ſayeth, God ſhal deſtroy the fruite of the erth, as fro hem) ne water ſhal yeve hem

no moiſture, ne the aire no refreſhing, ne the fire no light. For as ſayth Seint Baſil; The brenning of the fire of this world ſhal God yeve in helle to hem that ben dampned, but the light and the clereneſſe ſhal be yeve in heven to his children; right as the good man yeveth fleſh to his children, and bones to his houndes. And for they ſhul have non hope to eſcape, ſayth Job at laſt, that ther ſhal horrour and griſly drede dwellen withouten ende. Horrour is alway drede of harme that is to come, and this drede ſhal alway dwell in the hertes of hem that ben dampned. And therfore han they lorne all hir hope for ſeven cauſes. Firſt, for God that is hir juge ſhal be withouten mercie to hem; and they may not pleſe him; ne non of his halwes; ne they may yeve nothing for hir raunſom; ne they have no vois to ſpeke to him; ne they may not flee fro peine; ne they have no goodneſſe in hem that they may ſhew to deliver hem fro peine. And therfore ſayth Salomon; The wicked man dieth, and whan he is ded, he ſhal have non hope to eſcape fro peine. Who ſo than wold wel underſtonde theſe peines, and bethinke him wel that he hath deſerved theſe peines for his ſinnes, certes he ſhulde have more talent to ſighen and to wepe, than for to ſinge and playe. For as ſayth Salomon; Who ſo that had the ſcience to know the peines that ben eſtabliſhed and ordeined for ſinne, he wold forſake ſinne. That ſcience, ſaith Seint Auſtin, maketh a man to waimenten in his herte.

The fourthe point, that oughte make a man have contrition, is the ſorweful remembrance of the good dedes that he hath lefte to don here in erthe, and alſo the good that he hath lorne. Sothly the good werkes that he hath lefte, either they be the good werkes that he wrought er he fell into dedly ſinne, or elles the good werkes that he wrought while he lay in ſinne. Sothly the good werkes that he did before that he fell in dedly ſinne, ben all mortified, aſtoned, and dulled by the eft ſinning: the other werkes that he wrought while he lay in ſinne, they ben utterly ded, as to the lif perdurable in heven. Than thilke good werkes that ben mortified by eft ſinning, which he did while he was in charitee, moun never quicken ayen without veray penitence. And therof ſayth God by the mouth of Ezechiel; if the rightful man retorne again fro his rightwiſneſſe and do wickedneſſe, ſhal he liven? nay; for all the good werkes that he hath wrought, ſhul never be in remembrance, for he ſhal die in his ſinne. And upon thilke chapitre ſayth Seint Gregorie thus; that we ſhal underſtonde this principally, that when we don dedly ſinne, it is for nought than to remembre or drawe into memorie the good werkes that we have wrought beforn: for certes in the werking of dedly ſinne, ther is no truſt in no good werk that we have don beforn; that is to ſay, as for to have therby the lif perdurable in heven. But natheles, the good werkes quicken again and comen again, and helpe and availe to have the lif perdurable

in heven, whan we have contrition: but ſothly the good werkes that men don while they ben in dedly ſinne, for as moche as they were don in dedly ſinne, they may never quicken: for certes, thing that never had lif, may never quicken: and natheles, al be it ſo that they availen not to have the lif perdurable, yet availen they to abreggen the peine of helle, or elles to get temporal richeſſes, or elles that God wol the rather enlumine or light the herte of the ſinful man to have repentance; and eke they availen for to uſen a man to do good werkes, that the fende have the leſſe power of his ſoule. And thus the curteis Lord Jeſu Criſt ne woll that no good werk that men don be loſte, for in ſomwhat it ſhal availe. But for as moche as the good werkes that men don while they ben in good lif, ben all amortiſed by ſinne folowing, and eke ſith all the good werkes that men don while they ben in dedly ſinne, ben utterly ded, as for to have the lif perdurable, wel may that man, that no good werk ne doth, ſing thilke newe Frenſhe ſong, *J'ay tout perdu mon temps, et mon labour*. For certes ſinne bereveth a man both goodneſſe of nature, and eke the goodneſſe of grace. For ſothly the grace of the holy goſt fareth like fire that may not ben idle; for fire faileth anon as it forletteth his werking, and right ſo grace faileth anon as it forletteth his werking. Than leſeth the ſinful man the goodneſſe of glorie, that only is hight to good men that labouren and werken wel. Wel may he be ſory than, that oweth all his lif to

God, as long as he hath lived, and alſo as long as he ſhal live, that no goodneſſe ne hath to paie with his dette to God, to whom he oweth all his lif: for truſt wel he ſhal yeve accomptes, as ſayth Seint Bernard, of all the goodes that han ben yeven him in this preſent lif, and how he hath hem diſpended, in ſo moche that ther ſhal not periſhe an here of his hed, ne a moment of an houre ne ſhal not periſhe of his time, that he ne ſhal yeve therof a rekening.

The fifthe thing, that ought to meve a man to contrition, is remembrance of the paſſion that our Lord Jeſu Criſt ſuffered for our ſinnes. For as ſayth Seint Bernard, While that I live, I ſhal have remembrance of the travailes that our Lord Jeſu Criſt ſuffered in preching, his werineſſe in traveling, his temptations whan he faſted, his long wakinges whan he prayed, his teres whan he wept for pitee of good peple: the wo and the ſhame, and the filthe that men ſayden to him: of the foule ſpitting that men ſpitten in his face, of the buffettes that men yave him: of the foule mouthes and of the foule repreves that men ſaiden to him: of the nayles with which he was nailed to the croſſe; and of all the remenant of his paſſion, that he ſuffred for mannes ſinne, and nothing for his gilte. And here ye ſhul underſtand that in mannes ſinne is every maner order, or ordinance, tourned up ſo doun. For it is ſoth, that God and reſon, and ſenſualitee, and the body of man, ben ordained, that everich of thiſe foure thinges ſhuld have lordſhip over that other: as thus;

God ſhuld have lordſhip over reſon, and reſon over ſenſualitee, and ſenſualitee over the body of man. But ſothly whan man ſinneth, all this ordre, or ordinance, is turned up ſo doun; and therfore than, for as moche as reſon of man ne wol not be ſubget ne obeiſant to God, that is his lord by right, therfore leſeth it the lordſhip that it ſhuld have over ſenſualitee, and eke over the body of man; and why? for ſenſualitee rebelleth than ayenſt reſon: and by that way leſeth reſon the lordſhip over ſenſualitee, and over the body. For right as reſon is rebel to God, right ſo is ſenſualitee rebel to reſon, and the body alſo. And certes this diſordinance, and this rebellion, our Lord Jeſu Criſt abought upon his precious body ful dere: and herkeneth in whiche wiſe. For as moche as reſon is rebel to God, therfore is man worthy to have ſorwe, and to be ded. This ſuffred our Lord Jeſu Criſt for man, after that he had be betraied of his diſciple, and diſtreined and bounde, ſo that his blood braſt out at every nail of his hondes, as ſaith Seint Auguſtin. And ferthermore, for as moche as reſon of man wol not daunt ſenſualitee whan it may, therfore is man worthy to have ſhame: and this ſuffered our Lord Jeſu Criſt for man, whan they ſpitten in his viſage. And fertherover, for as moche as the caitif body of man is rebel both to reſon and to ſenſualitee, therfore it is worthy the deth: and this ſuffered our Lord Jeſu Criſt upon the croſſe, wheras ther was no part of his body free, without grete peine and bitter paſſion. And

all this ſuffred our Lord Jeſu Criſt that never forfaited; and thus ſayd he: To mochel am I peined, for thinges that I never deſerved: and to moche defouled for ſhendſhip that man is worthy to have. And therfore may the ſinful man wel ſay, as ſayth Seint Bernard: Accurſed be the bitterneſſe of my ſinne, for whiche ther muſt be ſuffered ſo moche bitterneſſe. For certes, after the divers diſcordance of our wickedneſſe was the paſſion of Jeſu Criſt ordeined in divers thinges; as thus. Certes ſinful mannes ſoule is betraied of the divel, by coveitiſe of temporel proſperitee; and ſcorned by diſceite, whan he cheſeth fleſhly delites; and yet it is turmented by impatience of adverſitee, and beſpet by ſervage and ſubjection of ſinne; and at the laſt it is ſlain finally. For this diſcordance of ſinful man, was Jeſu Criſt firſt betraied; and after that was he bounde, that came for to unbinde us of ſinne and of peine. Than was he beſcorned, that only ſhuld have ben honoured in alle thinges and of alle thinges. Than was his viſage, that ought to be deſired to be ſeen of all mankind (in which viſage angels deſiren to loke) vilainſly beſpet. Than was he ſcourged that nothing had treſpaſſed; and finally, than was he crucified and ſlain. Than were accompliſhed the wordes of Eſaie: He was wounded for our miſdedes, and defouled for our felonies. Now ſith that Jeſu Criſt toke on himſelf the peine of all our wickedneſſes, moche ought ſinful man to wepe and to bewaile, that for his ſinnes Goddes ſone of heven ſhuld all this peine endure.

The ſixte thing, that ſhuld move a man to contrition, is the hope of three thinges, that is to ſay, foryeveneſſe of ſinne, and the yeft of grace for to do wel, and the glorie of heven, with whiche God ſhal guerdon man for his good dedes. And for as moche as Jeſu Criſt yeveth us thiſe yeftes of his largeneſſe, and of his ſoveraine bountee, therfore is he cleped, *Jeſus Nazarenus Rex Judæorum.* Jeſus is for to ſay, ſaviour or ſalvation, on whom men ſhul hopen to have foryeveneſſe of ſinnes, which that is proprely ſalvation of ſinnes. And therfore ſayd the Angel to Joſeph, Thou ſhalt clepe his name Jeſus, that ſhal ſaven his peple of hir ſinnes. And hereof ſaith Seint Peter; Ther is non other name under heven, that is yeven to any man, by which a man may be ſaved, but only Jeſus. Nazarenus is as moche for to ſay, as flouriſhing, in which a man ſhal hope, that he, that yeveth him remiſſion of ſinnes, ſhal yeve him alſo grace wel for to do: for in the flour is hope of fruit in time coming, and in foryeveneſſe of ſinnes hope of grace wel to do. I was at the dore of thin herte, ſayth Jeſus, and cleped for to enter. He that openeth to me, ſhal have foryeveneſſe of his ſinnes, and I wol enter into him by my grace, and ſoupe with him by the good werkes that he ſhal don, which werkes ben the food of God, and he ſhal ſoupe with me by the gret joye that I ſhal yeve him. Thus ſhal man hope, that for his werkes of penance God ſhal yeve him his regne, as he behight him in the Goſpel.

Now ſhal man underſtande, in which maner ſhal be his

contrition. I ſay, that it ſhal be univerſal and total; this is to ſay, a man ſhal be veray repentant for all his ſinnes, that he hath don in delite of his thought, for delite is perilous. For ther ben two maner of conſentinges; that on of hem is cleped conſenting of affection, whan a man is meved to do ſinne, and than deliteth him longe for to thinke on that ſinne, and his reſon apperceiveth it wel, that it is ſinne ayenſt the lawe of God, and yet his reſon refraineth not his foule delite or talent, though he ſee wel apertly, that it is ayenſt the reverence of God; although his reſon conſent not to do that ſinne indede, yet ſayn ſom doctours, that ſwiche delite that dwelleth longe is ful perilous, al be it never ſo lite. And alſo a man ſhuld ſorow, namely for all that ever he hath deſired ayenſt the lawe of God, with parfite conſenting of his reſon, for therof is no doute, that it is dedly ſinne in conſenting: for certes ther is no dedly ſinne, but that it is firſt in mannes thought, and after that in his delite, and ſo forth into conſenting, and into dede. Wherfore I ſay, that many men ne repent hem never of ſwiche thoughtes and delites, ne never ſhriven hem of it, but only of the dede of gret ſinnes outward: wherfore I ſay, that ſwiche wicked delites ben ſubtil begilers of hem that ſhul be dampned. Moreover man ought to ſorwen for his wicked wordes, as wel as for his wicked dedes: for certes repentance of a finguler ſinne, and not repentant of all his other ſinnes; or elles repenting him of all his other ſinnes, and

not of a ſinguler ſinne, may not availe. For certes God Almighty is all good; and therfore, either he foryeveth all, or elles right nought. And therfore ſayth Seint Auguſtin: I wote certainly, that God is enemy to every ſinner: and how than? he that obſerveth on ſinne, ſhal he have foryeveneſſe of the remenant of his other ſinnes? Nay. And furtherover contrition ſhuld be wonder ſorweful and anguiſhous: and therfore yeveth him God plainly his mercie: and therfore whan my ſoule was anguiſhous, and ſorweful within me, than had I remembrance of God, that my praier might come to him. Furtherover contrition muſte be continuel, and that man have ſtedfaſt purpoſe to ſhrive him, and to amend him of his lif. For ſothly, while contrition laſteth, man may ever hope to have foryeveneſſe. And of this cometh hate of ſinne, that deſtroyeth ſinne bothe in himſelf, and eke in other folk at his power, For which ſayth David; they that love God, hate wickedneſſe: for to love God, is for to love that he loveth, and hate that he hateth.

The laſt thing that men ſhull underſtand in contrition is this, wherof availeth contrition. I ſay, that contrition ſomtime delivereth man fro ſinne: of which David ſaith; I ſay, (quod David) I purpoſed fermely to ſhrive me, and thou Lord releſedeſt my ſinne. And right ſo as contrition availeth not without ſad purpos of ſhrift and ſatisfaction, right ſo litel worth is ſhrift or ſatisfaction withouten contrition. And moreover contrition deſtroyeth the priſon of helle, and mak-

eth weke and feble all the ſtrengthes of the Devils, and reſtoreth the yeftes of the holy goſt, and of all good vertues, and it clenſeth the ſoule of ſinne, and delivereth it fro the peine of helle, and fro the compagnie of the Devil, and fro the ſervage of ſinne, and reſtoreth it to all goodes ſpirituel, and to the compagnie and communion of holy chirche. And furtherover it maketh him, that whilom was ſone of ire, to be the ſone of grace: and all theſe thinges ben preved by holy writ. And therfore he that wold ſet his entent to thiſe thinges, he were ful wiſe: for ſothly he ne ſhuld have than in all his lif corage to ſinne, but yeve his herte and body to the ſervice of Jeſu Criſt, and therof do him homage. For certes our Lord Jeſu Criſt hath ſpared us ſo benignely in our folies, that if he ne had pitee on mannes ſoule, a ſory ſong might we alle ſinge.

Explicit prima pars penitentiæ; et incipit pars ſecunda.

The ſecond part of penitence is confeſſion, and that is ſigne of contrition. Now ſhul ye underſtonde what is confeſſion; and whether it ought nedes to be don or non: and which thinges ben covenable to veray confeſſion.

Firſt ſhalt thou underſtande, that confeſſion is veray ſhewing of ſinnes to the preeſt; this is to ſaie veray, for he muſt confeſſe him of all the conditions that belongen to his ſinne, as ferforth as he can: all muſt be ſayd, and nothing excuſed, ne hid, ne forwrapped: and not avaunt him of his

good werkes. Alſo it is neceſſarie to underſtande whennes that ſinnes ſpringen, and how they encreſen, and which they ben.

Of ſpringing of ſinnes ſaith Seint Poule in this wiſe: that right as by on man ſinne entred firſt into this world, and thurgh ſinne deth, right ſo deth entreth into alle men that ſinnen: and this man was Adam, by whom ſinne entred into this world, whan he brake the commandement of God. And therfore he that firſt was ſo mighty, that he ne ſhuld have died, became ſwiche on that he muſt nedes die, whether he wold or no; and all his progenie in this world, that in thilke maner ſinnen, dien. Loke that in the eſtat of innocence, whan Adam and Eve weren naked in paradiſe, and no thing ne hadden ſhame of hir nakedneſſe, how that the ſerpent, that was moſt wily of all other beſtes that God had made, ſayd to the woman: why commanded God you, that ye ſhuld not ete of every tree in Paradiſe? The woman anſwered: of the fruit, ſayd ſhe, of the trees of Paradiſe we feden us, but of the fruit of the tree that is in the middel of Paradiſe God forbode us for to eten, ne to touche it, leſt we ſhuld die. The ſerpent ſayd to the woman: nay, nay, ye ſhul not dien of deth; for ſoth God wote, that what day that ye ete therof your eyen ſhul open, and ye ſhul be as goddes, knowing good and harme. The woman ſaw that the tree was good to feding, and faire to the eyen, and delectable to the ſight; ſhe toke of the fruit of the tree and

did ete, and yave to hire husbond, and he ete; and anon the eyen of hem both opened: and whan they knewe that they were naked, they sowed of a fig-tree leves in maner of breches, to hiden hir membres. Here mow ye seen, that dedly sinne hath first suggestion of the fende, as sheweth here by the adder; and afterward the delit of the flesh, as sheweth here by Eve; and after that the consenting of reson, as sheweth by Adam. For trust wel, though so it were, that the fende tempted Eve, that is to say, the flesh, and the flesh had delit in the beautee of the fruit defended, yet certes til that reson, that is to say, Adam, consented to the eting of the fruit, yet stode he in the state of innocence. Of thilke Adam toke we thilke sinne original; from him fleshly discended be we all, and engendred of vile and corrupt mater: and whan the soule is put in our bodies, right anon is contract original sinne; and that, that was erst but only peine of concupiscence, is afterward both peine and sinne: and therfore we ben all yborne sones of wrath, and of dampnation perdurable, if ne were Baptisme that we receive, which benimeth us the culpe: but forsoth the peine dwelleth with us as to temptation, which peine hight concupiscence. This concupiscence, whan it is wrongfully disposed or ordeined in man, it maketh him coveit, by coveitise of flesh, fleshly sinne by sight of his eyen, as to erthly thinges, and also coveitise of highnesse by pride of herte.

Now as to speke of the first coveitise, that is concupis-

cence, after the lawe of our membres, that were lawfully ymaked, and by rightful jugement of God, I ſay, for as moche as a man is not obeiſant to God, that is his Lord, therfore is his herte to him diſobeiſant thurgh concupiſcence, which is called nouriſhing of ſinne, and occaſion of ſinne. Therfore, all the while that a man hath within him the peine of concupiſcence, it is impoſſible, but he be tempted ſomtime, and moved in his fleſh to ſinne. And this thing may not faile, as long as he liveth. It may wel waxe feble by vertue of Baptiſme, and by the grace of God thurgh penitence; but fully ne ſhal it never quenche, that he ne ſhal ſomtime be meved in himſelfe, but if he were refreined by ſikeneſſe, or malefice of ſorcerie, or cold drinkes. For lo, what ſayth Seint Poule: the fleſh coveiteth ayenſt the ſpirit, and the ſpirit ayenſt the fleſh: they ben ſo contrarie and ſo ſtriven, that a man may not alway do as he wold. The ſame Seint Poule, after his gret penance, in water and in lond; in water by night and by day, in gret peril, and in gret peine; in lond, in grete famine and thurſt, cold and clothles, and ones ſtoned almoſt to deth; yet ſayd he, alas! I caitif man, who ſhal deliver me fro the priſon of my caitif body? And Seint Jerom, whan he long time had dwelled in deſert, wheras he had no compagnie but of wilde beſtes; wher as he had no mete but herbes, and water to his drinke, ne no bed but the naked erth, wherfore his fleſh was black, as an Ethiopian, for hete, and nie deſtroyed for cold: yet

ſayd he, that the brenning of lecherie boiled in all his body. Wherfore I wot wel ſikerly that they be deceived that ſay, they be not tempted in hir bodies. Witneſſe Seint James that ſaid, that every wight is tempted in his owen conſcience; that is to ſay, that eche of us hath mater and occaſion to be tempted of the noriſhing of ſinne, that is in his body. And therfore ſayth Seint John the Evangeliſt: if we ſay that we ben without ſinne, we deceive ourſelf, and truth is not in us.

Now ſhul ye underſtonde, in what maner ſinne wexeth and encreſeth in man. The firſt thing is that nouriſhing of ſinne, of which I ſpake before, that is concupiſcence: and after that cometh ſuggeſtion of the divel, this is to ſay, the divels belous, with which he bloweth in man the fire of concupiſcence: and after that a man bethinketh him, whether he wol do or no that thing to which he is tempted. And than if a man withſtond and weive the firſt entiſing of his fleſh, and of the fend, than it is no ſinne: and if ſo be he do not, than feleth he anon a flame of delit, and than it is good to beware and kepe him wel, or elles he wol fall anon to conſenting of ſinne, and than wol he do it, if he may have time and place. And of this mater ſayth Moyſes by the devil, in this maner: the fend ſayth, I wol chace and purſue man by wicked ſuggeſtion, and I wol hent him by meving and ſtirring of ſinne, and I wol depart my pris, or my prey, by deliberation, and my luſt ſhal be accompliſed in

delit; I wol draw my ſwerd in conſenting: (for certes, right as a ſwerd departeth a thing in two peces, right ſo conſenting departeth God fro man) and than wol I ſle him with my hond in dede of ſinne. Thus ſayth the fend; for certes, than is a man al ded in ſoule; and thus is ſinne accompliſed, by temptation, by delit, and by conſenting: and than is the ſinne actuel.

Forſoth ſinne is in two maners, either it is venial, or dedly ſinne. Sothly, whan a man loveth any creature more than Jeſu Criſt our creatour, than it is dedly ſinne: and venial ſinne it is, if a man love Jeſu Criſt leſſe than him ought. Forſoth the dede of this venial ſinne is ful perilous, for it amenuſeth the love that man ſhuld have to God, more and more. And therfore if a man charge himſelf with many ſwiche venial ſinnes, certes, but if ſo be that he ſomtime diſcharge him of hem by ſhrift, they may wel lightly amenuſe in him all the love that he hath to Jeſu Criſt: and in this wiſe ſkippeth venial ſinne into dedly ſinne. For certes, the more that a man chargeth his ſoule with venial ſinnes, the more he is enclined to fall into dedly ſinne. And therfore let us not be negligent to diſcharge us of venial ſinnes. For the proverbe ſayth, that many ſmal maken a gret. And herken this enſample: A gret wawe of the ſee cometh ſomtime with ſo gret a violence, that it drencheth the ſhip: and the ſame harme do ſomtime the ſmal dropes of water, that enteren thurgh a litel crevis in the thurrok, and in the

botom of the ſhip, if men ben ſo negligent, that they diſcharge hem not by time. And therfore although ther be difference betwix thiſe two cauſes of drenching, algates the ſhip is dreint. Right ſo fareth it ſomtime of dedly ſinne, and of anoious venial ſinnes, whan they multiplie in man ſo gretly, that thilke worldly thinges that he loveth, thurgh which he ſinneth venially, is as gret in his herte as the love of God, or more: and therfore the love of every thing that is not beſet in God, ne don principally for Goddes ſake, although that a man love it leſſe than God, yet is it venial ſinne; and dedly ſinne is, whan the love of any thing weigheth in the herte of man, as moche as the love of God, or more. Dedly ſinne, as ſayth Seint Auguſtine, is, whan a man tourneth his herte fro God, whiche that is veray ſoveraine bountee, that may not chaunge, and yeveth his herte to thing that may chaunge and flitte: and certes, that is every thing ſave God of heven. For ſoth is, that if a man yeve his love, which that he oweth to God with all his herte, unto a creature, certes, as moche of his love as he yeveth to the ſame creature, ſo moche he bereveth fro God, and therfore doth he ſinne: for he, that is dettour to God, ne yeldeth not to God all his dette, that is to ſayn, all the love of his herte.

Now ſith man underſtondeth generally, which is venial ſinne, than is it covenable to tell ſpecially of ſinnes, whiche that many a man peraventure demeth hem no ſinnes, and

ſhriveth him not of the ſame, and yet natheles they be ſinnes ſothly, as thiſe clerkes writen; this is to ſay, at every tyme that man eteth and drinketh more than ſufficeth to the ſuſtenance of his body, in certain he doth ſinne; eke whan he ſpeketh more than it nedeth, he doth ſinne; eke whan he herkeneth not benignely the complaint of the poure; eke whan he is in hele of body, and wol not faſt whan other folk faſt, without cauſe reſonable; eke whan he ſlepeth more than nedeth, or whan he cometh by that encheſon to late to chirche, or to other werkes of charitee; eke whan he uſeth his wif withouten ſoveraine deſire of engendrure, to the honour of God, or for the entent to yeld his wif his dette of his body; eke whan he wol not viſite the ſike, or the priſoner, if he may; eke if he love wif or child, or other worldly thing, more than reſon requireth; eke if he flater or blandiſe more than him ought for any neceſſitee; eke if he amenuſe or withdrawe the almeſſe of the poure; eke if he apparaile his mete more deliciouſly than nede is, or ete it to haſtily by likerouſneſſe; eke if he talke vanitees in the chirche, or at Goddes ſervice, or that he be a taler of idle wordes of foly or vilanie, for he ſhal yeld accomptes of it at the day of dome; eke whan he behighteth or aſſureth to don thinges that he may not perfourme; eke whan that he by lightneſſe of foly miſſayeth or ſcorneth his neighbour; eke whan he hath ony wicked ſuſpecion of thing, ther he ne wote of it no ſothfaſtneſſe: thiſe thinges

and mo withouten nombre be ſinnes, as ſayth Seint Auguſtine. Now ſhul ye underſtonde, that al be it ſo that non erthly man may eſchewe al venial ſinnes, yet may he refreine him, by the brenning love that he hath to our Lord Jeſu Criſt, and by prayer and confeſſion, and other good werkes, ſo that it ſhal but litel grieve. For as ſayth Seint Auguſtine; if a man love God in ſwiche maner, that all that ever he doth is in the love of God, or for the love of God veraily, for he brenneth in the love of God, loke how moche that o drope of water, which falleth into a fourneis ful of fire, anoieth or greveth the brenning of the fire, in like maner anoieth or greveth a venial ſinne unto that man, whiche is ſtedfaſt and parfite in the love of our Saviour Jeſu Criſt. Furthermore, men may alſo refreine and put away venial ſinne, by receiving worthily the precious body of Jeſu Criſt; by receiving eke of holy water; by almes dede; by general confeſſion of *Confiteor* at Maſſe, and at prime, and at complin, and by bleſſing of Biſhoppes and Preeſtes, and by other good werkes.

De ſeptem peccatis mortalibus.

Now it is behovely to tellen whiche ben dedly ſinnes, that is to ſay, chiefetaines of ſinnes; for as moche as all they ren in o lees, but in divers maners. Now ben they cleped chiefetaines, for as moche as they be chiefe, and of hem ſpringen all other ſinnes. The rote of thiſe ſinnes than is pride, the

general rote of all harmes. For of this rote ſpringen certain braunches: as ire, envie, accidie or ſlouthe, avarice or coveitiſe, (to commun underſtonding) glotonie, and lecherie: and eche of thiſe chief ſinnes hath his braunches and his twigges, as ſhal be declared in hir chapitres folowing.

De ſuperbia.

And though ſo be, that no man knoweth utterly the nombre of the twigges, and of the harmes that comen of pride, yet wol I ſhew a partie of hem, as ye ſhul underſtond. Ther is inobedience, avaunting, ipocriſie, deſpit, arrogance, impudence, ſwelling of herte, inſolence, elation, impatience, ſtrif, contumacie, preſumption, irreverence, pertinacie, vaine glorie, and many other twigges that I cannot declare. Inobedient is he that diſobeyeth for deſpit to the commandements of God, and to his ſoveraines, and to his goſtly fader. Avauntour, is he that boſteth of the harme or of the bountee that he hath don. Ipocrite, is he that hideth to ſhew him ſwiche as he is, and ſheweth him to ſeme ſwiche as he is not. Deſpitous, is he that hath diſdain of his neighebour, that is to ſayn, of his even Criſten, or hath deſpit to do that him ought to do. Arrogant, is he that thinketh that he hath thoſe bountees in him, that he hath not, or weneth that he ſhulde have hem by his deſerving, or elles that demeth that he be that he is not. Impudent, is he that for his pride hath no ſhame of his ſinnes. Swelling of herte, is

whan man rejoyceth him of harme that he hath don. Insolent, is he that despiseth in his jugement all other folk, as in regarde of his value, of his conning, of his speking, and of his bering. Elation, is whan he ne may neither suffre to have maister ne felawe. Impatient, is he that wol not be taught, ne undernome of his vice, and by strif werrieth truth wetingly, and defendeth his foly. *Contumax*, is he that thurgh his indignation is ayenst every auctoritee or power of hem that ben his soveraines. Presumption, is whan a man undertaketh an empryse that him ought not to do, or elles that he may not do, and this is called surquidrie. Irreverence, is whan man doth not honour ther as him ought to do, and waiteth to be reverenced. Pertinacie, is whan man defendeth his foly, and trusteth to moche in his owen wit. Vaineglorie, is for to have pompe, and delit in his temporel highnesse, and glorye him in his worldly estate. Jangling, is whan man speketh to moche before folk, and clappeth as a mille, and taketh no kepe what he sayth.

And yet ther is a privee spice of pride, that waiteth first to be salewed, or he wol salew, all be he lesse worthy than that other is; and eke he waiteth to sit, or to go above him in the way, or kisse the pax, or ben encensed, or gon to offring before his neighbour, and swiche semblable thinges, ayenst his duetee peraventure, but that he hath his herte and his entente, in swiche a proude desire, to be magnified and honoured beforn the peple.

Now ben ther two maner of prides; that on of hem is within the herte of a man, and that other is without. Of ſwiche ſothly thiſe foreſayd thinges, and mo than I have ſayd, apperteinen to pride, that is within the herte of man; and ther be other ſpices of pride that ben withouten: but natheles, that on of thiſe ſpices of pride is ſigne of that other, right as the gay leveſell at the Taverne is ſigne of the win that is in the celler. And this is in many thinges: as in ſpeche and contenance, and outragious array of clothing: for certes, if ther had ben no ſinne in clothing, Criſt wold not ſo ſone have noted and ſpoken of the clothing of thilke rich man in the goſpel. And, as Seint Gregory ſayth, that precious clothing is culpable for the derthe of it, and for his ſoftneſſe, and for his ſtrangeneſſe and diſguiſing, and for the ſuperfluitee, or for the inordinate ſcantneſſe of it, alas! may not a man ſee as in our daies, the ſinneful coſtlewe array of clothing, and namely in to moche ſuperfluitee, or elles in to diſordinate ſcantneſſe?

As to the firſte ſinne in ſuperfluitee of clothing, whiche that maketh it ſo dere, to the harme of the peple, not only the coſte of the enbrouding, the diſguiſing, endenting, or barring, ounding, paling, winding, or bending, and ſemblable waſt of cloth in vanitee; but ther is alſo the coſtlewe furring in hir gounes, ſo moche pounſoning of cheſel to maken holes, ſo moche dagging of ſheres, with the ſuperfluitee in length of the foreſaide gounes, trailing in the dong

and in the myre, on hors and eke on foot, as wel of man as of woman, that all thilke trailing is veraily (as in effect) waſted, conſumed, thredbare, and rotten with dong, rather than it is yeven to the poure, to gret damage of the foreſayd poure folk, and that in ſondry wiſe: this is to ſayn, the more that cloth is waſted, the more muſt it coſt to the poure peple for the ſcarceneſſe; and furtherover, if ſo be that they wolden yeve ſwiche pounſoned and dagged clothing to the poure peple, it is not convenient to were for hir eſtate, ne ſuffiſant to bote hir neceſſitee, to kepe hem fro the diſtemperance of the firmament. Upon that other ſide, to ſpeke of the horrible diſordinat ſcantneſſe of clothing, as ben thiſe cutted ſloppes or hanſelines, that thurgh hir ſhorteneſſe cover not the ſhameful membres of man, to wicked entente; alas! ſom of hem ſhewen the boſſe and the ſhape of the horrible ſwollen membres, that ſemen like to the maladie of Hernia, in the wrapping of hir hoſen, and eke the buttokkes of hem behinde, that faren as it were the hinder part of a ſhe ape in the ful of the mone. And moreover the wretched ſwollen membres that they ſhew thurgh diſguiſing, in departing of hir hoſen in white and rede, ſemeth that half hir ſhameful privee membres were flaine. And if ſo be that they departe hir hoſen in ôther colours, as is white and blewe, or white and blake, or blake and rede, and ſo forth; than ſemeth it, as by variance of colour, that the half part of hir privee membres ben corrupt by the fire of Seint Antho-

nie, or by cancre, or other ſwiche miſchance. Of the hinder part of hir buttokkes it is ful horrible for to ſee, for certes in that partie of hir body ther as they purgen hir ſtinking ordure, that foule partie ſhewe they to the peple proudely in deſpite of honeſtee, whiche honeſtee that Jeſu Criſt and his frendes obſerved to ſhewe in hir lif. Now as to the outrageous array of women, God wote, that though the viſages of ſom of hem ſemen ful chaſte and debonaire, yet notifien they, in hir array of attire, likerouſneſſe and pride. I ſay not that honeſtee in clothing of man or woman is uncovenable, but certes the ſuperfluitee or diſordinat ſcarcitee of clothing is reprevable. Alſo the ſinne of ornament, or of apparaile, is in thinges that apperteine to riding, as in to many delicat hors, that ben holden for delit, that ben ſo faire, fatte, and coſtlewe; and alſo in many a vicious knave, that is ſuſteined becauſe of hem; in curious harneis, as in ſadles, cropers, peitrels, and bridles, covered with precious cloth and rich, barred and plated of gold and ſilver. For which God ſayth by Zacharie the Prophet, I wol confounde the riders of ſwiche hors. Theſe folke taken litel regard of the riding of Goddes ſone of heven, and of his harneis, whan he rode upon the aſſe, and had non other harneis but the poure clothes of his diſciples, ne we rede not that ever he rode on ony other beſte. I ſpeke this for the ſinne of ſuperfluitee, and not for honeſtee, whan reſon it requireth. And moreover, certes pride is gretly notified in holding of

gret meinie, whan they ben of litel profite or of right no profite, and namely whan that meinie is felonous and damageous to the peple by hardineſſe of high lordeſhip, or by way of office; for certes, ſwiche lordes ſell than hir lordeſhip to the Devil of helle, whan they ſuſteine the wickedneſſe of hir meinie. Or elles, whan thiſe folk of low degree, as they that holden hoſtelries, ſuſteinen thefte of hir hoſtellers, and that is in many maner of deceites: thilke maner of folk ben the flies that folowen the hony, or elles the houndes that folowen the caraine. Swiche foreſayde folk ſtranglen ſpirituelly hir lordeſhipes; for which thus ſaith David the Prophet; wicked deth mot come unto thilke lordeſhipes, and God yeve that they mot deſcend into helle, all doun; for in hir houſes is iniquitee and ſhrewedneſſe, and not God of heven. And certes, but if they don amendement, right as God yave his beniſon to Laban by the ſervice of Jacob, and to Pharao by the ſervice of Joſeph, right ſo God wol yeve his maliſon to ſwiche lordeſhipes as ſuſteine the wickedneſſe of hir ſervants, but they come to amendement. Pride of the table appereth eke ful oft; for certes riche men be cleped to feſtes, and poure folk be put away and rebuked; and alſo in exceſſe of divers metes and drinkes, and namely ſwiche maner bake metes and diſhe metes brenning of wilde fire, and peinted and caſtelled with paper, and femblable waſt, ſo that it is abuſion to thinke. And eke in to gret preciouſneſſe of veſſell, and curioſitee of minſtralcie, by

which a man is ſtirred more to the delites of luxurie, if ſo be that he ſette his herte the leſſe upon oure Lord Jeſu Criſt, it is a ſinne; and certainely the delites might ben ſo gret in this cas, that a man might lightly fall by hem into dedly ſinne. The ſpices that ſourden of pride, ſothly whan they ſourden of malice imagined, aviſed, and forecaſte, or elles of uſage, ben dedly ſinnes, it is no doute. And whan they ſourden by freeltee unaviſed ſodenly, and ſodenly withdraw again, al be they grevous ſinnes, I geſſe that they be not dedly. Now might men aſke, wherof that pride ſourdeth and ſpringeth. I ſay that ſomtime it ſpringeth of the goodes of nature, ſomtime of the goodes of fortune, and ſomtime of the goodes of grace. Certes the goodes of nature ſtonden only in the goodes of the body, or of the ſoule. Certes, the goodes of the body ben hele of body, ſtrength, deliverneſſe, beautee, gentrie, franchiſe; the goodes of nature of the ſoule ben good wit, ſharpe underſtonding, ſubtil engine, vertue naturel, good memorie: goodes of fortune ben riches, high degrees of lordſhipes, and preiſinges of the peple: goodes of grace ben ſcience, power to ſuffre ſpirituel travaile, benignitee, vertuous contemplation, withſtonding of temptation, and ſemblable thinges: of which foreſayd goodes, certes it is a gret folie, a man to priden him in ony of hem all. Now as for to ſpeke of goodes of nature, God wote that ſomtime we have hem in nature as moche to our damage as to our profite. As for to ſpeke of hele of body,

trewely it paſſeth ful lightly, and alſo it is ful ofte encheſon of ſikeneſſe of the ſoule: for God wote, the fleſh is a gret enemy to the ſoule: and therfore the more that the body is hole, the more be we in peril to falle. Eke for to priden him in his ſtrength of body, it is a grete folie: for certes the fleſh coveiteth ayenſt the ſpirite: and ever the more ſtrong that the fleſh is, the ſorier may the ſoule be: and over all, this ſtrength of body, and worldly hardineſſe, cauſeth ful oft to many man peril and miſchance. Alſo to have pride of gentrie is right gret folie: for oft time the gentrie of the body benimeth the gentrie of the ſoule: and alſo we ben all of o fader and of o moder: and all we ben of o nature rotten and corrupt, both riche and poure. Forſoth o maner gentrie is for to preiſe, that appareilleth mannes corage with vertues and moralitees, and maketh him Criſtes child; for truſteth wel, that over what man that ſinne hath maiſtrie, he is a veray cherl to ſinne.

Now ben ther general ſignes of gentilneſſe; as eſchewing of vice and ribaudrie, and ſervage of ſinne, in word, and in werk and contenance, and uſing vertue, as courteſie, and cleneneſſe, and to be liberal; that is to ſay, large by meſure; for thilke that paſſeth meſure, is folie and ſinne. Another is to remember him of bountee, that he of other folk hath received. Another is to be benigne to his ſubgettes; wherfore ſaith Seneke; ther is nothing more covenable to a man of high eſtate, than debonairtee and pitee: and ther-

fore thiſe flies that men clepen bees, whan they make hir king, they cheſen on that hath no pricke, wherwith he may ſting. Another is, man to have a noble herte and a diligent, to atteine to high vertuous thinges. Now certes, a man to priden him in the goodes of grace, is eke an outrageous folie: for thilke yeftes of grace that ſhuld have tourned him to goodneſſe, and to medicine, tourneth him to venime and confuſion, as ſayth Seint Gregorie. Certes alſo, who ſo prideth him in the goodneſſe of fortune, he is a gret fool: for ſomtime is a man a gret lord by the morwe, that is a caitife and a wretch or it be night: and ſomtime the richeſſe of a man is cauſe of his deth: and ſomtime the delites of a man ben cauſe of grevous maladie, thurgh which he dieth. Certes, the commendation of the peple is ful falſe and brotel for to truſt; this day they preiſe, to-morwe they blame. God wote, deſire to have commendation of the peple hath cauſed deth to many a beſy man.

Remedium Superbiæ.

Now ſith that ſo is, that ye have underſtond what is pride, and which be the ſpices of it, and how mennes pride ſourdeth and ſpringeth; now ye ſhul underſtond which is the remedie ayenſt it. Humilitee or mekeneſſe is the remedy ayenſt pride; that is a vertue, thurgh which a man hath veray knowlege of himſelf, and holdeth of himſelf no deintee, ne no pris, as in regard of his deſertes, conſidering ever

his freeltee. Now ben ther three maner of humilitees; as humilitee in herte, and another in the mouth, and the thridde in werkes. The humilitee in herte is in foure maners: that on is, whan a man holdeth himſelf as nought worth before God of heven: the ſecond is, whan he deſpiſeth non other man: the thridde is, whan he ne recketh nat though men holde him nought worth: and the fourth is, whan he is not ſory of his humiliation. Alſo the humilitee of mouth is in foure thinges; in attemperat ſpeche; in humilitee of ſpeche; and whan he confeſſeth with his owen mouth, that he is ſwiche as he thinketh that he is in his herte: another is, whan he preiſeth the bountee of another man and nothing therof amenuſeth. Humilitee eke in werkes is in foure maners. The firſt is, whan he putteth other men before him; the ſecond is, to cheſe the loweſt place of all; the thridde is, gladly to aſſent to good conſeil; the fourth is, to ſtond gladly to the award of his ſoveraine, or of him that is higher in degree: certain this is a gret werk of humilitee.

De Invidia.

After pride wol I ſpeke of the foule ſinne of Envie, which that is, after the word of the philoſopher, ſorwe of other mennes proſperitee; and after the word of Seint Auguſtine, it is ſorwe of other mennes wele, and joye of other mennes harme. This foule ſinne is platly ayenſt the holy goſt. Al be it ſo, that every ſinne is ayenſt the holy goſt, yet nathe-

les, for as moche as bountee apperteineth proprely to the holy goſt, and envie cometh proprely of malice, therfore it is proprely ayenſt the bountee of the holy Goſt. Now hath malice two ſpices, that is to ſay, hardineſſe of herte in wickedneſſe, or elles the fleſh of man is ſo blind, that he conſidereth not that he is in ſinne, or recketh not that he is in ſinne; which is the hardineſſe of the divel. That other ſpice of envie is, whan that a man werrieth trouth, whan he wot that it is trouth, and alſo whan he werrieth the grace of God that God hath yeve to his neighbour: and all this is by envie. Certes than is envie the werſt ſinne that is; for ſothly all other ſinnes be ſomtime only ayenſt on ſpecial vertue: but certes envie is ayenſt al maner vertues and alle goodneſſe; for it is ſory of all bountee of his neighbour: and in this maner it is divers from all other ſinnes; for wel unnethe is ther any ſinne that it ne hath ſom delit in himſelf, ſave only envie, that ever hath in himſelf anguiſh and ſorwe. The ſpices of envie ben theſe. Ther is firſt ſorwe of other mennes goodneſſe and of hir proſperitee; and proſperitee ought to be kindly mater of joye; than is envie a ſinne ayenſt kinde. The ſeconde ſpice of envie is joye of other mennes harme; and that is proprely like to the divel, that ever rejoyſeth him of mannes harme. Of thiſe two ſpices cometh backbiting; and this ſinne of backbiting or detracting hath certain ſpices, as thus: ſom man preiſeth his neighbour by a wicked entente, for he maketh alway a

wicked knotte at the laſte ende: alway he maketh a *but* at the laſt ende, that is digne of more blame, than is worth all the preiſing. The ſecond ſpice is, that if a man be good, or doth or ſayth a thing to good entente, the backbiter wol turne all that goodneſſe up ſo doun to his ſhrewde entente. The thridde is to amenuſe the bountee of his neighbour. The fourthe ſpice of backbiting is this, that if men ſpeke goodneſſe of a man, than wol the backbiter ſay; Parfay ſwiche a man is yet better than he; in diſpreiſing of him that men preiſe. The fifth ſpice is this, for to conſent gladly to herken the harme that men ſpeke of other folk. This ſinne is ful gret, and ay encreſeth after the wicked entent of the backbiter. After backbiting cometh grutching or murmurance, and ſomtime it ſpringeth of impatience ayenſt God, and ſomtime ayenſt man. Ayenſt God it is whan a man grutcheth ayenſt the peine of helle, or ayenſt poverte, or loſſe of catel, or ayenſt rain or tempeſt, or elles grutcheth that ſhrewes have proſperitee, or elles that good men have adverſitee: and all thiſe thinges ſhuld men ſuffre patiently, for they comen by the rightful jugement and ordinance of God. Somtime cometh grutching of avarice, as Judas grutched ayenſt the Magdeleine, whan ſhe anointed the hed of our Lord Jeſu Criſt with hire precious oynement. This maner murmuring is ſwiche as whan man grutcheth of goodneſſe that himſelf doth, or that other folk don of hir owen catel. Somtime cometh murmur of pride, as whan Simon

the Phariſee grutched ayenſt the Magdeleine, whan ſhe approched to Jeſu Criſt and wept at his feet for hire ſinnes: and ſomtime it ſourdeth of envie, whan men diſcover a mannes harme that was privee, or bereth him on hond thing that is falſe. Murmur alſo is oft among ſervants, that grutchen whan hir ſoveraines bidden hem do leful thinges; and for as moche as they dare not openly withſay the commaundement of hir ſoveraines, yet wol they ſay harme and grutche and murmure prively for veray deſpit; which wordes they call the divels *Pater noſter*, though ſo be that the divel had never *Pater noſter*, but that lewed folke yeven it ſwiche a name. Somtime it cometh of ire or privee hate, that norisheth rancour in the herte, as afterward I ſhal declare. Than cometh eke bitterneſſe of herte, thurgh which bitterneſſe every good dede of his neighbour ſemeth to him bitter and unſavory. Than cometh diſcord that unbindeth all maner of frendſhip. Than cometh ſcorning of his neighbour, al do he never ſo wel. Than cometh accuſing, as whan a man ſeketh occaſion to annoyen his neighbour, which is like the craft of the divel, that waiteth both day and night to accuſen us all. Than cometh malignitee, thurgh which a man annoieth his neighbour prively if he may, and if he may not, algate his wicked will ſhal not let, as for to brenne his hous prively, or enpoiſon him, or ſle his beſtes, and ſemblable thinges.

Remedium Invidiæ.

Now wol I ſpeke of the remedie ayenſt this foule ſinne of envie. Firſte is the love of God principally, and loving of his neighbour as himſelf: for ſothly that on ne may not be without that other. And truſt wel, that in the name of thy neighbour thou ſhalt underſtande the name of thy brother; for certes all we have on fader fleſhly, and on moder; that is to ſay, Adam and Eve; and alſo on fader ſpirituel, that is to ſay, God of heven. Thy neighbour art thou bounde for to love, and will him all goodneſſe, and therfore ſayth God; Love thy neighbour as thyſelf; that is to ſay, to ſalvation both of lif and ſoule. And moreover thou ſhalt love him in word, and in benigne amoneſting and chaſtiſing, and comfort him in his anoyes, and praye for him with all thy herte. And in dede thou ſhalt love him in ſwiche wiſe that thou ſhalt do to him in charitee, as thou woldeſt that it were don to thin owen perſon: and therfore thou ne ſhalt do him no damage in wicked word, ne harme in his body, ne in his catel, ne in his ſoule by entiſing of wicked enſample. Thou ſhalt not deſire his wif, ne non of his thinges. Underſtonde eke that in the name of neighbour is comprehended his enemy: certes man ſhal love his enemy for the commandment of God, and ſothly thy frend thou ſhalt love in God. I ſay thin enemy ſhalt thou love for Goddes ſake, by his commandement: for if it were reſon that man ſhulde hate his

enemy, forſoth God n'olde not receive us to his love that ben his enemies. Ayenſt three maner of wronges, that his enemy doth to him, he ſhal do three things, as thus: ayenſt hate and rancour of herte, he ſhal love him in herte: ayenſt chiding and wicked wordes, he ſhal pray for his enemy: ayenſt the wicked dede of his enemy he ſhal do him bountee. For Criſt ſayth: Love your enemies, and prayeth for hem that ſpeke you harme, and for hem that chaſen and purſuen you: and do bountee to hem that haten you. Lo, thus comandeth us our Lord Jeſu Criſt to do to our enemies: forſoth nature driveth us to love our frendes, and parfay our enemies have more nede of love than our frendes, and they that more nede have, certes to hem ſhal men do goodneſſe. And certes in thilke dede have we remembrance of the love of Jeſu Criſt that died for his enemies: and in as moche as thilke love is more grevous to performe, ſo moche is more gret the merite, and therfore the loving of our enemy hath confounded the venime of the divel. For right as the divel is confounded by humilitee, right ſo is he wounded to the deth by the love of our enemy: certes than is love the medicine that caſteth out the venime of envie fro mannes herte.

De Ira.

After envy wol I declare of the ſinne of Ire: for ſothly who ſo hath envy upon his neighbour, anon communly wol

finde him mater of wrath in word or in dede ayenſt him to whom he hath envie. And as wel cometh Ire of pride as of envie, for ſothly he that is proude or envious is lightly wroth.

This ſinne of Ire, after the diſcriving of Seint Auguſtin, is wicked will to be avenged by word or by dede. Ire, after the Philoſophre, is the fervent blode of man yquicked in his herte, thurgh which he wold harme to him that he hateth: for certes the herte of man by enchaufing and meving of his blood waxeth ſo troubled, that it is out of all maner jugement of reſon. But ye ſhul underſtonde that Ire is in two maners, that on of hem is good, and that other is wicked. The good ire is by jalouſie of goodneſſe, thurgh the which man is wroth with wickedneſſe, and again wickedneſſe. And therfore ſaith the wiſe man, that ire is better than play. This ire is with debonairtee, and it is wrothe without bitterneſſe: not wrothe ayenſt the man, but wrothe with the miſdede of the man: as ſaith the Prophet David; *Iraſcimini, & nolite peccare.* Now underſtond that wicked ire is in two maners, that is to ſay, ſoden ire or haſty ire without aviſement and conſenting of reſon; the mening and the ſenſe of this is, that the reſon of a man ne conſenteth not to that ſoden ire, and than it is venial. Another ire is that is ful wicked, that cometh of felonie of herte, aviſed and caſt before, with wicked will to do vengeance, and therto his reſon conſenteth: and ſothly this is dedly ſinne. This ire is ſo

diſpleſant to God, that it troubleth his hous, and chaſeth the holy Goſt out of mannes ſoule, and waſteth and deſtroyeth that likeneſſe of God, that is to ſay, the vertue that is in mannes ſoule, and putteth in him the likeneſſe of the devil, and benimeth the man fro God that is his rightful Lord. This ire is a ful gret pleſance to the devil, for it is the devils forneis that he enchaufeth with the fire of helle. For certes right ſo as fire is more mighty to deſtroie erthly thinges, than any other element, right ſo ire is mighty to deſtroie all ſpirituel thinges. Loke how that fire of ſmal gledes, that ben almoſt ded under aſhen, wol quicken ayen whan they ben touched with brimſtone, right ſo ire wol evermore quicken ayen, whan it is touched with pride that is covered in mannes herte. For certes fire ne may not come out of no thing, but if it were firſt in the ſame thing naturelly: as fire is drawne out of flintes with ſtele. And right ſo as pride is many times mater of ire, right ſo is rancour norice and keper of ire. Ther is a maner tree, as ſayth Seint Iſidore, that whan men make a fire of the ſaide tree, and cover the coles of it with aſhen, ſothly the fire therof wol laſt all a yere or more: and right ſo fareth it of rancour, whan it is ones conceived in the herte of ſom men, certes it wol laſten peraventure from on Eaſterne day until another Eaſterne day, or more. But certes the ſame man is ful fer from the mercie of God all thilke while.

In this foreſaid devils forneis ther forgen three ſhrewes;

pride, that ay bloweth and encreſeth the fire by chiding and wicked wordes: than ſtondeth envie, and holdeth the hot yren upon the herte of man, with a pair of longe tonges of longe rancour: and than ſtondeth the ſinne of contumelie or ſtrif and cheſte, and battereth and forgeth by vilains reprevinges. Certes this curſed ſinne annoyeth both to the man himſelf, and eke his neighbour. For ſothly almoſt all the harme or damage that ony man doth to his neighbour cometh of wrath: for certes, outrageous wrathe doth all that ever the foule fende willeth or commandeth him; for he ne ſpareth neyther for our Lord Jeſu Criſt, ne his ſwete moder; and in his outrageous anger and ire, alas! alas! ful many on at that time, feleth in his herte ful wickedly, both of Criſt, and alſo of all his halwes. Is not this a curſed vice? Yes certes. Alas! it benimmeth fro man his witte and his reſon, and all his debonaire lif ſpirituel, that ſhuld kepe his ſoule. Certes it benimmeth alſo Goddes due lordſhip (and that is mannes ſoule) and the love of his neighbours: it ſtriveth alſo all day ayenſt trouth; it reveth him the quiet of his herte, and ſubverteth his ſoule.

Of ire comen thiſe ſtinking engendrures; firſt, hate, that is olde wrath: diſcord, thurgh which a man forſaketh his olde frend that he hath loved ful long: and than cometh werre, and every maner of wrong that a man doth to his neighbour in body or in catel. Of this curſed ſinne of ire cometh eke manſlaughter. And underſtondeth wel that ho-

micide (that is, manſlaughter) is in divers wiſe. Som maner of homicide is ſpirituel, and ſom is bodily. Spirituel manſlaughter is in ſix thinges. Firſt, by hate, as ſayth St. John: He that hateth his brother, is an homicide. Homicide is alſo by backbiting; of which backbitours ſayth Salomon, that they have two ſwerdes, with which they ſlay hir neighbours: for ſothly as wicked it is to benime of him his good name as his lif. Homicide is alſo in yeving of wicked conſeil by fraude, as for to yeve conſeil to areiſe wrongful cuſtomes and talages; of which ſayth Salomon: A lion roring, and a bere hungrie, ben like to cruel Lordes, in withholding or abregging of the hire or of the wages of ſervantes, or elles in uſurie, or in withdrawing of the almeſſe of poure folk. For which the wiſe man ſayth: Fedeth him that almoſt dieth for honger; for ſothly but if thou fede him thou ſleeſt him. And all thiſe ben dedly ſinnes. Bodily manſlaughter is whan thou ſleeſt him with thy tonge in other maner, as whan thou commandeſt to ſle a man, or elles yeveſt conſeil to ſle a man. Manſlaughter in dede is in foure maners. That on is by lawe, right as a juſtice dampneth him that is culpable to the deth: but let the juſtice beware that he do it rightfully, and that he do it not for delit to ſpill blood, but for keping of rightwiſeneſſe. Another homicide is don for neceſſitee, as whan a man ſleeth another in his defence, and that he ne may non other wiſe eſcapen fro his owen deth: but certain, and he may eſcape withouten ſlaughter of his

adverſarie, he doth ſinne, and he ſhal bere penance as for dedly ſinne. Alſo if a man by cas or aventure ſhete an arowe or caſt a ſtone, with which he ſleeth a man, he is an homicide. And if a woman by negligence overlyeth hire child in hire ſlepe, it is homicide and dedly ſinne. Alſo whan a man diſturbleth conception of a childe, and maketh a woman barein by drinkes of venimous herbes, thurgh which ſhe may not conceive, or ſleeth hire child by drinkes, or elles putteth certain material thing in hire ſecret place to ſle hire child, or elles doth unkinde ſinne, by which man, or woman, ſhedeth his nature in place ther as a childe may not be conceived: or elles if a woman hath conceived, and hurteth hireſelf, and by that miſhappe the childe is ſlaine, yet is it homicide. What ſay we eke of women that murderen hir children for drede of worldly ſhame? Certes, it is an horrible homicide. Eke if a man approche to a woman by deſir of lecherie, thurgh which the childe is periſhed; or elles ſmiteth a woman wetingly, thurgh which ſhe leſeth hire child; all thiſe ben homicides, and horrible dedly ſinnes. Yet comen ther of ire many mo ſinnes, as wel in worde, as in thought and in dede; as he that arretteth upon God, or blameth God of the thing of which he is himſelf gilty; or deſpiſeth God and all his halwes, as don thiſe curſed haſardours in divers contrees. This curſed ſinne don they, whan they ſelen in hir herte ful wickedly of God and of his halwes: alſo whan they treten unreverently the ſacrament

of the auter, thilke ſinne is ſo gret, that unneth it may be releſed, but that the mercy of God paſſeth all his werkes, it is ſo gret, and he ſo benigne. Than cometh alſo of ire attry anger, whan a man is ſharpely amoneſted in his ſhrift to leve his ſinne, than wol he be angry, and anſwere hokerly and angerly, to defend or excuſen his ſinne by unſtedfaſtneſſe of his fleſhe; or elles he did it for to hold compagnie with his felawes; or elles he ſayeth the fend enticed him; or elles he did it for his youthe; or elles his complexion is ſo corageous that he may not forbere; or elles it is his deſtinee, he ſayth, unto a certain age; or elles he ſayth it cometh him of gentilneſſe of his aunceſtres, and ſemblable thinges. All thiſe maner of folke ſo wrappen hem in hir ſinnes, that they ne wol not deliver hemſelf; for ſothly, no wight that excuſeth himſelf wilfully of his ſinne, may not be delivered of his ſinne, til that he mekely beknoweth his ſinne. After this than cometh ſwering, that is expreſſe ayenſt the commandement of God: and that befalleth often of anger and of ire. God ſayth; Thou ſhalt not take the name of thy Lord God in idel. Alſo our Lord Jeſu Criſt ſayth by the word of Seint Mathew; Ne ſhal ye not ſwere in all manere, neyther by heven, for it is Goddes trone: ne by erthe, for it is the benche of his feet: ne by Jeruſalem, for it is the citee of a gret King: ne by thin hed, for thou ne mayſt not make an here white ne black: but he ſayth, be your word, ye, ye, nay, nay; and what that is more, it is

of evil. Thus ſayth Criſt. For Criſtes ſake ſwere not ſo ſinnefully, in diſmembring of Criſt, by ſoule, herte, bones, and body: for certes it ſemeth, that ye thinken that the curſed Jewes diſmembred him not ynough, but ye diſmembre him more. And if ſo be that the lawe compell you to ſwere, than reuleth you after the lawe of God in your ſwering, as ſayth Jeremie; Thou ſhalt kepe three conditions; thou ſhalt ſwere in trouth, in dome, and in rightwiſeneſſe. This is to ſay, thou ſhalt ſwere ſoth; for every leſing is ayenſt Criſt; for Criſt is veray trouth: and thinke wel this, that every gret ſwerer, not compelled lawfully to ſwere, the plage ſhal not depart fro his hous, while he uſeth unleful ſwering. Thou ſhalt ſwere alſo in dome, whan thou art conſtreined by the domeſman to witneſſe a trouth. Alſo thou ſhalt not ſwere for envie, neyther for favour, ne for mede, but only for rightwiſeneſſe, and for declaring of trouthe to the honour and worſhip of God, and to the aiding and helping of thin even Criſten. And therfore every man that taketh Goddes name in idel, or falſely ſwereth with his mouth, or elles taketh on him the name of Criſt, to be called a Criſten man, and liveth agenſt Criſtes living and his teching: all they take Goddes name in idel. Loke alſo what ſayth Seint Peter; *Actuum* iv. *Non eſt aliud nomen ſub cœlo*, &c. Ther is non other name (ſayth Seint Peter) under heven yeven to men, in which they may be ſaved; that is to ſay, but the name of Jeſu Criſt. Take kepe eke

how precious is the name of Jeſu Criſt, as ſayth Seint Poule, *ad Philipenſes* ii. *In nomine Jeſu*, &c. that in the name of Jeſu every knee of hevenly creature, or erthly, or of helle, ſhuld bowen; for it is ſo high and ſo worſhipful, that the curſed fend in helle ſhuld tremble for to here it named. Than ſemeth it, that men that ſwere ſo horribly by his bleſſed name, that they deſpiſe it more boldely than did the curſed Jewes, or elles the divel, that trembleth whan he hereth his name.

Now certes, ſith that ſwering (but if it be lawfully don) is ſo highly defended, moche worſe is for to ſwere falſely, and eke nedeles.

What ſay we eke of hem that deliten hem in ſwering, and hold it a genterie or manly dede to ſwere gret othes? And what of hem that of veray uſage ne ceſe not to ſwere gret othes, al be the cauſe not worth a ſtrawe? Certes this is horrible ſinne. Swering ſodenly without aviſement is alſo a gret ſinne. But let us go now to that horrible ſwering of adjuration and conjuration, as don thiſe falſe enchauntours and nigromancers in baſins ful of water, or in a bright ſwerd, in a cercle, or in a fire, or in a ſholder bone of a ſhepe: I cannot ſayn, but that they do curſedly and damnably ayenſt Criſt, and all the feith of holy chirche.

What ſay we of hem that beleven on divinales, as by flight or by noiſe of briddes or of beſtes, or by ſorte of geomancie, by dremes, by chirking of dores, or craking of

houſes, by gnawing of rattes, and ſwiche maner wretchedneſſe? Certes, all thiſe thinges ben defended by God and holy chirche, for which they ben accurſed, till they come to amendement, that on ſwiche filth ſet hir beleve. Charmes for woundes, or for maladies of men or of beſtes, if they take any effect, it may be peraventure that God ſuffreth it, for folk ſhuld yeve the more feith and reverence to his name.

Now wol I ſpeke of leſinges, which generally is falſe ſignifiance of word, in entent to deceive his even Criſten. Some leſing is, of which ther cometh non avantage to no wight; and ſom leſing turneth to the profite and eſe of a man, and to the dammage of another man. Another leſing is, for to ſaven his lif or his catel. Another leſing cometh of delit for to lie, in which delit, they wol forge a long tale, and peint it with all circumſtances, wher all the ground of the tale is falſe. Some leſing cometh, for he wol ſuſtein his word: and ſom leſing cometh of recchelesneſſe withouten aviſement, and ſemblable thinges.

Let us now touche the vice of flaterie, which ne cometh not gladly, but for drede, or for covetiſe. Flaterie is generally wrongful preiſing. Flaterers ben the devils nourices, that nouriſh his children with milke of loſengerie. Forſoth Salomon ſayth, That flaterie is werſe than detraction: for ſomtime detraction maketh an hautein man be the more humble, for he dredeth detraction, but certes flaterie maketh a man to enhaunce his herte and his contenance. Fla-

terers ben the devils enchauntours, for they maken a man to wenen himself be like that he is not like. They be like to Judas, that betrayed God; and thise flaterers betrayen man to selle him to his enemy, that is the devil. Flaterers ben the devils chappeleines, that ever singen *Placebo*. I reken flaterie in the vices of ire: for oft time if a man be wroth with another, than wol he flater som wight, to sustteine him in his quarrel.

Speke we now of swiche cursing as cometh of irous herte. Malison generally may be said every maner power of harme: swiche cursing bereveth man the regne of God, as sayth Seint Poule. And oft time swiche cursing wrongfully retorneth again to him that curseth, as a bird retorneth again to his owen nest. And over all thing men ought eschew to curse hir children, and to yeve to the devil hir engendrure, as fer forth as in hem is: certes it is a grete peril and a grete sinne.

Let us than speke of chiding and repreving, which ben ful grete woundes in mannes herte, for they unsow the seames of frendship in mannes herte: for certes, unnethe may a man be plainely accorded with him, that he hath openly reviled, repreved, and disclaundred: this is a full grisly sinne, as Crist sayth in the Gospel. And take ye kepe now, that he that repreveth his neighbour, either he reprveth him by som harme of peine, that he hath upon his bodie, as, Mesel, croked harlot; or by som sinne that he doth.

Now if he repreve him by harme of peine, than turneth the repreve to Jeſu Criſt: for peine is ſent by the rightwiſe ſonde of God, and by his ſuffrance, be it meſelrie, or maime, or maladie: and if he repreve him uncharitably of ſinne, as, thou holour, thou dronkelewe harlot, and ſo forth; than apperteineth that to the rejoicing of the devil, which ever hath joye that men don ſinne. And certes, chiding may not come but out of a vilains herte, for after the haboundance of the herte ſpeketh the mouth ful oft. And ye ſhul underſtond, that loke by any way, whan ony man chaſtiſeth another, that he beware fro chiding or repreving: for trewely, but he beware, he may ful lightly quicken the fire of anger and of wrath, which he ſhuld quench: and peraventure ſleth him, that he might chaſtiſe with benignitee. For, as ſayth Salomon, the amiable tonge is the tree of lif; that is to ſay, of lif ſpirituel. And ſothly, a diſſolute tonge ſleth the ſpirit of him that repreveth, and alſo of him which is repreved. Lo, what ſayth Seint Auguſtine: Ther is nothing ſo like the devils child, as he which oft chideth. A ſervant of God behoveth not to chide. And though that chiding be a vilains thing betwix all maner folk, yet it is certes moſt uncovenable betwene a man and his wif, for ther is never reſt. And therfore ſayth Salomon; An hous that is uncovered in rayn and dropping, and a chiding wif, ben like. A man, which is in a dropping hous in many places, though he eſchew the dropping in ō place, it droppeth on him in another place:

ſo fareth it by a chiding wif; if ſhe chide him not in o place, ſhe wol chide him in another: and therfore, better is a morſel of bred with joye, than an hous filled ful of delices with chiding, ſayth Salomon. And Seint Poule ſayth; O ye women, beth ye ſubgettes to your huſbonds, as you behoveth in God; and ye men loveth your wives.

Afterward ſpeke we of ſcorning, which is a wicked ſinne, and namely, whan he ſcorneth a man for his good werkes: for certes, ſwiche ſcorners faren like the foule tode, that may not endure to ſmell the ſwete ſavour of the vine, whan it flouriſheth. Thiſe ſcorners ben parting felawes with the devil, for they have joye whan the devil winneth, and ſorwe if he leſeth. They ben adverſaries to Jeſu Criſt, for they hate that he loveth; that is to ſay, ſalvation of ſoule.

Speke we now of wicked conſeil, for he that wicked conſeil yeveth is a traitour, for he deceiveth him that truſteth in him. But natheles, yet is wicked conſeil firſt ayenſt himſelf: for, as ſayth the wiſe man, every falſe living hath this propertee in himſelf, that he that wol annoy another man, he annoyeth firſt himſelf. And men ſhul underſtond, that man ſhal not take his conſeil of falſe folk, ne of angry folk, or grevous folk, ne of folk that loven ſpecially hir owen profit, ne of to moche worldly folk, namely, in conſeiling of mannes ſoule.

Now cometh the ſinne of hem that maken diſcord among folk, which is a ſinne that Criſt hateth utterly; and no

wonder is; for he died for to make concord. And more ſhame don they to Criſt, than did they that him crucified: for God loveth better, that frendſhip be amonges folk, than he did his owen body, which that he yave for unitee. Therfore ben they likened to the devil, that ever is about to make diſcord.

Now cometh the ſinne of Double tonge, ſwiche as ſpeke faire before folk, and wickedly behind; or elles they make ſemblaunt as though they ſpake of good entention, or elles in game and play, and yet they ſpeken of wicked entente.

Now cometh bewreying of conſeil, thurgh which a man is defamed: certes unnethe may he reſtore the damage. Now cometh manace, that is an open folie: for he that oft manaceth, he threteth more than he may performe ful oft time. Now comen idel wordes, that be without profite of him that ſpeketh the wordes, and eke of him that herkeneth the wordes: or elles idel wordes ben tho that ben nedeles, or without entente of naturel profit. And al be it that idel wordes be ſomtime venial ſinne, yet ſhuld men doute hem, for we ſhul yeve rekening of hem before God. Now cometh jangling, that may not come withouten ſinne: and as ſayth Salomon, it is a ſigne of apert folie. And therfore a philoſophre ſayd, whan a man axed him how that he ſhuld pleſe the peple, he anſwered; Do many good werkes, and ſpeke few jangelinges. After this cometh the ſinne of japeres, that ben the devils apes, for they make folk to laugh

at hir japerie, as folk don at the gaudes of an ape: ſwiche japes defendeth Seint Poule. Loke how that vertuous wordes and holy comforten hem that travaillen in the ſervice of Criſt, right ſo comforten the vilains words, and the knakkes of japeres, hem that travaillen in the ſervice of the devil. Thiſe ben the ſinnes of the tonge, that comen of ire, and other ſinnes many mo.

Remedium Iræ.

The remedie ayenſt Ire, is a vertue that cleped is manſuetude, that is Debonairtee: and eke another vertue, that men clepen patience or ſufferaunce.

Debonairtee withdraweth and refreineth the ſtirrings and mevings of mannes corage in his herte, in ſwich maner, that they ne ſkip not out by anger ne ire. Sufferance ſuffereth ſwetely all the annoyance and the wrong that is don to man outward. Seint Jerome ſayth this of debonairtee, That it doth no harme to no wight, ne ſayth: ne for no harme that men do ne ſay, he ne chafeth not ayenſt reſon. This vertue ſomtime cometh of nature; for, as ſayth the philoſophre, a man is a quick thing, by nature debonaire, and tretable to goodneſſe: but whan debonairtee is enformed of grace, than it is the more worth.

Patience is another remedy ayenſt ire, and is a vertue that ſuffereth ſwetely every mannes goodneſſe, and is not wroth for non harme that is don to him. The philoſophre ſayth,

that patience is the vertue that ſuffreth debonairly al the outrage of adverſitee, and every wicked word. This vertue maketh a man like to God, and maketh him Goddes owen childe: as ſayth Criſt. This vertue diſcomfiteth thin enemies. And therfore ſayth the wiſe man; if thou wolt vanquiſh thin enemie, ſee thou be patient. And thou ſhalt underſtond, that a man ſuffereth foure maner of grevances in outward thinges, ayenſt the which foure he muſt have foure maner of patiences.

The firſt grevance is of wicked wordes. Thilke grevance ſuffred Jeſu Criſt, without grutching, ful patiently, whan the Jewes deſpiſed him and repreved him ful oft. Suffer thou therfore patiently, for the wiſe man ſaith: if thou ſtrive with a foole, though the foole be wroth, or though he laugh, algate thou ſhalt have no reſte. That other grevance outward is to have domage of thy catel. Therayenſt ſuffred Criſt ful patiently, whan he was deſpoiled of al that he had in this lif, and that n'as but his clothes. The thridde grevance is a man to have harme in his body. That ſuffred Criſt ful patiently in all his paſſion. The fourthe grevance is in outrageous labour in werkes: wherfore I ſay, that folk that make hir ſervants to travaile to grevouſly, or out of time, as in holy dayes, ſothly they do gret ſinne. Hereayenſt ſuffred Criſt ful patiently, and taught us patience, whan he bare upon his bleſſed ſholders the croſſe, upon which he ſhuld ſuffer deſpitous deth. Here may men lerne

to be patient; for certes, not only criſten men be patient for love of Jeſu Criſt, and for guerdon of the blisful lif that is perdurable, but certes the old Payenes, that never were criſtened, commendeden and uſeden the vertue of patience.

A philoſophre upon a time, that wold have beten his diſciple for his gret treſpas, for which he was gretly meved, and brought a yerde to bete the childe, and whan this child ſawe the yerde, he ſayd to his maiſter: what thinke ye to do? I wol bete thee, ſayd the maiſter, for thy correction. Forſoth, ſayd the childe, ye ought firſt correct yourſelf, that have loſt all your patience for the offence of a child. Forſooth, ſayd the maiſter all weping, thou ſayeſt ſoth: have thou the yerde, my dere ſone, and correct me for min impatience. Of patience cometh obedience, thurgh which a man is obedient to Criſt, and to all hem to which he ought to be obedient in Criſt. And underſtand wel, that obedience is parfite, whan that a man doth gladly and haſtily, with good herte entirely, all that he ſhuld do. Obedience generally, is to performe haſtily the doctrine of God, and of his ſoveraines, to which him ought to be obeiſant in all rightwiſeneſſe.

De Accidia.

After the ſinne of wrath, now wol I ſpeke of the ſinne of accidie, or ſlouth: for envie blindeth the herte of a man, and ire troubleth a man, and accidie maketh him hevy, thought-

ful, and wrawe. Envie and ire maken bitterneſſe in herte, which bitterneſſe is mother of accidie, and benimeth him the love of alle goodneſſe; than is accidie the anguiſh of a trouble herte. And Seint Auguſtine ſayth: It is annoye of goodneſſe and annoye of harme. Certes this is a damnable ſinne, for it doth wrong to Jeſu Criſt, in as moche as it benimeth the ſervice that men ſhulde do to Criſt with alle diligence, as ſayth Salomon: but accidie doth non ſwiche diligence. He doth all thing with annoye, and with wrawneſſe, ſlakneſſe, and excuſation, with idelneſſe and unluſt. For which the book ſayth: Accurſed be he that doth the ſervice of God negligently. Than is accidie enemie to every eſtate of man. For certes the eſtate of man is in three maners: either it is the eſtate of innocence, as was the eſtate of Adam, before that he fell into ſinne, in which eſtate he was holden to werk, as in herying and adoring of God. Another eſtate is the eſtate of ſinful men: in which eſtate men ben holden to labour in praying to God, for amendement of hir ſinnes, and that he wold graunt hem to riſe out of hir ſinnes. Another eſtate is the eſtate of grace, in which eſtate he is holden to werkes of penitence: and certes, to all thiſe thinges is accidie enemie and contrary, for he loveth no beſineſſe at all. Now certes, this foule ſinne of accidie is eke a ful gret enemie to the livelode of the body; for it ne hath no purveaunce ayenſt temporel neceſſitee; for it forſleutheth, forſluggeth, and deſtroieth all goodes temporel by reccheleſneſſe.

The fourth thing is that accidie is like hem that ben in the peine of helle, becauſe of hir ſlouthe and of hir hevineſſe: for they that be damned, ben ſo bound, that they may neyther do wel ne think wel. Of accidie cometh firſt, that a man is annoied and accombred to do any goodneſſe, and that maketh that God hath abhomination of ſwiche accidie, as ſayth Seint John.

Now cometh ſlouthe, that wol not ſuffre no hardneſſe ne no penance: for ſothly, ſlouthe is ſo tendre and ſo delicat, as ſayth Salomon, that he wol ſuffre non hardneſſe ne penance, and therfore he ſhendeth all that he doth. Ayenſt this roten ſinne of accidie and ſlouthe ſhuld men exerciſe hemſelf, and uſe hemſelf to do good werkes, and manly and vertuouſly cachen corage wel to do, thinking that our Lord Jeſu Criſt quiteth every good deed, be it never ſo lite. Uſage of labour is a gret thing: for it maketh, as ſayth Seint Bernard, the labourer to have ſtrong armes and hard ſinewes: and ſlouthe maketh hem feble and tendre. Than cometh drede for to beginne to werke any good werkes: for certes, he that enclineth to ſinne, him thinketh it is to gret an empriſe for to undertake the werkes of goodneſſe, and caſteth in his herte, that the circumſtances of goodneſſe ben ſo grevous and ſo chargeant for to ſuffre, that he dare not undertake to do werkes of goodneſſe, as ſayth Seint Gregorie.

Now cometh wanhope, that is, deſpeir of the mercy of God, that cometh ſomtime of to moche outrageous ſorwe,

and ſomtime of to moche drede, imagining that he hath do ſo moche ſinne, that it wolde not availe him, though he wolde repent him, and forſake ſinne: thurgh which deſpeire or drede, he abandoneth all his herte to every maner ſinne, as ſayth Seint Auguſtine. Which dampnable ſinne, if it continue unto his end, it is cleped the ſinne of the holy goſt. This horrible ſinne is ſo perilous, that he that is deſpeired, ther n'is no felonie, ne no ſinne, that he douteth for to do, as ſhewed wel by Judas. Certes, aboven all ſinnes than is this ſinne moſt diſpleſant and moſt adverſarie to Criſt. Sothly, he that deſpeireth him, is like to the coward champion recreant, that flieth withouten nede. Alas! alas! nedeles is he recreant, and nedeles deſpeired. Certes, the mercy of God is ever redy to the penitent perſon, and is above all his werkes. Alas! cannot a man bethinke him on the Goſpel of Seint Luke, chap. xv. wheras Criſt ſayeth, that as wel ſhal ther be joye in heven upon a ſinful man that doth penitence, as upon ninety and nine rightful men that neden no penitence? Loke further, in the ſame Goſpel, the joye and the feſte of the good man that had loſt his ſone, whan his ſone was retourned with repentance to his fader. Can they not remembre hem alſo, (as ſayth Seint Luke, chap. xxiii.) how that the thefe that was honged beſide Jeſu Criſt, ſayd, Lord, remembre on me, whan thou comeſt in thy regne? Forſoth, ſaid Criſt, I ſay to thee, to-day ſhalt thou be with me in paradis. Certes, ther is non ſo horrible ſinne

of man, that ne may in his lif be deſtroyed by penitence, thurgh vertue of the paſſion and of the deth of Criſt. Alas! what nedeth man than to be deſpeired, ſith that his mercy is ſo redy and large? Axe and have. Than cometh ſomp-nolence, that is, ſluggy ſlumbring, which maketh a man hevy, and dull in body and in ſoule, and this ſinne cometh of ſlouthe: and certes, the time that by way of reſon man ſhuld not ſlepe, is by the morwe, but if ther were cauſe re-ſonable. For ſothly in the morwe tide is moſt covenable to a man to ſay his prayers, and for to think on God, and to honour God, and to yeve almeſſe to the poure that comen firſt in the name of Jeſu Criſt. Lo, what ſayth Salomon? Who ſo wol by the morwe awake to ſeke me, he ſhal find me. Than cometh negligence or reccheleſneſſe that recketh of nothing. And though that ignorance be mother of all harmes, certes, negligence is the norice. Negligence ne doth no force, whan he ſhal do a thing, whether he do it wel or badly.

The remedie of thiſe two ſinnes is, as ſayth the wiſe man, that he that dredeth God, ſpareth not to do that him ought to do; and he that loveth God, he wol do diligence to pleſe God by his werkes, and abandon himſelf, with all his might, wel for to do. Than cometh idelneſſe, that is the yate of all harmes. An idel man is like to a place that hath no walles; theras deviles may enter on every ſide, or ſhoot at him at diſcoverte by temptation on every ſide. This idelneſſe is the

thurrok of all wicked and vilains thoughtes, and of all jangeles, trifles, and all ordure. Certes heven is yeven to hem that will labour, and not to idel folk. Alſo David ſayth, they ne be not in the labour of men, ne they ſhul not ben whipped with men, that is to ſay, in purgatorie. Certes than ſemeth it they ſhul ben tormented with the devil in helle, but if they do penance.

Than cometh the ſinne that men clepen *Tarditas*, as whan a man is latered, or taryed or he wol tourne to God: and certes, that is a gret folie. He is like him that falleth in the diche, and wol not ariſe. And this vice cometh of falſe hope, that thinketh that he ſhal live long, but that hope failleth ful oft.

Than cometh Lacheſſe, that is, he that whan he beginneth any good werk, anon he wol forlete it and ſtint, as don they that have any wight to governe, and ne take of him no more kepe, anon as they find any contrary or any annoy. Thiſe ben the newe ſhepherdes, that let hir ſhepe wetingly go renne to the wolf, that is in the breres, and do no force of hir owen governance. Of this cometh poverte and deſtruction, both of ſpirituel and temporel thinges. Than cometh a maner coldneſſe, that freſeth all the herte of man. Than cometh undevotion, thurgh which a man is ſo blont, as ſayth Seint Bernard, and hath ſwiche langour in his ſoule, that he may neyther rede ne ſing in holy chirche, ne here ne thinke of no devotion, ne travaile with his hondes in no

good werk, that it n'is to him unſavory and all apalled. Than wexeth he ſluggiſh and ſlombry, and ſone wol he be wroth, and ſone is enclined to hate and to envie. Than cometh the ſinne of worldly ſorwe ſwiche as is cleped *Triſtitia*, that ſleth a man, as ſayth Seint Poule. For certes ſwiche ſorwe werketh to the deth of the ſoule and of the body alſo, for therof cometh, that a man is annoied of his owen lif. Wherfore ſwiche ſorwe ſhorteth the lif of many a man, or that his time is come by way of kinde.

Remedium Accidiæ.

Ayenſt this horrible ſinne of accidie, and the braunches of the ſame, ther is a vertue that is called *fortitudo* or ſtrength, that is, an affection, thurgh which a man deſpiſeth noyous thinges. This vertue is ſo mighty and ſo vigorous, that it dare withſtond mightily, and wraſtle ayenſt the aſſautes of the devil, and wiſely kepe himſelf fro periles that ben wicked; for it enhaunſeth and enforceth the ſoule, right as accidie abateth and maketh it feble: for this *fortitudo* may endure with long ſufferance the travailles that ben covenable.

This vertue hath many ſpices; the firſt is cleped magnanimitee, that is to ſay, gret corage. For certes ther behoveth gret corage ayenſt accidie, leſt that it ſwalowe the ſoule by the ſinne of ſorwe, or deſtroy it with wanhope. Certes, this vertue maketh folk to undertake hard and grevous

thinges by hir owen will, wiſely and reſonably. And for as moche as the devil fighteth ayenſt man more by queintiſe and ſleight than by ſtrength, therfore ſhal a man withſtond him by wit, by reſon, and by diſcretion. Than ben ther the vertues of feith, and hope in God and in his ſeintes, to acheven and accomplice the good werkes, in the which he purpoſeth fermely to continue. Than cometh ſeuretee or ſikerneſſe, and that is whan a man ne douteth no travaile in time coming of the good werkes that he hath begonne. Than cometh magnificence, that is to ſay, whan a man doth and performeth gret werkes of goodneſſe, that he hath begonne, and that is the end why that men ſhuld do good werkes. For in the accompliſhing of good werkes lieth the gret guerdon. Than is ther conſtance, that is ſtableneſſe of corage, and this ſhuld be in herte by ſtedfaſt feith, and in mouth, and in bering, in chere, and in dede. Eke ther ben mo ſpecial remedies ayenſt accidie, in divers werkes, and in conſideration of the peines of helle and of the joyes of heven, and in truſt of the grace of the holy goſt, that will yeve him might to performe his good entent.

De Avaritia.

After accidie wol I ſpeke of avarice, and of coveitiſe. Of which ſinne Seint Poule ſayth: The rote of all harmes is coveitiſe. For ſothly, whan the herte of man is confounded in itſelf and troubled, and that the ſoule hath loſt the

comfort of God, than ſeketh he an idel ſolas of worldly thinges.

Avarice, after the deſcription of Seint Auguſtine, is a likerouſneſſe in herte to have erthly thinges. Som other folk ſayn, that avarice is for to purchaſe many erthly thinges, and nothing to yeve to hem that han nede. And underſtond wel, that avarice ſtandeth not only in land ne catel, but ſom time in ſcience and in glorie, and in every maner outrageous thing is avarice. And the difference betwene avarice and coveitiſe is this: coveitiſe is for to coveit ſwiche thinges as thou haſt not; and avarice is to withholde and kepe ſwiche thinges as thou haſt, without rightful nede. Sothly, this avarice is a ſinne that is ful dampnable, for all holy writ curſeth it, and ſpeketh ayenſt it, for it doth wrong to Jeſu Criſt; for it bereveth him the love that men to him owen, and tourneth it backward ayenſt all reſon, and maketh that the avaricious man hath more hope in his catel than in Jeſu Criſt, and doth more obſervance in keping of his treſour, than he doth in the ſervice of Jeſu Criſt. And therfore ſayth Seint Poul, That an avaricious man is the thraldome of idolatrie.

What difference is ther betwix an idolaſtre, and an avaricious man? But that an idolaſtre peraventure ne hath not but o maumet or two, and the avaricious man hath many: for certes, every florein in his coffre is his maumet. And certes, the ſinne of maumetrie is the firſt that God defended

in the ten commandments, as bereth witneſſe, *Exod. Cap.* xx. Thou ſhalt have no falſe goddes before me, ne thou ſhalt make to thee no graven thing. Thus is an avaricious man, that loveth his treſour before God, an idolaſtre. And thurgh this curſed ſinne of avarice and coveitiſe cometh thiſe hard lordſhips, thurgh which men ben diſtreined by tallages, cuſtomes, and cariages, more than hir dutee or reſon is: and eke take they of hir bondmen amercementes, which might more reſonably be called extortions than amercementes. Of which amercementes, or raunſoming of bondmen, ſom lordes ſtewardes ſay, that it is rightful, for as moche as a cherl hath no temporel thing, that it ne is his lordes, as they ſay. But certes, thiſe lordſhippes don wrong, that bereven hir bondmen thinges that they never yave hem. *Auguſtinus de Civitate Dei, Libro* ix. Soth is, that the condition of thraldom, and the firſt cauſe of thraldom was for ſinne. *Geneſis* v.

Thus may ye ſee, that the gilt deſerved thraldom, but not nature. Wherfore thiſe lordes ne ſhuld not to moche glorifie hem in hir lordſhipes, ſith that they by naturel condition ben not lordes of hir thralles, but that thraldom came firſt by the deſerte of ſinne. And furtherover, ther as the lawe ſayth, that temporel goodes of bondfolk ben the goodes of hir lord: ye, that is for to underſtond, the goodes of the emperour, to defend hem in hir right, but not to robbe hem ne to reve hem. Therfore ſayth Seneca: The prudent ſhuld

live benignely with the thral. Tho that thou clepeſt thy thralles, ben Goddes peple: for humble folk ben Criſtes frendes; they ben contubernial with the Lord thy king.

Thinke alſo, that of ſwiche ſeed as cherles ſpringen of ſwiche ſeed ſpringen lordes: as wel may the cherl be ſaved as the Lord. The ſame deth that taketh the cherl, ſwiche deth taketh the Lord. Wherfore I rede, do right ſo with thy cherl as thou woldeſt that thy Lord did with thee, if thou were in his plight. Every ſinful man is a cherl to ſinne: I rede thee, thou Lord, that thou reule thee in ſwiche wiſe, that thy cherles rather love thee than drede thee. I wote wel, that ther is degree above degree, as reſon is, and ſkill is, that men do hir devoir, ther as it is due: but certes, extortion, and deſpit of your underlinges, is dampnable.

And furthermore underſtond wel, that thiſe conqueroures or tyrantes maken ful oft thralles of hem, that ben borne of as royal blood as ben they that hem conqueren. This name of Thraldom was never erſt couthe, til that Noe ſayd, that his ſone Cham ſhuld be thrall to his brethren for his ſinne. What ſay we than of hem that pille and don extortions to holy Chirche? Certes, the ſwerd that men yeven firſt to a knight whan he is newe dubbed, ſignifieth, that he ſhuld defend holy Chirche, and not robbe it ne pille it: and who ſo doth is traitour to Criſt. As ſaith Seint Auguſtine, Tho ben the devils wolves, that ſtrangelen the ſhepe of Jeſu Criſt, and don worſe than wolves: for ſothly, whan the wolf hath full

his wombe, he ſtinteth to ſtrangle ſhepe: but ſothly, the pillours and deſtroiers of holy Chirches goodes ne do not ſo, for they ne ſtint never to pille. Now as I have ſayd, ſith ſo is, that ſinne was firſt cauſe of thraldom, than is it thus, that at the time that all this world was in ſinne, than was all this world in thraldom, and in ſubjection: but certes, ſith the time of grace came, God ordeined, that ſom folk ſhuld be more high in eſtate and in degree, and ſom folk more lowe, and that everich ſhuld be ſerved in his eſtate and his degree. And therfore in ſom contrees ther as they ben thralles, whan they have tourned hem to the feith, they make hir thralles free out of thraldom: and therfore certes the Lord oweth to his man, that the man oweth to the Lord. The Pope clepeth himſelf ſervant of the ſervants of God. But for as moche as the eſtate of holy Chirche ne might not have ben, ne the commun profite might not have be kept, ne pees ne reſt in erthe, but if God had ordeined, that ſom men have higher degree, and ſom men lower; therfore was ſoveraintee ordeined to kepe, and mainteine, and defend hire underlinges or hire ſubjectes in reſon, as ferforth as it lieth in hire power, and not to deſtroy hem ne confound. Wherfore I ſay, that thilke lordes that ben like wolves, that devoure the poſſeſſions or the catel of poure folk wrongfully, withouten mercy or meſure, they ſhul receive by the ſame meſure that they have meſured to poure folk the mercy of Jeſu Criſt, but they it amende. Now

cometh deceit betwix marchant and marchant. And thou ſhalt underſtond, that marchandiſe is in two maners, that on is bodily, and that other is goſtly: that on is honeſt and leful, and that other is diſhoneſt and unleful. The bodily marchandiſe, that is leful and honeſt, is this: that ther as God hath ordeined, that a regne or a contree is ſuffiſant to himſelf, than it is honeſt and leful, that of the habound-aunce of this contree men helpe another contree that is nedy: and therfore ther muſt be marchants to bring fro on contree to another hir marchandiſe. That other marchan-diſe, that men haunten with fraude, and trecherie, and de-ceit, with leſinges and falſe othes, is right curſed and damp-nable. Spirituel marchandiſe is proprely ſimonie, that is, ententif deſire to buy thing ſpirituel, that is, thing which apperteineth to the ſeintuarie of God, and to the cure of the ſoule. This deſire, if ſo be that a man do his diligence to performe it, al be it that his deſire ne take non effect, yet it is to him a dedly ſinne: and if he be ordered, he is irre-guler. Certes ſimonie is cleped of Simon Magus, that wold have bought for temporel catel the yefte that God had yeven by the holy goſt to Seint Peter, and to the Apoſtles: and therfore underſtond ye, that both he that ſelleth and he that byeth thinges ſpirituel ben called Simoniackes, be it by catel, be it by procuring, or by fleſhly praier of his frendes fleſhly frendes, or ſpirituel frendes, fleſhly in two maners, as by kinrede or other frendes: ſothly, if they pray for him

that is not worthy and able, it is ſimonie, if he take the benefice; and if he be worthy and able, ther is non. That other maner is, whan man, or woman, prayeth for folk to avancen hem only for wicked fleſhly affection which they have unto the perſons, and that is foule ſimonie. But certes, in ſervice, for which men yeven thinges ſpirituel unto hir ſervants, it muſt be underſtonde, that the ſervice muſt be honeſt, or elles not, and alſo, that it be without bargaining, and that the perſon be able. For (as ſayth Seint Damaſcen) all the ſinnes of the world, at regard of this ſinne, ben as thing of nought, for it is the greteſt ſinne that may be after the ſinne of Lucifer and of Anticriſt: for by this ſinne God forleſeth the chirche and the ſoule, which he bought with his precious blood, by hem that yeven chirches to hem that ben not digne, for they put in theves, that ſtelen the ſoules of Jeſu Criſt, and deſtroyen his patrimonie. By ſwiche undigne preeſtes and curates, han lewed men leſſe reverence of the ſacramentes of holy chirche: and ſwiche yevers of chirches put the children of Criſt out, and put into chirches the divels owen ſones: they ſellen the ſoules that lambes ſhuld kepe to the wolf, which ſtrangleth hem: and therfore ſhall they never have part of the paſture of lambes, that is, in the bliſſe of heven. Now cometh haſardrie with his apertenauntes, as tables and rafles, of which cometh deceit, falſe othes, chidings, and all raving, blaſpheming, and reneying of God, hate of his neyghbours, waſt of goodes, miſpending of

time, and ſomtime manſlaughter. Certes, haſardours ne mow not be without grete ſinne. Of avarice comen eke leſinges, theft, falſe witneſſe, and falſe othes: and ye ſhul underſtonde, that theſe be gret ſinnes, and expreſſe ayenſt the commandements of God, as I have ſayd. Falſe witneſſe is eke in word, and in dede: in word, as for to bereve thy neighbours good name by thy falſe witneſſe, or bereve him his catel or his heritage by thy falſe witneſſing, whan thou for ire, or for mede, or for envie, bereſt falſe witneſſe, or accuſeſt him, or excuſeſt thyſelf falſely. Ware ye queſt-mongers and notaries: certes, for falſe witneſſing, was Suſanna in ful gret ſorwe and peine, and many another mo. The ſinne of theft is alſo expreſſe ayenſt Goddes heſt, and that in two maners, temporel, and ſpirituel: the temporel theft is, as for to take thy neighbours catel ayenſt his will, be it by force or by ſleight; be it in meting or meſure; by ſteling; by falſe enditements upon him; and in borowing of thy neighbours catel, in entent never to pay it ayen, and ſemblable thinges. Spirituel theft is ſacrilege, that is to ſay, hurting of holy thinges, or of thinges ſacred to Criſt, in two maners; by reſon of the holy place, as chirches or chirches hawes; (for every vilains ſinne, that men don in ſwiche places, may be called ſacrilege, or every violence in ſemblable places) alſo they that withdrawe falſely the rentes and rightes that longen to holy chirche; and plainly and generally, ſacrilege is to reve holy thing fro holy place, or un-

holy thing out of holy place, or holy thing out of unholy place.

Remedium Avaritiæ.

Now ſhul ye underſtond, that releving of avarice is miſericorde and pitee largely taken. And men might axe, why that miſericorde and pitee are releving of avarice; certes, the avaricious man ſheweth no pitee ne miſericorde to the nedeful man. For he deliteth him in the keping of his treſour, and not in the reſcouing ne releving of his even Criſten. And therfore ſpeke I firſt of miſericorde. Than is miſericorde (as ſayth the Philoſophre) a vertue, by which the corage of man is ſtirred by the miſeſe of him that is miſeſed. Upon which miſericorde foloweth pitee, in performing and fulfilling of charitable werkes of mercie, helping and comforting him that is miſeſed. And certes, this meveth a man to miſericorde of Jeſu Criſt, that he yave himſelf for our offence, and ſuffred deth for miſericorde, and foryaf us our original ſinnes, and therby releſed us fro the peine of hell, and amenuſed the peines of purgatory by penitence, and yeveth us grace wel to do, and at laſt the bliſſe of heven. The ſpices of miſericorde ben for to lene, and eke for to yeve, and for to foryeve and releſe, and for to have pitee in herte, and compaſſion of the miſchefe of his even Criſten, and alſo to chaſtiſe ther as nede is. Another maner of remedy ayenſt avarice, is reſonable largeſſe: but ſothly, here

behoveth the conſideration of the grace of Jeſu Criſt, and of the temporel goodes, and alſo of the goodes perdurable that Jeſu Criſt yave to us, and to have remembrance of the deth which he ſhal receive, he wote not whan: and eke that he ſhal forgon all that he hath, ſave only that which he hath diſpended in good werkes.

But for as moche as ſom folk ben unmeſurable, men oughten for to avoid and eſchue fool-largeſſe, the whiche men clepen waſte. Certes, he that is fool-large, he yeveth not his catel, but he leſeth his catel. Sothly, what thing that he yeveth for vaine-glory, as to minſtrals, and to folk that bere his renome in the world, he hath do ſinne therof, and non almeſſe: certes, he leſeth foule his good, that ne ſeketh with the yefte of his good nothing but ſinne. He is like to an hors that ſeketh rather to drink drovy or troubled water, than for to drink water of the clere well. And for as moche as they yeven ther as they ſhuld nat yeven, to hem apperteineth thilke maliſon, that Criſt ſhal yeve at the day of dome to hem that ſhul be dampned.

De Gulâ.

After avarice cometh glotonie, which is expreſſe ayenſt the commandement of God. Glotonie is unmeſurable appetit to ete or to drinke: or elles to do in ought to the unmeſurable appetit and diſordeined coveitiſe to ete or drinke. This ſinne corrupted all this world, as is wel ſhewed in the

ſinne of Adam and of Eve. Loke alſo what ſayth Seint Poule of glotonie. Many (ſayth he) gon, of which I have ofte ſaid to you, and now I ſay it weping, that they ben the enemies of the croſſe of Criſt, of which the end is deth, and of which hir wombe is hir God and hir glorie; in confuſion of hem that ſo ſerven erthly thinges. He that is uſant to this ſinne of glotonie, he ne may no ſinne withſtond, he muſt be in ſervage of all vices, for it is the devils horde, ther he hideth him and reſteth. This ſinne hath many ſpices. The firſt is dronkenneſſe, that is the horrible ſepulture of mannes reſon: and therfore whan a man is dronke, he hath loſt his reſon: and this is dedly ſinne. But ſothly, whan that a man is not wont to ſtrong drinkes, and peraventure ne knoweth not the ſtrength of the drinke, or hath febleneſſe in his hed, or hath travailled, thurgh which he drinketh the more, al be he ſodenly caught with drinke, it is no dedly ſinne, but venial. The ſecond ſpice of glotonie is, that the ſpirit of a man wexeth all trouble for dronkenneſſe, and bereveth a man the diſcretion of his wit. The thridde ſpice of glotonie is, whan a man devoureth his mete, and hath not rightful maner of eting. The fourthe is, whan thurgh the gret abundance of his mete, the humours in his body ben diſtempered. The fifthe is, foryetfulneſſe by to moche drinking, for which ſomtime a man forgeteth by the morwe, what he did over eve.

In other maner ben diſtinct the ſpices of glotonie, after

Seint Gregorie. The firſt is, for to ete before time. The ſecond is, whan a man geteth him to delicat mete or drinke. The thridde is, whan men taken to moche over meſure. The fourth is curioſitee, with gret entent to maken and apareille his mete. The fifth is, for to ete gredily. Thiſe ben the five fingers of the devils hond, by which he draweth folk to the ſinne.

Remedium Gulæ.

Ayenſt glotonie the remedie is abſtinence, as ſayth Galien: but that I holde not meritorie, if he do it only for the hele of his body. Seint Auguſtine wol that abſtinence be don for vertue, and with patience. Abſtinence (ſayth he) is litel worth, but if a man have good will therto, and but it be enforced by patience and charitee, and that men don it for Goddes ſake, and in hope to have the bliſſe in heven.

The felawes of abſtinence ben attemperance, that holdeth the mene in alle thinges; alſo ſhame, that eſcheweth all diſhoneſtee; ſuffiſance, that ſeketh no riche metes ne drinkes, ne doth no force of non outrageous appareilling of mete; meſure alſo, that reſtreineth by reſon the unmeſurable appetit of eting: ſoberneſſe alſo, that reſtreineth the outrage of drinke; ſparing alſo, that reſtreineth the delicat eſe, to ſit long at mete, wherfore ſom folk ſtanden of hir owen will whan they ete, becauſe they wol ete at leſſe leiſer.

De Luxuriâ.

After glotonie cometh lecherie, for thiſe two ſinnes ben ſo nigh coſins, that oft time they wol not depart. God wote this ſinne is ful diſpleſant to God, for he ſaid himſelf; Do no lecherie. And therfore he putteth gret peine ayenſt this ſinne. For in the old lawe, if a woman thrall were taken in this ſinne, ſhe ſhuld be beten with ſtaves to the deth: and if ſhe were a gentilwoman, ſhe ſhuld be ſlain with ſtones: and if ſhe were a biſhoppes doughter, ſhe ſhuld be brent by Goddes commandement. Moreover, for the ſinne of lecherie God dreint all the world, and after that he brent five citees with thonder and lightning, and ſanke hem doun into hell.

Now let us ſpeke than of the ſaid ſtinking ſinne of lecherie, that men clepen avoutrie, that is of wedded folk, that is to ſay, if that on of hem be wedded, or elles both. Seint John ſayth, That avouterers ſhul ben in helle in a ſtacke brenning of fire and of brimſtone, in fire for hir lecherie, in brimſtone for the ſtenche of hir ordure. Certes the breking of this ſacrament is an horrible thing: it was made of God himſelf in Paradis, and confermed by Jeſu Criſt, as witneſſeth Seint Mathew in the Goſpel: a man ſhal let fader and moder, and take him to his wif, and they ſhal be two in on fleſh. This ſacrament betokeneth the knitting together of Criſt and holy chirche. And not only that God forbade

avoutrie in dede, but alſo he commanded, that thou ſhuldeſt not coveit thy neighboures wif. In this heſte (ſayth Seint Auguſtine) is forboden all maner coveitiſe to do lecherie. Lo, what ſayth Seint Mathew in the Goſpel, That who ſo ſeeth a woman, to coveitiſe of his luſt, he hath don lecherie with hire in his herte. Here may ye ſee, that not only the dede of this ſinne is forboden, but eke the deſire to don that ſinne. This curſed ſinne annoyeth grevouſly hem that it haunt: and firſt to the ſoule, for he obligeth it to ſinne and to peine of deth, which is perdurable; and to the body annoyeth it grevouſly alſo, for it drieth him and waſteth, and ſhent him, and of his blood he maketh ſacrifice to the fend of helle: it waſteth eke his catel and his ſubſtance. And certes, if it be a foule thing a man to waſte his catel on women, yet is it a fouler thing, whan that for ſwiche ordure women diſpenden upon men hir catel and hir ſubſtance. This ſinne, as ſayth the Prophet, bereveth man and woman hir good fame and all hir honour, and it is ful pleſant to the devil: for therby winneth he the moſte partie of this wretched world. And right as a marchant deliteth him moſt in that chaffare which he hath moſt avantage and profite of, right ſo deliteth the fend in this ordure.

This is that other hond of the devil, with five fingers, to cacche the peple to his vilanie. The firſt fingre is the foole loking of the foole woman and of the foole man, that ſleth right as the Baſilicok ſleth folk by venime of his ſight: for

the coveitiſe of the eyen foloweth the coveitiſe of the herte. The ſecond fingre is the vilains touching in wicked maner. And therfore ſayth Salomon, that who ſo toucheth and handleth a woman, he fareth as the man that handleth the ſcorpion, which ſtingeth and ſodenly ſleth thurgh his enveniming; or as who ſo that toucheth warme pitch it ſhendeth his fingers. The thridde is foule wordes, whiche fareth like fire, which right anon brenneth the herte. The fourth finger is kiſſing: and trewely he were a gret foole that wold kiſſe the mouthe of a brenning oven or of a fourneis; and more fooles ben they that kiſſen in vilainie, for that mouth is the mouth of helle; and namely thiſe olde dotardes holours, which wol kiſſe, and flicker, and beſie hemſelf, though they may nought do. Certes they ben like to houndes: for an hound whan he cometh by the roſer, or by other buſſhes, though ſo be that he may not piſſe, yet wol he heve up his leg and make a contenance to piſſe. And for that many man weneth that he may not ſinne for no likerouſneſſe that he doth with his wif, trewely that opinion is falſe: God wote a man may ſlee himſelf with his owen knif, and make himſelf dronken of his owen tonne. Certes be it wif, be it childe, or any worldly thing, that he loveth before God, it is his maumet, and he is an idolaſtre. A man ſhuld love his wif by diſcretion, patiently and attemprely, and than is ſhe as though it were his ſuſter. The fifth fingre of the divels hond, is the ſtinking dede of lecherie. Trewely

the five fingers of glotonie the fend putteth in the wombe of a man: and with his five fingers of lecherie he gripeth him by the reines, for to throwe him into the fourneis of helle, ther as they ſhul have the fire and the wormes that ever ſhul laſten, and weping and wayling, and ſharpe hunger and thurſt, and griſlineſſe of divels, whiche ſhul all-to-trede hem withouten reſpite and withouten ende. Of lecherie, as I ſayd, ſourden and ſpringen divers ſpices: as fornication, that is betwene man and woman which ben not maried, and is dedly ſinne, and ayenſt nature. All that is enemy and deſtruction to nature, is ayenſt nature. Parfay the reſon of a man eke telleth him wel that it is dedly ſinne; for as moche as God forbad lecherie. And Seint Poule yeveth hem the regne, that n'is dewe to no wight but to hem that don dedely ſinne. Another ſinne of lecherie is, to bereven a maid of hire maidenhed, for he that ſo doth, certes he caſteth a mayden out of the higheſt degree that is in this preſent lif, and bereveth hire thilke precious fruit that the book clepeth the hundreth fruit. I ne can ſay it non otherwiſe in Engliſh, but in Latine it hight *Centeſimus fructus*. Certes he that ſo doth, is the cauſe of many damages and vilanies, mo than any man can reken: right as he ſomtime is cauſe of all dammages that beſtes do in the feld, that breketh the hedge of the cloſure, thurgh which he deſtroyeth that may not be reſtored: for certes no more may maidenhed be reſtored, than an arme, that is ſmitten fro the body, may re-

turne ayen and wexe: ſhe may have mercy, this wote I wel, if that ſhe have will to do penitence, but never ſhal it be but that ſhe is corrupte. And all be it ſo that I have ſpoke ſomwhat of avoutrie, it is good to ſhewe the periles that longen to avoutrie, for to eſchewe that foule ſinne. Avoutrie, in Latine, is for to ſaye, approching of another mannes bedde, thurgh whiche tho, that ſomtime were on fleſhe, abandone hir bodies to other perſons. Of this ſinne, as ſayth the wiſe man, folow many harmes: firſte breking of feith; and certes feith is the key of Criſtendom, and whan that key is broken and lorne, ſothly Criſtendom is lorne, and ſtont vaine and without fruit. This ſinne alſo is theft, for theft generally is to reve a wight his thinges ayenſt his will. Certes, this is the fouleſt theft that may be, whan that a woman ſteleth hire body from hire huſbond, and yeveth it to hire holour to defoule it: and ſteleth hire ſoule fro Criſt, and yeveth it to the devil: this is a fouler thefte than for to breke a chirche and ſtele away the chalice, for thiſe avouterers breken the temple of God ſpirituelly, and ſtelen the veſſell of grace; that is the body and the ſoule: for which Criſte ſhal deſtroy hem, as ſayth Seint Poule. Sothly of this theft douted gretly Joſeph, whan that his Lordes wif prayed him of vilainie, whan he ſayde: Lo, my Lady, how my Lord hath take to me under my warde all that he hath in this world, ne nothing is out of my power, but only ye that ben his wif: and how ſhuld I than do this wickedneſſe,

and ſinne ſo horribly ayenſt God, and ayenſt my Lord? God it forbede. Alas! all to litel is ſwiche trouth now yfounde. The thridde harme is the filth, thurgh which they breke the commandement of God, and defoule the auter of matrimonies, that is Criſt. For certes, in ſo moche as the ſacrament of mariage is ſo noble and ſo digne, ſo moche is it the greter ſinne for to breke it: for God made mariage in Paradis in the eſtate of innocencie, to multiplie mankinde to the ſervice of God, and therfore is the breking therof the more grevous, of which breking come falſe heires oft time, that wrongfully occupien folkes heritages: and therfore wol Criſt put hem out of the regne of heven, that is heritage to good folk. Of this breking cometh eke oft time, that folk unware wedde or ſinne with hir owen kinrede: and namely thiſe harlottes, that haunten bordelles of thiſe foule women, that may be likened to a commune gong, wheras men purge hir ordure. What ſay we alſo of putours, that live by the horrible ſinne of puterie, and conſtreine women to yelde hem a certain rent of hir bodily puterie, ye, ſomtime his owen wif or his childe, as don thiſe baudes? certes, thiſe ben curſed ſinnes. Underſtond alſo, that avoutrie is ſet in the ten commandements betwene theft and manſlaughter, for it is the greteſt theft that may be, for it is theft of body and of ſoule, and it is like to homicide, for it kerveth atwo and breketh atwo hem that firſt were made on fleſh. And therfore by the old lawe of God they ſhuld be ſlaine, but

natheleſſe, by the lawe of Jeſu Criſt, that is the lawe of pitee, whan he ſayd to the woman that was found in avoutrie, and ſhuld have be ſlain with ſtones, after the will of the Jewes, as was hir lawe; Go, ſayd Jeſu Criſt, and have no more will to do ſinne; ſothly, the vengeance of avoutrie is awarded to the peine of helle, but if ſo be that it be diſcombered by penitence. Yet ben ther mo ſpices of this curſed ſinne, as whan that on of hem is religious, or elles both, or of folk that ben entred into ordre, as ſub-deken, deken, or preeſt, or hoſpitalers: and ever the higher that he is in ordre, the greter is the ſinne. The thinges that gretly agrege hir ſinne, is the breking of hir avow of chaſtitee, whan they received the ordre: and moreover ſoth is, that holy ordre is chefe of all the treſorie of God, and is a ſpecial ſigne and marke of chaſtitee, to ſhew that they ben joined to chaſtitee, which is the moſte precious lif that is: and thiſe ordered folk ben ſpecially titled to God, and of the ſpecial meinie of God: for which, whan they don dedly ſinne, they ben the ſpecial traitours of God and of his peple, for they live by the peple to praye for the peple, and whiles they ben ſwiche traitours hir prayeres availe not to the peple. Preeſtes ben as angels, as by the myſterie of hir dignitee: but forſoth Seint Poule ſaith, That Sathanas transfourmeth him in an angel of light. Sothly, the preeſt that haunteth dedly ſinne, he may be likened to an angel of derkeneſſe, transfourmed into an angel of light: he ſemeth an angel of light, but for ſoth

he is an angel of derkeneſſe. Swiche preeſtes be the ſones of Hely, as is ſhewed in the book of Kinges, that they were the ſones of Belial, that is, the divel. Belial is to ſay, withouten juge, and ſo faren they; hem thinketh that they be free, and have no juge, no more than hath a free boll, that taketh which cow that him liketh in the toun. So faren they by women; for right as on free boll is ynough for all a toun, right ſo is a wicked preeſt corruption ynough for all a pariſh, or for all a countree: thiſe preeſtes, as ſayth the book, ne cannot miniſter the myſterie of preeſthood to the peple, ne they knowe not God, ne they hold hem not apaied, as ſaith the book, of ſodden fleſh that was to hem offred, but they take by force the fleſh that is raw. Certes, right ſo thiſe ſhrewes ne hold hem not apaied of roſted fleſh and ſodden, with which the peple feden hem in gret reverence, but they wol have raw fleſh as folkes wives and hir doughters: and certes, thiſe women that conſenten to hir harlotrie, don gret wrong to Criſt and to holy Chirche, and to all Halowes, and to all Soules, for they bereven all thiſe hem that ſhuld worſhip Criſt and holy Chirche, and pray for Criſten ſoules: and therfore han ſwiche preeſtes, and hir lemmans alſo that conſenten to hir lecherie, the maliſon of the court Criſten, til they come to amendement. The thridde ſpice of avoutrie is ſomtime betwix a man and his wif, and that is, whan they take no regard in hir aſſembling but only to hir fleſhly delit, as ſaith Seint Jerome, and ne

recken of nothing but that they ben aſſembled becauſe they ben maried; all is good ynough, as thinketh to hem. But in ſwiche folk hath the divel power, as ſaid the angel Raphael to Tobie, for in hir aſſembling, they putten Jeſu Criſt out of hir herte, and yeven hemſelf to all ordure. The fourth ſpice is of hem that aſſemble with hir kinrede, or with hem that ben of on affinitee, or elles with hem with which hir fathers or hir kinred have deled in the ſinne of lecherie: this ſinne maketh hem like to houndes, that taken no kepe of kinrede. And certes, parentele is in two maners: eyther goſtly or fleſhly: goſtly, is for to delen with hir godſibbes: for right ſo as he that engendreth a child, is his fleſhly father, right ſo is his godfather his father ſpirituel: for which a woman may in no leſſe ſinne aſſemble with hire godſib, than with hir owen fleſhly broder. The fifthe ſpice is that abhominable ſinne, of which abhominable ſinne no man unneth ought to ſpeke ne write, natheles it is openly reherſed in holy writ. This curſedneſſe don men and women in diverſe entent and in diverſe maner: but though that holy writ ſpeke of horrible ſinne, certes holy writ may not be defouled, no more than the ſonne that ſhineth on the myxene. Another ſinne apperteineth to lecherie, that cometh in ſleping, and this ſinne cometh often to hem that ben maidens, and eke to hem that ben corrupt; and this ſinne men call pollution, that cometh of foure maners; ſomtime it cometh of languiſhing of the body, for the humours

ben to ranke and haboundant in the body of man; ſomtime of infirmitee, for febleneſſe of the vertue retentif, as phiſike maketh mention; ſomtime of ſurfet of mete and drinke; and ſomtime of vilains thoughtes that ben encloſed in mannes minde whan he goth to ſlepe, which may not be withouten ſinne; for whiche men muſt kepe hem wiſely, or elles may they ſinne ful grevouſly.

Remedium Luxuriæ.

Now cometh the remedy ayenſt lecherie, and that is generally chaſtitee and continence, that reſtreineth all diſordinate mevings that comen of fleſhly talents: and ever the greter merite ſhal he have that moſt reſtreineth the wicked enchaufing or ardure of this ſinne; and this is in two maners: that is to ſay, chaſtitee in mariage, and chaſtitee in widewhood. Now ſhalt thou underſtonde, that matrimony is leful aſſembling of man and woman, that receiven by vertue of this ſacrement the bonde, thurgh whiche they may not be departed in all hir lif, that is to ſay, while that they live bothe. This, as ſaith the book, is a ful gret ſacrement; God made it (as I have ſaid) in paradis, and wold himſelf be borne in mariage: and for to halowe mariage he was at a wedding, wheras he tourned water into wine, whiche was the firſt miracle that he wrought in erthe before his diſciples. The trewe effect of mariage clenſeth fornication, and repleniſheth holy chirche of good lignage, for that is the

ende of mariage, and chaungeth dedly ſinne into venial ſinne betwene hem that ben wedded, and maketh the hertes all oń of hem that ben ywedded, as wel as the bodies. This is veray mariage that was eſtabliſhed by God, er that ſinne began, whan naturel lawe was in his right point in paradis; and it was ordeined, that o man ſhuld have but o woman, and o woman but o man, as ſayth Seint Auguſtine, by many reſons.

Firſt, for mariage is figured betwix Criſt and holy chirche; and another is, for a man is hed of the woman; (algate by ordinance it ſhuld be ſo;) for if a woman had mo men than on, than ſhuld ſhe have mo hedes than on, and that were an horrible thing before God; and alſo a woman mighte not pleſe many folk at ones: and alſo ther ſhuld never be pees ne reſt among hem, for everich of hem wold axe his owen right. And furthermore, no man ſhuld knowe his owen engendrure, ne who ſhuld have his heritage, and the woman ſhuld be the leſſe beloved for the time that ſhe were conjunct to many men.

Now cometh how that a man ſhuld bere him with his wif, and namely in two thinges, that is to ſay, in ſuffrance and in reverence, and this ſhewed Criſt whan he firſte made woman. For he ne made hire of the hed of Adam, for ſhe ſhuld not claime to gret lordſhippe; for ther as the woman hath the maiſtrie, ſhe maketh to moche diſarray: ther nede non enſamples of this, the experience that we have day by

day ought ynough ſuffice. Alſo certes, God ne made not woman of the foot of Adam, for ſhe ſhuld not be holden to lowe, for ſhe cannot patiently ſuffer: but God made woman of the rib of Adam, for woman ſhuld be felaw unto man. Man ſhuld bere him to his wif in feith, in trouth, and in love; as ſayth Seint Poule, that a man ſhuld love his wif, as Criſt loved holy chirche, that loved it ſo wel that he died for it: ſo ſhuld a man for his wif, if it were nede.

Now how that a woman ſhuld be ſubget to hire huſbond, that telleth Seint Peter; firſt in obedience. And, eke as ſayth the decree, a woman that is a wif, as long as ſhe is a wif, ſhe hath non auctoritee to ſwere ne bere witneſſe, without leve of hire huſbonde, that is hire lord; algate he ſhuld be ſo by reſon. She ſhuld alſo ſerve him in all honeſtee, and ben attempre of hire array. I wete wel that they ſhuld ſet hir entent to pleſe hir huſbonds, but not by queintiſe of hir array. Seint Jerom ſayth: wives that ben appareilled in ſilke and precious purple, ne mow not cloth hem in Jeſu Criſt. Seint Gregorie ſayth alſo: that no wight ſeketh precious array, but only for vain glorie to be honoured the more of the peple. It is a gret folie, a woman to have a faire array outward, and hireſelf to be foule inward. A wif ſhuld alſo be meſurable in loking, in bering, and in laughing, and diſcrete in all hire wordes and hire dedes, and above all worldly thinges, ſhe ſhulde love hire huſbonde with all hire herte, and to him be trewe of hire body: ſo

ſhuld every huſbond eke be trewe to his wif: for ſith that all the body is the huſbondes, ſo ſhuld hire herte be alſo, or elles ther is betwix hem two, as in that, no parfit mariage. Than ſhul men underſtond, that for three thinges a man and his wif fleſhly may aſſemble. The firſt is, for the entent of engendrure of children, to the ſervice of God, for certes that is the cauſe final of matrimonie. Another cauſe is, to yelde eche of hem to other the dettes of hir bodies: for neyther of hem hath power of his owen bodie. The thridde is, for to eſchew lecherie and vilanie. The fourth is for ſoth dedly ſinne. As to the firſt, it is meritorie: the ſecond alſo, for, as ſayth the decree, ſhe hath merite of chaſtitee, that yeldeth to hire huſbond the dette of hire body, ye though it be ayenſt hire liking, and the luſt of hire herte. The thridde maner is venial ſinne; trewely, ſcarſely may any of thiſe be without venial ſinne, for the corruption and for the delit therof. The fourth maner is for to underſtond, if they aſſemble only for amourous love, and for non of the foreſaid cauſes, but for to accompliſh hir brenning delit, they recke not how oft, ſothly it is dedly ſinne: and yet, with ſorwe, ſom folk wol peine hem more to do, than to hir appetit ſufficeth.

The ſecond maner of chaſtitee is for to be a clene widew, and eſchue the embracing of a man, and deſire the embracing of Jeſu Criſt. Thiſe ben tho that have ben wives, and have forgon hir huſbondes, and eke women that have don

lecherie, and ben releved by penance. And certes, if that a wif coud kepe hire all chaſt, by licence of hire huſbond, ſo that ſhe yave no cauſe ne non occaſion that he agilted, it were to hire a gret merite. This maner of women, that obſerven chaſtitee, muſt be clene in herte as wel as in body, and in thought, and meſurable in clothing and in contenance, abſtinent in eting and drinking, in ſpeking, and in dede, and than is ſhe the veſſel or the boiſte of the bleſſed Magdeleine, that fulfilleth holy chirche of good odour. The thridde maner of chaſtitee is virginitee, and it behoveth that ſhe be holy in herte, and clene of body, than is ſhe the ſpouſe of Jeſu Criſt, and ſhe is the lif of angels: ſhe is the preiſing of this world, and ſhe is as thiſe martirs in egalitee: ſhe hath in hire, that tonge may not telle, ne herte thinke. Virginitee bare our Lord Jeſu Criſt, and virgin was himſelf.

Another remedie againſt lecherie is ſpecially to withdraw ſwiche thinges, as yeven occaſion to that vilanie: as eſe, eting, and drinking: for certes, whan the pot boileth ſtrongly, the beſt remedie is to withdraw the fire. Sleping long in gret quiet is alſo a gret nourice to lecherie.

Another remedie ayenſt lecherie is, that a man or a woman eſchewe the compagnie of hem, by which he douteth to be tempted: for all be it ſo that the dede be withſtonden, yet is ther gret temptation. Sothly a white wall, although it ne brenne not fully with ſticking of a candle, yet is the

wall black of the leyte. Ful oft time I rede, that no man truſt in his owen perfection, but he be ſtronger than Sampſon, or holier than David, or wiſer than Salomon.

Now after that I have declared you as I can of the ſeven dedly ſinnes, and ſom of hir braunches, and the remedies, ſothly, if I coude, I wold tell you the ten commandements, but ſo high doctrine I lete to divines. Natheles, I hope to God they ben touched in this tretiſe everich of hem alle.

Now for as moche as the ſecond part of penitence ſtont in confeſſion of mouth, as I began in the firſt chapitre, I ſay Seint Auguſtine ſaith: Sinne is every word and every dede, and all that men coveiten ayenſt the law of Jeſu Criſt; and this is for to ſinne, in herte, in mouth, and in dede, by the five wittes, which ben ſight, hering, ſmelling, taſting or ſavouring, and feling. Now is it good to underſtond the circumſtances, that agregen moche every ſinne. Thou ſhalt conſider what thou art that doſt the ſinne, whether thou be male or female, yonge or olde, gentil or thrall, free or ſervant, hole or ſike, wedded or ſingle, ordered or unordered, wiſe or foole, clerk or ſeculer; if ſhe be of thy kinred, bodily or goſtly, or non; if any of thy kinred have ſinned with hire or no, and many mo thinges.

Another circumſtaunce is this, whether it be don in fornication, or in advoutrie, or no, in maner of homicide or non, a horrible gret ſinne or ſmal, and how long thou haſt continued in ſinne. The thridde circumſtance is the place, ther

thou haſt don ſinne, whether in other mennes houſes, or in thin owen, in feld, in chirche, or in chirchhawe, in chirche dedicate, or non. For if the chirche be halowed, and man or woman ſpille his kinde within that place, by way of ſinne or by wicked temptation, the chirche were enterdited til it were reconciled by the Biſhop; and if it weré a preeſt that did ſwiche vilanie, the terme of all his lif he ſhuld no more ſing Maſſe: and if he did, he ſhuld do dedly ſinne, at every time that he ſo ſong Maſſe. The fourth circumſtance is, by whiche mediatours, as by meſſagers, or for enticement, or for conſentment, to bere compagnie with felawſhip; for many a wretche, for to bere felawſhip, wol go to the divel of helle. Wherfore, they that eggen or conſenten to the ſinne, ben partners of the ſinne, and of the dampnation of the ſinner. The fifth circumſtance is, how many times that he hath ſinned, if it be in his minde, and how oft he hath fallen. For he that oft falleth in ſinne, he deſpiſeth the mercy of God, and encreſeth his ſinne, and is unkind to Criſt, and he waxeth the more feble to withſtand ſinne, and ſinneth the more lightly, and the later ariſeth, and is more ſlow to ſhrive him, and namely to him that hath ben his confeſſour. For which that folk, whan they fall ayen to hir old folies, either they forleten hir old confeſſour al utterly, or elles they departen hir ſhrift in divers places: but ſothly ſwiche departed ſhrift deſerveth no mercie of God for hir ſinnes. The ſixte circumſtance is, why that a man ſinneth,

as by what temptation; and if himſelf procure thilke temptation, or by exciting of other folk; or if he ſinne with a woman by force or by hire owen aſſent; or if the woman maugre hire hed have ben enforced or non, this ſhal ſhe tell, and wheder it were for covetiſe or poverte, and if it were by hire procuring or non, and ſwiche other thinges. The ſeventh circumſtance is, in what maner he hath don his ſinne, or how that ſhe hath ſuffered that folk have don to hire. And the ſame ſhal the man tell plainly, with all the circumſtances, and wheder he hath ſinned with commun bordel women or non, or don his ſinne in holy times or non, in faſting times or non, or before his ſhrift, or after his later ſhrift, and hath peraventure broken therby his penance enjoined, by whos helpe or whos conſeil, by ſorcerie or crafte, all muſt be told. All thiſe thinges, after that they ben gret or ſmale, engreggen the conſcience of man or woman. And eke the preeſt that is thy juge, may the better be aviſed of his jugement in yeving of penance, and that ſhal be after thy contrition. For underſtond wel, that after the time that a man hath defouled his baptiſme by ſinne, if he wol come to ſalvation, ther is non other way but by penance, and ſhrifte, and ſatisfaction; and namely by tho two, if ther be a confeſſour to whom he may ſhrive him, and that he firſt be veray contrite and repentant, and the thridde if he have lif to performe it.

Than ſhal a man loke and conſider, that if he wol make

a trewe and a profitable confeſſion, ther muſt be foure conditions. Firſt it muſt be in ſorowful bitterneſſe of herte, as ſayth the King Ezechiel to God; I wol remember all the yeres of my lif in the bitterneſſe of my herte. This condition of bitterneſſe hath five ſignes; The firſt is, that confeſſion muſt be ſhamefaſt, not for to coveren ne hide his ſinne, but for he hath agilted his God and defouled his ſoule. And hereof ſayth Seint Auguſtin: the herte travaileth for ſhame of his ſinne, and for he hath gret ſhamfaſtneſſe he is digne to have gret mercie of God. Swiche was the confeſſion of the Publican, that wold not heve up his eyen to heven for he had offended God of heven: for which ſhamefaſtneſſe he had anon the mercy of God. And therfore ſaith Seint Auguſtine: That ſwiche ſhamefaſt folk ben next foryeveneſſe and mercy. Another ſigne, is humilitee in confeſſion: of whiche ſayth Seint Peter; Humbleth you under the might of God: the hond of God is mighty in confeſſion, for therby God foryeveth thee thy ſinnes, for he alone hath the power. And this humilitee ſhal be in herte, and in ſigne outwarde: for right as he hath humilitee to God in his herte, right ſo ſhuld he humble his body outward to the preeſt, that ſitteth in Goddes place. For which in no maner, ſith that Criſt is ſoveraine, and the preeſt mene and mediatour betwix Criſt and the ſinner, and the ſinner is laſt by way of reſon, than ſhuld not the ſinner ſitte as high as his confeſſour, but knele before him or at his feet, but if mala-

die diſtrouble it: for he ſhal not take kepe who ſitteth ther, but in whos place he ſitteth. A man that hath treſpaſſed to a Lord, and cometh for to axe mercie and maken his accorde, and ſetteth him doun anon by the Lord, men wolde holde him outrageous, and not worthy ſo ſone for to have remiſſion ne mercy. The thridde ſigne is, that the ſhrift ſhuld be ful of teres, if men mowen wepe, and if they mowe not wepe with hir bodily eyen, than let hem wepe in hir herte. Swiche was the confeſſion of Seint Peter; for after that he had forſake Jeſu Criſt, he went out and wept ful bitterly. The fourth ſigne is, that he ne lete not for ſhame to ſhrive him and ſhewe his confeſſion. Swiche was the confeſſion of Magdeleine, that ne ſpared, for no ſhame of hem that weren at the feſte, to go to our Lord Jeſu Criſt and beknowe to him hire ſinnes. The fifthe ſigne is, that a man or a woman be obeiſant to receive the penance that hem is enjoined. For certes Jeſu Criſt for the gilt of man was obedient to the deth.

The ſecond condition of veray confeſſion is, that it be haſtily don: for certes, if a man hadde a dedly wound, ever the lenger that he taried to wariſhe himſelf, the more wold it corrupt and haſte him to his deth, and alſo the wound wold be the werſe for to hele. And right ſo fareth ſinne, that longe time is in a man unſhewed. Certes a man ought haſtily to ſhewe his ſinnes for many cauſes; as for drede of deth, that cometh oft ſodenly, and is in no certain what

time it ſhal be, ne in what place; and eke the drenching of o ſinne draweth in another: and alſo the lenger that he tarieth, the ferther is he fro Criſt. And if he abide to his laſt day, ſcarcely may he ſhrive him or remembre him of his ſinnes, or repent him for the grevous maladie of his deth. And for as moche as he ne hath in his lif herkened Jeſu Criſt, whan he hath ſpoken unto him, he ſhal crie unto our Lord at his laſt day, and ſcarcely wol he herken him. And underſtonde that this condition muſte have foure thinges. Firſt that the ſhrift be purveyed afore, and aviſed, for wicked haſt doth not profite; and that a man con ſhrive him of his ſinnes, be it of pride, or envie, and ſo forth, with the ſpices and circumſtances; and that he have comprehended in his minde the nombre and the gretneſſe of his ſinnes, and how longe he hath lien in ſinne; and eke that he be contrite for his ſinnes, and be in ſtedfaſt purpoſe (by the grace of God) never efte to fall into ſinne; and alſo that he drede and countrewaite himſelf, that he flee the occaſions of ſinne, to whiche he is inclined. Alſo thou ſhalt ſhrive thee of all thy ſinnes to o man, and not parcelmele to o man, and parcelmele to another; that is to underſtonde, in entent to depart thy confeſſion for ſhame or drede, for it is but ſtrangling of thy ſoule. For certes, Jeſu Criſt is entierly all good, in him is not imperfection, and therfore either he forgyveth all parfitly, or elles never a dele. I ſay not that if thou be aſſigned to thy penitencer for certain ſinne, that

thou art bounde to ſhewe him all the remenant of thy ſinnes, of whiche thou haſt ben ſhriven of thy curat, but if it like thee of thyn humilitee; this is no departing of ſhrift. Ne I ſay not, ther as I ſpeke of diviſion of confeſſion, that if thou have licence to ſhrive thee to a diſcrete and an honeſt preeſt, and wher thee liketh, and by the licence of thy curat, that thou ne mayeſt wel ſhrive thee to him of all thy ſinnes: but lete no blot be behind: lete no ſinne be untolde as fer as thou haſt remembrance. And whan thou ſhalt be ſhriven of thy curat, tell him eke all the ſinnes that thou haſt don ſith thou were laſte ſhriven. This is no wicked entente of diviſion of ſhrift.

Alſo the veray ſhrift axeth certain conditions. Firſt that thou ſhrive thee by thy free will, not conſtreined, ne for ſhame of folk, ne for maladie, or ſwiche other thinges: for it is reſon, that he that treſpaſſeth by his free will, that by his free will he confeſſe his treſpas; and that non other man telle his ſinne but himſelf: ne he ſhal not nay, ne deny his ſinne, ne wrath him ayenſt the preeſt for amonefting him to lete his ſinne. The ſecond condition is, that thy ſhrift be lawful, that is to ſay, that thou that ſhriveſt thee, and eke the preeſt that hereth thy confeſſion, be veraily in the feith of holy chirche, and that a man ne be not deſpeired of the mercie of Jeſu Criſt, as Cain and Judas were. And eke a man muſte accuſe himſelf of his owen treſpas and not another: but he ſhal blame and wite himſelfe of his owen ma-

lice and of his ſinne, and non other: but natheles, if that another man be encheſon or enticer of his ſinne, or the eſtate of the perſon be ſwiche by which his ſinne is aggregged, or elles that he may not plainly ſhrive him but he tell the perſon with whiche he hath ſinned, than may he tell, ſo that his entent ne be not to backbite the perſon, but only to declare his confeſſion.

Thou ne ſhalt not alſo make no leſinges in thy confeſſion for humilitee, peraventure, to ſay that thou haſt committed and don ſwiche ſinnes, of which that thou ne were never gilty. For Seint Auguſtine ſayth; if that thou, becauſe of thin humilitee, makeſt a leſing on thyſelf, though thou were not in ſinne before, yet arte thou than in ſinne thurgh thy leſing. Thou muſt alſo ſhew thy ſinne by thy propre mouth, but thou be dombe, and not by no letter: for thou that haſt don the ſinne, thou ſhalt have the ſhame of the confeſſion. Thou ſhalt not eke peint thy confeſſion, with faire and ſubtil wordes, to cover the more thy ſinne: for than begileſt thou thyſelf, and not the preeſt: thou muſt tell it plainly, be it never ſo foule ne ſo horrible. Thou ſhalt eke ſhrive thee to a preeſt that is diſcrete to conſeille thee: and eke thou ſhalt not ſhrive thee for vaine glorie, ne for ypocriſie, ne for no cauſe, but only for the doute of Jeſu Criſt, and the hele of thy ſoule. Thou ſhalt not eke renne to the preeſt al ſodenly, to tell him lightly thy ſinne, as who telleth a jape or a tale, but aviſedly and with good devotion; and

generally ſhrive thee ofte: if thou ofte fall, ofte ariſe by confeſſion. And though thou ſhrive thee ofter than ones of ſinne which thou haſt be ſhriven of, it is more merite: and, as ſayth Seint Auguſtine, thou ſhalt have the more lightly releſe and grace of God, both of ſinne and of peine. And certes ones a yere at the leſt way it is lawful to be houſeled, for ſothely ones a yere all thinges in the erthe renovelen.

Explicit ſecunda pars Penitentiæ: et ſequitur tertia pars.

Now have I told you of veray confeſſion, that is the ſeconde part of penitence: The thridde part is ſatisfaction, and that ſtont moſt generally in almeſſe dede and in bodily peine. Now ben ther three maner of almeſſe: contrition of herte, wher a man offreth himſelf to God: another is, to have pitee of the defaute of his neighbour: and the thridde is, in yeving of good conſeil, goſtly and bodily, wher as men have nede, and namely in ſuſtenance of mannes food. And take kepe that a man hath nede of thiſe thinges generally, he hath nede of food, of clothing, and of herberow, he hath nede of charitable conſeilling and viſiting in priſon and in maladie, and ſepulture of his ded body. And if thou maieſt not viſite the nedeful in priſon in thy perſon, viſite hem with thy meſſage and thy yeftes. Thiſe ben generally the almeſſes and werkes of charitee, of hem that have temporel richeſſes, or diſcretion in conſeilling. Of thiſe werkes ſhalt thou heren at the day of dome.

This almeſſe ſhuldeſt thou do of thy propre thinges, and haſtily, and prively if thou mayeſt: but natheles, if thou mayeſt not do it prively, thou ſhalt not forbere to do almeſſe, though men ſee it, ſo that it be not don for thanke of the world, but only to have thanke of Jeſu Criſt. For, as witneſſeth Seint Mathewe, *Cap.* v. a citee may not be hid that is ſette on a mountaine, ne men light not a lanterne, to put it under a buſhell, but ſetten it upon a candleſticke, to lighten the men in the hous: right ſo ſhal your light lighten before men, that they mowe ſee your good werkes, and glorifie your Fader that is in heven.

Now as for to ſpeke of bodily peine, it ſtont in praiers, in waking, in faſting, and in vertuous teching. Of oriſons ye ſhul underſtond, that oriſons or prayers, is to ſay, a pitous will of herte, that ſetteth it in God, and expreſſeth it by word outward, to remeve harmes, and to have thinges ſpirituel and perdurable, and ſomtime temporel thinges. Of which oriſons, certes in the oriſon of the *Paternoſter* hath Jeſu Criſt encloſed moſt thinges. Certes it is privileged of three thinges in his dignitee, for whiche it is more digne than any other prayer: for that Jeſu Criſt himſelf made it: and it is ſhort, for it ſhuld be coude the more lightly, and to hold it the more eſie in herte, and helpe himſelf the ofter with this oriſon, and for a man ſhuld be the leſſe wery to ſay it, and for a man may not excuſe him to lerne it, it is ſo ſhorte and ſo eſie: and for it comprehendeth in himſelf all

good prayers. The expoſition of this holy prayer, that is ſo excellent and ſo digne, I betake to the maiſters of theologie, ſave thus moche wol I ſay, that whan thou prayeſt, that God ſhuld foryeve thee thy giltes as thou foryeveſt hem that have agilted thee, be wel ware that thou be not out of charitee. This holy oriſon amenuſeth eke venial ſinne, and therfore it apperteineth ſpecially to penitence.

This prayer muſt be trewely ſayd, and in perfect feith, and that men prayen to God ordinately, diſcretely, and devoutly: and alway a man ſhal put his will to be ſubgette to the will of God. This oriſon muſt eke be ſayd with gret humbleſſe and ful pure, and honeſtly, and not to the annoyance of any man or woman. It muſt eke be continued with werkes of charitee. It availeth eke ayenſt the vices of the foule: for, as ſayth Seint Jerome, by faſting ben ſaved the vices of the fleſh, and by prayer the vices of the ſoule.

After this thou ſhalt underſtonde, that bodily peine ſtont in waking. For Jeſu Criſt ſayth: wake ye and pray ye, that ye ne enter into wicked temptation. Ye ſhul underſtond alſo, that faſting ſtont in three thinges: in forbering of bodily mete and drinke, in forbering of worldly jolitee, and in forbering of dedly ſinne: this is to ſay, that a man ſhall kepe him fro dedly ſinne with all his might.

And thou ſhalt underſtonde alſo, that God ordeined faſting, and to faſting apperteineth foure thinges. Largeneſſe to poure folk: gladneſſe of herte ſpirituel: not to be angry

ne annoied, ne grutch for he faſteth: and alſo reſonable houre for to ete by meſure, that is to ſay, a man ſhal not ete in untime, ne ſit the longer at the table, for he faſteth.

Than ſhalt thou underſtonde, that bodily peine ſtont in diſcipline, or teching, by word, or by writing, or by enſample. Alſo in wering of here or of ſtamin, or of habergeons on hir naked fleſh for Criſtes ſake; but ware thee wel that ſwiche maner penances ne make not thin herte bitter or angry, ne annoied of thyſelf; for better is to caſt away thin here than to caſt away the ſweteneſſe of our Lord Jeſu Criſt. And therfore ſayth Seint Poule: clothe you, as they that ben choſen of God in herte, of miſericorde, debonairtee, ſuffrance, and ſwiche maner of clothing, of whiche Jeſu Criſt is more pleſed than with the heres or habergeons.

Than is diſcipline eke, in knocking of thy breſt, in ſcourging with yerdes, in kneling, in tribulation, in ſuffring patiently wronges that ben don to thee, and eke in patient ſuffring of maladies, or leſing of worldly catel, or wif, or child, or other frendes.

Than ſhalt thou underſtond, which thinges diſtourben penance, and this is in foure maners; that is drede, ſhame, hope, and wanhope, that is, deſperation. And for to ſpeke firſt of drede, for which he weneth that he may ſuffre no penance, ther ayenſt is remedie for to thinke, that bodily penance is but ſhort and litel at regard of the peine of

helle, that is ſo cruel and ſo longe, that it laſteth withouten ende.

Now ayenſt the ſhame that a man hath to ſhrive him, and namely thiſe Ipocrites, that wold be holden ſo parfit, that they have no nede to ſhrive hem, ayenſt that ſhame ſhuld a man thinke, that by way of reſon, he that hath not ben aſhamed to do foule thinges, certes him ought not be aſhamed to do faire thinges, and that is confeſſions. A man ſhuld alſo thinke, that God ſeeth and knoweth al his thoughtes, and al his werkes, and to him may nothing be hid ne covered. Men ſhuld eke remembre hem of the ſhame that is to come at the day of dome, to hem that ben not penitent in this preſent lif: for all the creatures in heven, and in erthe, and in helle, ſhul ſee apertly all that they hiden in this world.

Now for to ſpeke of the hope of hem, that ben ſo negligent and ſlowe to ſhrive hem: that ſtondeth in two maners. That on is, that he hopeth for to live long, and for to purchaſe moche richeſſe for his delit, and than he wol ſhrive him: and, as he ſayeth, he may, as him ſemeth, than timely ynough come to ſhrift: another is, the ſurquedrie that he hath in Criſtes mercie. Ayenſt the firſt vice, he ſhal thinke that our lif is in no ſikerneſſe, and eke that all the richeſſe in this world ben in aventure, and paſſen as a ſhadowe on a wall; and, as ſayth Seint Gregorie, that it apperteineth to the gret rightwiſneſſe of God, that never ſhal the peine

ſtinte of hem, that never wold withdrawe hem from ſinne, hir thankes, but ever continue in ſinne: for thilke perpetuel will to don ſinne ſhall they have perpetuel peine.

Wanhope is in two maners. The firſt wanhope is, in the mercie of God: that other is, that they think that they ne might not long perſever in goodneſſe. The firſt wanhope cometh of that, he demeth that he hath ſinned ſo gretly and ſo oft, and ſo long lyen in ſinne, that he ſhal not be ſaved. Certes ayenſt that curſed wanhope ſhulde he thinke, that the paſſion of Jeſu Criſt is more ſtronge for to unbinde, than ſinne is ſtrong for to binde. Ayenſt the ſecond wanhope he ſhal thinke, that as often as he falleth, he may ariſen again by penitence: and though he never ſo longe hath lyen in ſinne, the mercie of Criſt is alway redy to receive him to mercie. Ayenſt that wanhope that he demeth he ſhuld not longe perſever in goodneſſe, he ſhal think, that the febleneſſe of the devil may nothing do, but if men wol ſuffre him: and eke he ſhal have ſtrength of the helpe of Jeſu Criſt, and of all his chirche, and of the protection of angels, if him lift.

Than ſhul men underſtonde, what is the fruit of penance; and after the wordes of Jeſu Criſt, it is an endeles bliſſe of heven, ther joye hath no contrarioſitee of wo ne grevance; ther all harmes ben paſſed of this preſent lif; ther as is ſikerneſſe from the peines of helle; ther as is the blisful compagnie, that rejoycen hem ever mo everich of others joye;

ther as the body of man, that whilom was foule and derke, is more clere than the ſonne; ther as the body that whilom was ſike and freele, feble and mortal, is immortal, and ſo ſtrong and ſo hole, that ther ne may nothing appeire it; ther as is neither hunger, ne thurſte, ne colde, but every ſoule repleniſhed with the ſight of the parfit knowing of God. This blisful regne mowe men purchaſe by poverte ſpirituel, and the glorie by lowlineſſe, the plentee of joye by hunger and thurſt, and the reſte by travaile, and the lif by deth and mortification of ſinne: to which life he us bring, that bought us with his precious blood. Amen.

Now preye I to hem alle that herken this litel tretiſe or reden it, that if ther be any thing in it that liketh hem, that therof they thanken our Lord Jeſu Criſt, of whom procedeth all witte and all godeneſſe; and if ther be any thing that diſpleſeth hem, I preye hem alſo that they arrette it to the defaute of myn unkonning, and not to my wille, that wold fayn have ſeyde better if I hadde had konning; for oure boke ſeyth, all that is writen is writen for oure doctrine, and that is myn entente. Wherfore I beſeke you mekely for the mercie of God that ye preye for me, that Criſt have mercie of me and foryeve me my giltes, [and namely of myn tranſlations and enditinges of worldly vanitees, the which I revoke in my Retractions, as the boke of Troilus, the boke alſo of Fame, the boke of the five and twenty Ladies, the

boke of the Ducheſſe, the boke of Seint Valentines day of the Parlement of briddes, the tales of Canterbury, thilke that ſounen unto ſinne, the boke of the Leon, and many an other boke, if they were in my remembraunce, and many a ſong and many a lecherous lay, Criſt of his grete mercie forveve me the ſinne. But of the tranſlation of Boes of conſolation, and other bokes of legendes of Seints, and of Omelies, and moralite, and devotion, that thanke I oure Lord Jeſu Criſt, and his blisful mother, and alle the Seintes in heven, beſeking hem that they fro hensforth unto my lyves ende ſende me grace to bewaile my giltes, and to ſtodien to the ſavation of my ſoule,] and graunte me grace of verray penance, confeſſion and ſatisfaction to don in this preſent lif, thorgh the benigne grace of him, that is king of kinges and preſte of alle preſtes, that bought us with the precious blode of his herte, ſo that I mote ben on of hem atte the laſte day of dome that ſhullen be ſaved; *qui cum Deo patre et Spiritu ſancto vivis et regnas Deus per omnia ſecula. Amen.*

THE END OF THE CANTERBURY TALES.

NOTES

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FOR a Grammatical and Metrical Analyſis of the firſt eighteen lines, ſee the Eſſay &c. p. 63—66.

Ver. 8. Hath in the Ram] Rather, *the Bolle*. See the reaſons in the Introductory Diſcourſe, p. 75.

Ver. 13. And Palmeres] The different ſorts of Pilgrims are thus diſtinguiſhed by Dante, *Vita nuova*, p. 80. *Chiamanſi* Palmieri, *inquanto vanno oltra mare, laonde molte volte recano la palma* ;—Peregrini, *inquanto vanno alla caſa di Galizia* ;—Romei, *inquanto vanno a Roma*. But he ſpeaks as an Italian. Chaucer ſeems to conſider all Pilgrims to foreign parts as Palmers.

Ver. 20. the Tabard] See Mr. Speght's note, as cited in the Diſcourſe &c. n. 6.

Ver. 29. Wel—eſed] *Bien aiſés*. The later French uſage of *aiſe* Sing. and *aiſes* Plur. unaccented, ſeems to be a corruption.

Ver. 33. And made forward] More properly, *forword*. See below, ver. 831, 50, 54. from the Sax. *Fore-word*, promiſe. *Made*, contracted from *maked*, is a Diſſyllable. See ver. 4361.

Ver. 43. A Knight] The courſe of adventures of our Knight may be illuſtrated by thoſe of a real Knight of Chaucer's age, who, for any thing that ap-

pears to the contrary, might have been upon this very pilgrimage. His Epitaph is in *Leland's Itin.* v. iii. p. cxi. *Icy giſt le noble et vaillant Chivaler* Matheu de Gourney &c.—*qui en ſa vie fu a la bataille* de Benamaryn, *et ala apres* a la ſiege d'Algezire *ſur les Sarazines et auſſi a les batailles* de L'Eſcluſe, de Creſſy, de Deyngeneſſe, de Peyteres, de Nazare, d'Ozrey *et a pluſours autres batailles et aſſeges en les quex il gaigna noblement graunt los et honour*—. He died in 1406, at the age of 96. Why Chaucer ſhould have choſen to bring his Knight from *Alexandria* and *Lettowe* rather than from *Creſſy* and *Poitiers*, is a problem difficult to reſolve, except by ſuppoſing, that the ſlighteſt ſervices againſt Infidels were in thoſe days more honourable than the moſt ſplendid victories over Chriſtians.

Ver. 48. ferre] i. e. *ferer*, the Comparative of *fer*, far. So Chaucer uſes *derre*, for *derer*, the Compar. of *dere*, dear, ver. 1450. "Ther n'as no man that Theſeus hath *derre*." *Ferrer* is uſed at length by Peter of Langtoft; and *Ferreſt*, the Superl. below, ver. 496.

Ver. 51. At Aliſandre] *Alexandria* in Egypt was won, and immediately after abandoned, in 1365, by Pierre de Luſignan, King of Cyprus. The ſame Prince, ſoon after his acceſſion to the throne in 1352, had taken *Satalie*, the antient Attalia; and in another expedition about 1367 he made himſelf maſter of the town of *Layas* in Armenia. Compare 11 *Memoire ſur les ouvrages de Guillaume de Machaut.* Acad. des Inſ. t. xx. p. 426, 432. and *Memoire ſur la vie de Philippe de Maizières*, t. xvii. p. 493. See alſo Froiſſart, v. iii. p. 21. Walſingham mentions the taking of Alexandria, p. 180. and adds; Interfuerunt autem huic captioni cum rege Cypriæ *plures Anglici et Aquitanici*, referentes tam in Angliam quam in Aquitaniam pannos aureos et holoſericos, ſplendoreſque gemmarum exoticos, in teſtimonium tantæ victoriæ.

Ver. 52. he had the bord begonne—in Pruſe] *He had been placed at the head of the table*; the uſual compliment to extraordinary merit; as the Commentators very properly explain it. When our military men wanted employment, it was uſual for them to go and ſerve in *Pruſe*, or Pruſſia, with the Knights of the Teutonic order, who were in a ſtate of conſtant warfare with their heathen neighbours in *Lettow* (Lithuania) *Ruſe* (Ruſſia), and elſewhere. A pagan *King of Lettow* is mentioned by Walſingham, p. 180, 343.

Ver. 54. reyſed] This is properly a German word. Kilian. in v. Reyſen, iter facere—et Ger. Militare, facere ſtipendium. The Editions (except M.) and ſeveral

veral Mss. have changed it into *ridden*; which indeed ſeems to have been uſed by Chaucer in the ſame ſenſe, ver. 48.

Ver. 56. In Gernade] The city of Algezir was taken from the Mooriſh King of *Granada* in 1344. Mariana, L. xvi. c. xi, among other perſons of diſtinction who came to aſſiſt at the ſiege in 1343, names particularly, "*de Inglaterra, con licentia del Rey Eduardo*, los Condes de Arbid, y de Soluzber;" which I ſuppoſe we may ſafely interpret to mean *the Earls of Derby and Saliſbury*. Knighton ſays, that the Earl of *Derby* was there. X *Script*. 2583.

Ver. 57. in Belmarie] I cannot find any country of this name in any authentic Geographical writer. Froiſſart, v. iv. c. xxiii, reckons it among the kingdoms of Africa; *Thunes, Bougie, Maroch*, Bellemarine, *Tremeſſen*: and Chaucer, ver. 1772, ſpeaks of it as producing Lions. The battle of *Benamarin*, mentioned in Sir M. Gourney's epitaph, is ſaid by a late author of *Viage de Eſpanna*, p. 73. n. 1. to have been ſo called *por haber quedado vèncido en ella Albohacen, Rey de Marruecos*, del linage de *Aben Marin*. Perhaps therefore the dominions of that family in Africa might be called abuſively *Benamarin*, and by a further corruption *Belmarie*.

Ver. 59. the Grete See] This is generally underſtood to mean the *Pontus Euxinus*; but I doubt whether the name of *Mare maggiore* was given to that Sea by any other nation beſide the Italians. Sir John Mandevile, p. 89, calls that part of the Mediterranean which waſhes the coaſt of Paleſtine, *the grete See*; an appellation, which it might poſſibly have acquired there, to diſtinguiſh it from the two inland Seas, as they were improperly ſtyled, the Sea of *Tiberias* and the *Dead* Sea.

In Ms. T. it is *the Grekiſh See*; a reading, to which I ſhould have had no objection, if I had found it confirmed by any better Ms. In the middle ages, the Mediterranean Sea, from Sicily to Cyprus, was ſometimes called *Mare Græcum*. Hoveden, p. 709. So Bracton ſpeaks of Eſſoigns, *de ultra et de citra Mare Græcorum*: L. v. Tr. 2. c. 3. *The See of Grece* is uſed in the ſame ſenſe by Chaucer himſelf, ver. 4884.—And in *Iſumbras*, fol. 130. b. Tyl he come to *the Grekes See*.

Ver. 60. noble armee] I have printed this as the moſt intelligible reading, though I am not quite ſatisfied with it. The Mss. have *arme, aryve*, and *ryver*.

Ver. 65. the lord of Palatie] *Palathia in Anatolia*. Sp. The nature of his

Lordſhip may be explained from Froiſſart, v. iii. c. 22. He gives an account there of ſeveral *Hauts Barons* in thoſe parts, who kept poſſeſſion of their lands, paying a tribute to the Turk. He names particularly *le Sire de Sathalie, le Sire de la Palice, et le Sire de Haute-Loge.*

Ver. 84. deliver] *Nimble.* So below, ver. 15422. Deliverly; *Nimbly.* The word is plainly formed from the Fr. *libre.* The Italians uſe *ſuelto*, or *ſciolto*, in the ſame ſenſe.

Ver. 85. in chevachie] *Chevauchée.* Fr. It moſt properly means an expedition with a ſmall party of Cavalry; but is often uſed generally for any military expedition. Hollinſhed calls it *a rode.*

Ver. 89. Embrouded] *Embroidered*, from the Fr. *Broder*, originally *Border.*

Ver. 91. floyting] *Playing on the Flute.* So in H. F. iii. 133.

> "And many a *floite* and litlyng horne,
> And pipes made of grene corne."

The firſt ſyllable for a time retained the broad ſound of its original. See Du Cange. *Flauta.* Kilian: *Fluyte.* In ſome copies it is changed to *flowting.*

Ver. 97. nightertale.] *Night-time*; from the Sax. nihtern dæl; *nocturna portio.* Lydgate uſes *nightertyme.* Traged. fol. 141. b. 156. b.

Ver. 100. And carf before his fader] The practice of Squiers, of the higheſt quality, carving at their fathers tables has been fully illuſtrated by M. de Ste Palaye, Acad. des Inſc. t. xx. p. 604.

Ver. 101. A Yeman hadde HE] The late Editions call this character the *Squier's Yeman*, but improperly. The pronoun HE relates to the *Knight.* Chaucer would never have given the Son an attendant, whan the Father had none.

Yeman, or *Yeoman*, is an abbreviation of *Yeongeman*, as *Youthe* is of *Yeongthe.* Young men being moſt uſually employed in ſervice, ſervants have, in many languages, been denominated from the ſingle circumſtance of age; as παις, *puer*, *garçon*, boy, grome. As a title of ſervice or office, *Yoman* is uſed in the Stat. 37 E. III. c. 9 and 11. to denote a ſervant of the next degree above a *garſon*, or groom; and at this day, in ſeveral departments of the Royal Houſehold, the attendants are diſtributed into three claſſes of *Serjeants* or *Squiers*, *Yeomen*, and *Grooms.* In the Houſehold of the Mayor of London, ſome officers of the rank of *Yeoman* are ſtill, I believe, called *Young men.* See Chamberlain's State of Great Britain.

In

In the Statute 20 R. II. c. 2. *Yomen* and *Vadletz* are ſynonymous terms. The Chanones *Yeman*, who is introduced below, ver. 16030. is a common ſervant. See alſo ver. 2730. The title of *Yeoman* was given, in a ſecondary ſenſe, to people of *middling* rank, not in ſervice. So the Miller, ver. 3947. is careful "To ſaven his *eſtat* of *yemanrie*." The appropriation of the word to ſignify *a ſmall landholder* is more modern, I apprehend.

Ver. 104. peacok arwes] *Arrows with peacock feathers.* See Mr. Warton's illuſtration of this paſſage. Hiſt. of Eng. Po. p. 450.

There is a Patent in Rymer, 15 R. II. *de arte ſagittandi per Valettos Regis exercendâ.* The *Yeomen*, and all other Servants of the Royal houſehold, of whatever ſtate or office, *under the degree of Yeoman*, are ordered to carry bows and arrows with them, whenever they ride, &c. in the King's train.

Ver. 109. A not-hed] *A head like a nut*; from the hair, probably, being cut ſhort. It has ſince been called a Round-head, for the ſame reaſon.

Ver. 115. A Criſtofre] I do not ſee the meaning of this ornament. By the Stat. 37 E. III. *Yomen* are forbidden to wear any ornaments of *gold* or *ſilver*.

Ver. 119. ſimple and coy] V. Saintré, T. iii. p. 577.

Ver. 120. St. Eloy] In Latin, *Sanctus Eligius*. I have no authority but that of Ed. Urr, for printing this Saint's name at length. In all the Mss. which I have ſeen, it is abbreviated, St. *Loy*, both in this place and in ver. 7146. The metre will be ſafe, if *othe* be pronounced as a diſſyllable.

Ver. 124. And Frenche ſhe ſpake] It has been mentioned before, Eſſay, &c. n. 55. that Chaucer thought but meanly of the Engliſh-French ſpoken in his time. It was proper however that the Prioreſſe ſhould ſpeak ſome ſort of French; not only as a woman of faſhion, a character which ſhe is repreſented to affect, ver. 139, 140, but as a religious perſon. The inſtructions from the Abbot of St. Albans to the Nuns of Sopewell, in 1338, were in the French language. See *Auct. Add. M. Paris*, p. 1171.

Ver. 127. At mete] The following circumſtances of behaviour at table are copied from *Rom. de la R.* 14178—14199.

Et bien ſe garde qu'elle ne moeille
Ses doys au brouet juſqu' ès jointes, &c.
Si ſagement port ſa bouchèe,
Que ſur ſon pied goutte n'en chèe
De ſouppe, ne de ſaulſe noire.—

Et doit ſi bien ſa bouche terdre
Tant qu'el n'y laiſſe greſſe aherdre
Au moins en la levre deſſeure.—

Ver. 159. gauded all with grene] *Having the Gawdies green.* Some were of ſilver gilt. Monaſt. V. iii. p. 174. Tria paria precularium *del Corall* cum *le gaudeys* argenti deaurata. So in Gower, *Conf. Am.* f. 190.

A paire of bedes blacke as ſable
She toke and hynge my necke about.
Upon *the gaudees* all without
Was wryte of gold, *pur repoſer.*

Ver. 163. Another Nonne &c.] See Diſc. p. 78.

Ver. 165. a fayre for the maiſtrie] We ſhould ſay, *a fair one*; but in Chaucer's time ſuch tautology was not, I ſuppoſe, elegant. So below, ver. 189.

Therfore he was a prickaſour, *a right.*

As to the phraſe *for the maiſtrie*, I take it to be derived from the French *pour la maiſtrie*, which I find, in an old book of Phyſick, applied to ſuch medicines as we uſually call *Sovereign*, excellent above all others. Ms. *Bod.* 761. *Secreta h. Samp̃ de Clowburnel*, fol. 17. b. Ciroigne bone *pur la maiſtrie* a briſer et a meurer apoſtemes &c. Medicine *magiſtrel* pur feſtre &c. Medicine *pur la maiſtrie* pur feſtre &c. And in another treatiſe in the ſame Ms. *Medulla Cirurgiæ Rolandi*, ſimilar phraſes are uſed in Latin, fol. 77. Pocio bona *pro magiſterio* ad vulnera ſananda &c. fol. 79. Contra lupum &c. medicamen *magiſtrale*. In the ſame ſenſe the Monk is ſaid to be fair, *for the maiſtrie*, above all others. The phraſe is uſed by Robert of Glouceſter, p. 553. An ſtede he gan prikie wel *vor the maiſtrie*. The ſeveral chemical preparations known by the name of *Magiſterium* of Lead, Biſmuth &c. I conceive to have originally acquired that name from their being conſidered at firſt as *maſterly operations*.

Ver. 166. loved venerie] i. e. *Hunting*. If the word in Chaucer's time had born any other ſenſe, he would hardly have put it into the mouth of Emilia in ver. 2310. The monks of that age are repreſented as fond of field-ſports. See below, ver. 189—192. and P. P. fol. L. a. Knighton ſays, that an Abbot of Leiceſter, who died in 1377, *in venatione leporum inter omnes regni dominos famoſiſſimus et nominatiſſimus habebatur.* X. Scriptor. p. 2631. He adds indeed, that the Abbot was uſed to aſſert, what perhaps may have been partly true, *ſe non delectaſſe*

lectaſſe in hujuſmodi frivolis venationibus, niſi ſolum pro obſequiis dominis regni præſtandis, et affabilitate eorum captandâ, et gratiâ in ſuis negotiis adipiſcendâ.

Ver. 169. his bridel—Gingeling] See this faſhion of hanging bells on bridles, &c. illuſtrated by Mr. Warton, Hiſt. of Eng. Po. p. 164. See alſo below, ver. 14800,1.

Ver. 177. a pulled hen] See below, ver. 6694.

"Swiche arrogance n'is not worth an hen."

I do not ſee much force in the epithet *pulled*. Ca. 1. reads, *pullet*.

Ver. 179. whan he is rekkeles] Ms. C. reads, *Cloiſterles*; to which the only objection is, that, if it had been the true reading, there would have been no occaſion to explain or paraphraſe it in ver. 181. The text alluded to is attributed by Gratian, *Decret.* P. ii. Cau. xvi. Q. 1. c. viii. to a Pope Eugenius.—*Sicut piſcis ſine aquâ caret vitâ, ita ſine monaſterio monachus.* In P. P. according to Ms. *Cotton.* Veſp. B. xvi. (for the paſſage is omitted in the printed editions) a ſimilar ſaying is quoted from Gregory.

Gregori the grete clerk garte write in bokes
The rewle of alle religioun riytful and obedient
Riyt as fiſhes in a flod whan hem faileth water
Deien for drowthe whan thei drie liggen
Riyt ſo religious roten and ſterven
That out of covent or cloiſtre coveiten to dwelle.

As the known ſenſes of *rekkeles*, viz. *careleſs*, *negligent*, by no means ſuit with this paſſage, I am inclined to ſuſpect that Chaucer poſſibly wrote *reghelles*, i. e. without rule. *Regol*, from *Regula*, was the Saxon word for a *Rule*, and particularly for a *Monaſtic Rule*. Hence *Regol-lif*; Regularis ſeu Monaſtica vita: *Regol-lage*; Regularium lex: and in the quotation from *Orm*, Eſſay, &c. n. 52. *an reghel-boc* ſignifies *the book of Rules*, by which the Auguſtinian Canons were governed.

Ver. 187. As Auſtin bit] i. e. biddeth. Chaucer frequently abbreviates the third perſon Sing. of the Preſent Tenſe in this manner. See ver. 976. 983. *Rit.* for *Rideth.* ver. 4069. 15686. *Fint* for *Findeth.* ver. 4191. *Riſt* for *Riſeth.* ver. 5038. 5071, 5. *Stant* for *Standeth.* ver. 7239. *Sit* for *Sitteth.* ver. 7998. *Smit* for *Smiteth.*

Ver. 193. his ſleves purfiled.] From the Fr. *Pourfiler*, which properly ſignifies,

nifies, *to work upon the edge*. *Pur*, Eng. and *Pour* Fr. are generally corruptions of the Latin *Pro*.

It is not clear what ſpecies of fur the *Gris* was, only that it was one of the better ſorts. See Du Cange in v. *Griſeum*. If it was the ſame with *Vair*, commonly called *Menever*, i. e. *Menu Vair*, as he ſuppoſes, it was probably next in eſteem to Ermin. See the Statute 37 E. III. c. 10 and 12. One of Wolſey's ordinances for the reformation of the Auguſtinian Monks in 1519 is directed againſt the foppery here deſcribed. *In manicis* ſub nullo modo furruris utantur aut pellibus, niſi prout iis permiſſum eſt in Statutis Benedictinis. Monaſt. v. ii. p. 567.

Ver. 203. His bootes ſouple] This is part of the deſcription of a ſmart Abbot, by an anonymous writer of the xiii Century. Ocreas habebat in cruribus, quaſi innatæ eſſent, ſine plicâ porrectas. Ms. *Bod.* James. n. 6. p. 121.

Ver. 233. farſed] *Stuffed*, from the Fr. *Farcir*.

Ver. 237. Of yeddinges] This word being not underſtood, has been changed in ſome copies into *tidinges*, and *weddinges*. It probably means *a kind of Song*, from the Sax. *Geddian*, or *Giddian*, To ſing. See the Saxon Boethius, cap. i. l. ult. where the words *thus ſingende cuæth* are rendered in the Poetical Verſion, p. 152. *gyddode thus*. See more inſtances in Lye's Sax. Dict. The Saxon ȝ paſſes frequently into *y*.

Ver. 256. *in principio*] This phraſe is commonly explained to refer to the Beginning of St. John's Goſpel. It may alſo refer to the Beginning of Geneſis. In an old French Romance, *l'hiſtoire des trois Maries*, it ſeems to ſignify ſome paſſage in the concluſion of the Maſs. Acad. des Inſ. t. xiii. p. 521.

Moult aiſe ſui quant *audio*
Le Preſtre dire *In principio*,
Car la Meſſe ſi eſt finee.

It is not very material in which of theſe ſenſes it is underſtood, either here or in ver. 15169.

Ver. 258. His pourchas was, &c.] From the *Rom. de la R.* 12288.

Mieux vault mon pourchas que ma rente.

See R. R. 6838.

Ver. 260. In Love-dayes] A day appointed for the amicable ſettlement of differences was called *a Love-day*. Bracton, l. v. fol. 369. ſi ante judicium capiatur *Dies Amoris*.—*Rot. Parl.* 13 H. IV. n. 13. agayn the fourme of *a Love-day* taken

taken bytwen the ſame parties. The Gloſſary calls them improperly, *Meetings for pleaſure and diverſion.* They were meetings for buſineſs; though it is probable that the buſineſs, when finiſhed, was uſually followed by a treat given to the Arbitrators, &c. See the Parl. Roll, quoted above. In P. P. fol. xxvii. Sloth, in the character of a Prieſt, ſays,

I can holde *Lovedayes*, and here a Reves rekenynge,
And in Cannon or in Decretals I cannot read a lyne.

Ver. 278. The ſee were kept] i. e. *guarded.* The old Subſidy of Tonnage and Poundage was given to the King *pur la ſaufgarde et* cuſtodie *del mer.* 12 E. IV. c. 3.

Ver. 292. his overeſt courtepy] *His uppermoſt ſhort cloke* of coarſe cloth. See ver. 6964. and P. P. fol. xxxiii. b. l. ult.

And kyt her copes and *courtepies* hem made.

It is a Teutonic word, from Kort *curtus*, and Pije, *penula coactilis, ex villis craſſioribus.* Kilian in vv.

Ver. 300. Yet hadde he] *Hadde* is here to be pronounced as a Diſſyllable, the *h* in *he* being conſidered as a conſonant. So below, ver. 388. See alſo ver. 9859. 11784. 11804. 12532. 12834. in all which inſtances, and many others, the *e* feminine is to be pronounced before *h.*

304. to ſcolaie] *to attend ſchool*; from the old French verb, *eſcoloier.* It is uſed in the ſame ſenſe by Lydgate. Traged. fol. 99. So Chaucer uſes to *Werreie*, ver. 10324. 14338. and to *Feſteye*, ver. 10659. from *Guerroier* and *Feſtoier.*

Ver. 307. in forme and reverence] *with propriety and modeſty.* In the next line "*full of high ſentence*" means only, I apprehend, "*full of high*, or *excellent, ſenſe.*"—Mr. Warton will excuſe me for ſuggeſting theſe explanations of this paſſage in lieu of thoſe which he has given in his *Hiſt. of Eng. Po.* p. 451. The credit of good letters is concerned, that Chaucer ſhould not be ſuppoſed to have made "a pedantic formality," and "a preciſe ſententious ſtyle on all ſubjects," the characteriſtics of a ſcholar.

Ver. 322. in ſuſpect] *in ſuſpicion.* See ver. 8781. 12197.

Ver. 331. a ſeint of ſilk with barres ſmale] It appears from our author's tranſlation of R. R. ver. 1103. that *barres* were called *cloux* in French, and were an uſual ornament of a girdle. See Mr. Warton's Hiſt. p. 377. 426. *Clavus* in Latin, from whence the Fr. *Cloux* is derived, ſeems to have ſignified not only

an outward *border*, but alſo what we call a *ſtripe*. Montfaucon, t. iii. part i. ch. vi. A *Bar* in Heraldry is a narrow *ſtripe*, or *Faſcia*. Du Cange, in v. CLAVATUS, quotes the *Statut. Andegav.* an. 1423. in which the Clergy, and eſpecially the Regulars, are forbid to wear *zonas auro clavatas*.

Ver. 333. A Frankelein] Forteſcue, de L. L. Ang. c. 29, deſcribes a *Franklain* to be a *Pater familias—magnis ditatus poſſeſſionibus*. He is claſſed *with*, but *after*, the *Miles* and *Armiger*; and is diſtinguiſhed from the *Libere tenentes* and *Valecti*; though, as it ſhould ſeem, the only real diſtinction between him and other *Freeholders* conſiſted in the largeneſs of his eſtate. Spelman, in v. *Franklein*, quotes the following paſſage from Trivet's French Chronicle: Ms. Bibl. R. S. n. 56. *Thomas de Brotherton*, filius Edwardi I. Mareſchallus Angliæ, *apres la mort de ſon pere eſpoſa la fille de* un Francheleyn *apelee Alice*. The Hiſtorian did not think it worth his while even to mention the name of the Frankelein.

Ver. 342. Seint Julian] was eminent for providing his votaries with good lodgings and accommodation of all ſorts. In the title of his Legende, Ms. *Bod.* 1596. fol. 4, he is called "St. Julian, the gode herberjour." It ends thus.

> Therfore yet to this day thei that over lond wende,
> Thei biddeth Seint Julian anon that gode herborw he hem ſende,
> And Seint Julianes Pater noſter ofte ſeggeth alſo,
> For his fader ſoule and his moderes, that he hem bring therto.

Of the virtue of Seint Julian's Pater-noſter ſee the Decameron. D. ii. N. 2.

Ver. 344. envyned] *Stored with wine*. Cotgrave has preſerved the French word *enviné*, in the ſame ſenſe. This is the reading of Mss. Aſk. 1. 2. and others. The common editions read *viendid*.

Ver. 357. At Seſſions] *At the Seſſions of the Peace*. The Juſtices, by the Stat. 34 E. III. c. 1. were to be, in each county, *un Seigneur et oveſque lui trois ou quatre* des meultz vauez du countee, *enſemblement ove aſcuns ſages de la ley*. A wealthy Frankelein might perhaps be commiſſioned under this deſcription; but I know not how he coud be a Knight of the Shire; as they by 46 E. III. were to be CHIVALERS *et* SERJANTZ *des meulx vauez du pais*; unleſs we ſuppoſe, either that the rank of *Serjant* (Eſquire) was as undefined as it is now, or that his office of Juſtice made him an Eſquire, within the meaning of the act.

Ver. 359. An anelace] See the Gloſſ. to M. Paris in v. *Anelacius*. It was a kind of *knife*, or *dagger*, uſually worn at the girdle. In that paſſage of M. Paris,

ris, p. 342. where Petrus de Rivallis is mentioned as *geſtans anelacium ad lumbare, quod clercium non decebat*, it may be doubted whether the wearing of an anelace ſimply, or the wearing of it *at the girdle*, was an indecent thing in the clerk. The five city-mechanics, a few lines below, are deſcribed as wearing *knives*, and probably at their girdles (ſee v. 370.) though the latter circumſtance is not clearly expreſſed. In the picture of Chaucer, which is inſerted in ſome copies of Occleve's book *De regimine principis*, he is repreſented with a *knife* hanging from a button upon his breaſt. See Mss. *Harl.* 4866. *Cotton.* Otho. A. xviii.

Ver. 359. a gipciere] Fr. *Gibeciere*, a purſe. The mechanics, ver. 370. have alſo their *pouches*.

Ver. 361. a countour] This word has been changed in Ed. Urr. upon what authority I know not, to *Coroner*. The Mss. all read *Countour*, or *comptour*. At the ſame time it is not eaſy to ſay what office is meant. I have a notion, that the Foreman of the inqueſt in the Hundred-court was called a *Countour*; but the Law Gloſſaries do not take notice of any ſuch ſenſe of the word, and I cannot at preſent produce any thing ſtronger in ſupport of it than the following paſſage of R. G. p. 538. Speaking of an Hundred-court ſummoned by the Conſtable of Glouceſter Caſtle, he ſays, that—

> He hald this hundred mid gret folk and honour,
> And Adam of Arderne was is [his] chef *countour*.

Though this may poſſibly mean that Adam acted as *accomptant* or *ſteward* of the court.

Ver. 362. vavaſour] The preciſe import of this word is often as obſcure as its original. See Du Cange in v. In this place it ſhould perhaps be underſtood to mean the whole claſs of middling Landholders.

Ver. 372. on the deis] This word occurs ſo frequently in our old authors, that it may be worth the while to endeavour to give a more ſatisfactory explanation of it than is to be found in the Gloſſaries. I apprehend that it originally ſignified the *wooden floor* [*D'ais*, Fr. *De aſſibus*, Lat.] which was laid at the upper end of the hall, as we ſtill ſee it in College-halls, &c. That part of the room therefore, which was floored with planks, was called the *Dais*, the reſt being either the bare ground or at beſt paved with ſtone; and being raiſed above the level of the other parts it was often called *the high Dais*. In royal halls there were more *Dais* than one, each of them probably raiſed above the other by one or more

"Deis" p. 8. Vol. 1.
Dice. The
Diced or
Squared
Floor or
Table cloth.

ſteps; and that where the King ſate was called *the higheſt Dais.* At a dinner, which Charles V. of France gave to the Emperour Charles IV. in 1377, Chriſtine de Piſan ſays, Hiſt. de Ch. V. P. iii. c. 33, cinq *dois* [*dais*] avoit en la ſale plains de Princes et de Barons, et autres tables par-tout.—et eſtoient les *deux grans dois* et les dreçouers fais de barrieres a l'environ.

As the principal table was always placed *upon a Dais*, it began very ſoon, by a natural abuſe of words, to be called itſelf *a Dais*, and people were ſaid to ſit *at the Dais*, inſtead of *at the table upon the Dais.* It was ſo in the time of M. Paris. Vit. Abb. p. 1070. Priore prandente ad magnam menſam, quam *Deis* vocamus.

Menage, whoſe authority ſeems to have led later antiquaries to interpret *Dais*, a *Canopy*, has evidently confounded *Deis* with *Ders. Ders* and *Derſelet*, from *Dorſum*, as he obſerves, meant properly the hangings at the back of the company, Du Cange, v. DORSALE; but as the ſame hangings were often drawn over ſo as to form a kind of canopy over their heads, the whole was called a *Ders.* Chriſtine, P. iii. c. 41. Sus chaſcun des trois (the Emperour and the Kings of France and Bohemia) avoit un ciel, diſtincte l'un de l'autre, de drap d'or à fleurs de lis; et pardeſſus ces trois en avoit un grant, *qui couvroit tout au long de la table, et tout derriere eux pendoit*, et eſtoit de drap d'or. This laſt *ciel*, or canopy, "which covered the whole length of the table, and hung down behind the company," was a *Ders.* That it was quite a different thing from a *Deis*, appears from what follows: *A l'autre* dois [dais] *auplus près* (ſhe ſays) *ſeoit—le Daulphin* and others. *Et ſus le chief du Daulphin avoit un ciel, et puis un autre pardeſſus qui toute la table couvroit. Dais* here plainly means *a table.* The Dauphin ſate *at the ſecond table*, and had a canopy over his own head, and another which covered the whole table. In ſhort, one of Menage's own citations, if properly corrected, will fully eſtabliſh the diſtinct ſenſes of theſe two words. *Ceremon. de Godefroy*, p. 335. Le Roy ſe vint mettre à table *ſur un haut Ders* (read *Deis*) fait et préparé en la grande ſalle du logis Archiepiſcopal, *ſous un grand Ders*, le fond du quel eſtoit tout d'or. He has another citation from Martene, *de Mon. Rit.* l. i. c. xi. p. 109. in which he himſelf allows, that *Daſium*, the ſame as *Dais*, muſt ſignify *un eſtrade*, a raiſed floor. It appears from the ſame citation, that the aſcent to the *Daſium* was by more ſteps than one.

See below, ver. 2202. 9585. 10373. and Gower, *Conf. Am.* fol. 155. a. Sittende *upon the hie deis.*

Ver. 381. for the nones] "That is, as I conceive, *for the occaſion.* This phraſe,

phraſe, which was very frequently, though not always very preciſely, uſed by our old writers, I ſuppoſe to have been originally a corruption of corrupt Latin. From *pro-nunc*, I ſuppoſe, came *for the nunc*, and ſo *for the nonce*; juſt as from *ad-nunc* came *a-non*. The Spaniſh *entonces* has been formed in the ſame manner from *in-tunc*."

I have repeated this note from the laſt Edit. of Shakeſpeare, Vol. 5. p. 239. as I have not found any reaſon to alter my opinion with reſpect to the original of this phraſe. I will add here a liſt of ſeveral paſſages in theſe tales, in which it is uſed in the ſame ſenſe. See ver. 525. 547. 3469. 13948. 15339. See alſo R. G. p. 285.

And he hadde *vor the nones* tweye ſuerdes by hys ſyde.

Ver. 383. And poudre marchant] What kind of ingredient this was I cannot tell. Cotgrave mentions a *Pouldre blanche* and a *Pouldre de duc*, which ſeem both to have been uſed in Cookery. I muſt take notice, that the epithet *tart*, in moſt of the Mss. is annexed to *poudre marchant*, and I rather wiſh I had left it there, as, for any thing that I know, it may ſuit that as well as Gàlingale.

Ver. 384. London ale] Whether this was a different ſort of ale from that of the provinces, or only better made, I know not; but it appears to have been in requeſt above a century after Chaucer. In the account of the feaſt of Archbiſhop Warham in 1504, are the following articles. Lel. Collect. App. P. ii. p. 30.

De cerviſia Londini iiii. dol. —— vi li.

De cerviſia Cant. vi. dol. prec. dol. xxv s.

De cerviſia Ang. Bere xx. dol. prec. dol. xxiii s. iv d.

So that London ale was higher priced than Kentiſh by 5s. a barrel.

Ver. 386. Maken mortrewes] Lord Bacon, in his Nat. Hiſt. i. 48. ſpeaks of "a *Mortreſs* made with the brawn of capons *ſtamped* and ſtrained." He joins it with the cullice *(coulis)* of cocks. It ſeems to have been a rich broth, or ſoupe, in the preparation of which the fleſh was ſtamped, or beat, in a mortar; from whence it probably derived its name, *une mortreuſe*; though I cannot ſay that I have ever met with the French word.

Ver. 388. a mormal] A *cancer*, or *gangrene*. So the Gloſſ. and I believe Chaucer meant no more, by his confining the diſeaſe to *the ſhin*. The original word, *Malum mortuum*, LAT. *Mauxmorz*, FR. ſeems to have ſignified a kind of dead palſy, which took away entirely the uſe of the legs and feet. Du Cange, in v. MALUM MORTUUM. Jonſon, in imitation of this paſſage, has deſcribed

deſcribed a cook with an—" old mortmal on his ſhin." *Sad Shepherd.* A. ii. S. vi.

Ver. 393. All in a goune of falding] I have added *All*, for the ſake of the verſe, but perhaps unneceſſarily, as ſome of the Mss. read—

In a goune of falding *unto* the knee.

The reader has been forewarned, Eſſay, &c. p. 62, that Chaucer is not always correct in the diſpoſition of his accents.

Ver. 400. Of nice conſcience] H. Stephens informs us, that *Nice* was the old French word for *Niais*, one of the ſynonymes of *Sot. Apol. Herod.* l. i. c. 4. Our author uſes it elſewhere in its original ſenſe for *fooliſh*, ver. 6520.

But ſay that we ben wiſe, and nothing *nice*.

Ver. 405. His herberwe, his mone] In ver. 11347. he uſes *herberwe* for *the place of the Sun*, which perhaps it may ſignify here. *Lodemanage* ſeems to be formed, as the Gloſſ. obſerves, by adding a French termination to the Sax. *Ladman*, a Guide, or Pilot. It would have been more Engliſh to have ſaid *Lodemanſhip*, as *Seamanſhip*, *Horſemanſhip*, &c. From the ſame property of *leading*, the North-ſtar, in ver. 2061, is called the *Lodeſterre*; and hence alſo our name of *Loadſtone* for the Magnet.

Ver. 418. by his magike naturel] The ſame practices are alluded to in H. F. iii. 175.

And clerkes eke, which conne well
All this *magyke naturell*,
That craftely do her intentes
To maken *in certayne aſcendentes*
Ymages, lo! through which magyke
To maken a man ben hole or ſeke.

Ver. 433. Old Hippocras] Whoever is curious to know more of the Phyſicians mentioned in this Catalogue may conſult the Account of Authors, &c. in Ed. Urr.—Fabric. Bibl. Med. Æt.—and the Elench. Medicor. Vet. ap. eund. Bibl. Gr. t. xiii. I ſhall only obſerve that the names of *Hippocras*, or *Ypocras*, and *Gallien* were uſed even by the Latin writers of the middle ages for Hippocrates and Galen. See the inſcriptions in the Library at St. Albans, *Monaſt.* t. i. p. 184.

Magnus eram medicus, *Hypocras* ſum nomine dictus.
Alter et egregius vocitatus eram *Galienus*.

See below, ver. 12240.

Ver. 459.

Ver. 459. moiſt and newe] *Moiſt* is here uſed in a peculiar ſenſe, as derived from *muſteus*; for according to Nonius, 2. 518. *Muſtum*, non ſolum vinum, verum etiam novellum quiquid eſt, recte dicitur. So in ver. 17009. *moiſty ale* is oppoſed to *old*.

Ver. 464. as nouthe] The uſe of *nouthe* for *now*, in this place, has ſo much the appearance of a botch, that it may be proper to obſerve that the word was in uſe before Chaucer's time. See R. G. p. 455, 8. In the latter inſtance it is in the middle of the verſe.

Ver. 470. Gat-tothed] Whether we read thus, with the generality of the Mss. or *Cat-tothed*, with Mss. Aſk. 1. 2. or *Gap-tothed*, with Ed. Urr. I confeſs myſelf equally unable to explain what is meant by this circumſtance of deſcription. The Wife uſes the phraſe when ſpeaking of herſelf in ver. 6185.

Ver. 528. ſpiced conſcience] This phraſe occurs again, ver. 6017. but I do not underſtand it. See B. and F. Mad Lover, Act. 3.

Ver. 550. the ram] This was the uſual prize at wreſtling-matches. See below, ver. 13671. and Gamelyn. ver. 343. 555. M. Paris mentions a wreſtling-match at Weſtminſter in the year 1222, at which a ram was the prize, p. 265.

Ver. 562. a goliardeis] *Un goliardois*, Fr. *Goliardus*, or *Goliardenſis*, Lat. This jovial ſect ſeems to have been ſo called from Golias, the real or aſſumed name of a man of wit, toward the end of the xiith Century, who wrote the *Apocalypſis Goliæ*, and other pieces in burleſque Latin Rimes, ſome of which have been falſely attributed to Walter Map. See Tanner's Bibl. Brit. in v. Golias, and Du Change in v. Goliardus. There is a poem by one of this ſect in Ms. *Bod.* 3869. James. 32. which is entitled "Dicta cujuſdam Goliardi Anglici," and begins thus:

Omnibus in Gallîâ, Anglus Goliardus,
Obediens et humilis, frater non baſtardus,
Goliæ diſcipulus, dolens quod tam tardus,
Mandat ſalutem fratribus, nomine Richardus.

The laſt Stanza is this,

Summa ſalus omnium, filius Mariæ,
Paſcat, potet, veſtiat pueros Goliæ,
Et conſervet ſocios ſanctæ confrariæ
Ad dies uſque ultimos Enoch et Elyæ.

In

In ſeveral authors of the XIIIth Century, quoted by Du Cange, the *Goliardi* are claſſed with the *joculatores et buffones*.

Ver. 565. a thomb of gold] If the alluſion be, as is moſt probable, to the old proverb, *Every honeſt Miller has a thumb of gold*, this paſſage may mean, that our Miller, notwithſtanding his thefts, was *an honeſt Miller*, i. e. as honeſt as his brethren.

Ver. 588. ſette hir aller cappe] *Aller* is the Genitive Plural of *Alle*, from the SAX. *ealra*. *Hir aller* would be properly rendered in Latin *eorum omnium*. See the Eſſay, &c. n. 27. *To ſet a man's cap* is the ſame as *to make a fool of him*. See ver. 3145.

How that a Clerk hath *ſet the wrightes cappe*.

Ver. 617. a right good ſtot] I take *Stot* to be put here for *Stod*, the Saxon word for a *Stallion*. A *ſtot* ſignified properly a *Bullock*, as it ſtill does in the North. See the Percy Houſh. Book, p. 2. and Note. The paſſage which Du Cange, in v. STOTTUS, has quoted from Maddox, Form. Angl. p. 427. to ſhew, that *Stottus* ſignifies *Equus admiſſarius*, proves rather that it ſignifies a *Bullock*. John de Nevill leaves to his eldeſt ſon ſeveral ſpecific legacies "et eciam CC vaccas pro ſtauro, CC *ſtottos* et *ſtirkes*, MM bidentes," &c. *Stirke* is the Saxon name for a *heifer*, ſo that there can be little doubt that "CC *ſtottos et ſtirkes*" ſhould be rendered "CC *bullocks and heifers*."

Ver. 626. cherubinnes face] H. Stephens, *Apol. Herod.* l. i. c. xxx. quotes the ſame thought from a French epigram.

Nos grands docteurs *au Cherubin viſage*, &c.

Ver. 627. ſauſefleme] I find this word in an old FR. book of Phyſick, which I have quoted before in n. on ver. 165. "Oignement magiſtrel *pur ſauſefleme* et pur cheſcune manere de *roigne*."—*Roigne* ſignifies any ſcorbutic eruption. So in the *Thouſand notable things*, B. i. 70. "A *ſawsfleame* or red pimpled face is helped with this medicine following."—Two of the ingredients are *Quickſilver* and *Brimſtone*. In another place, B. ii. 20. *Oyle of Tartar* is ſaid "to take away cleane all ſpots, freckles, and filthy *wheales*." Theſe laſt, I ſuppoſe, are what Chaucer calls *whelkes*. The Original of the word ſeems to be pointed out in the following paſſage. Vit. R. ii. a Mon. Eveſh. p. 169. "facies alba—interdum *ſanguinis fleumate* viciata."

Ver. 648. *Queſtio quid juris*] This kind of Queſtion occurs frequently in Ralph

de

de Hengham. After having ſtated a caſe, he adds, *Quid juris?* and then proceeds to give the anſwer to it. See Heng. Mag. c. xi. Eſto autem quod reus nullo modo venerit ad hunc diem. *quid juris?* &c. See alſo, c. xii.

Ver. 649. a gentil harlot] The name of *Harlot* was anciently given to men as well as women. See below, ver. 4266. 7336. *Herlod*, in Welſh, is ſaid to ſignify ſimply *a young man*, and *Herlodes*, *a young woman*. Richards, Welſh Dict. in v. With us it ſeems always to have been a diſgraceful appellation. In R. R. ver. 6068. *King of Harlots* is Chaucer's tranſlation of *Roy des ribaulx*.

Ver. 664. a *Significavit*] The writ *de excommunicato capiendo*, commonly called a *Significavit*, from the beginning of the writ, which is as follows: *Rex Vicecomiti L. ſalutem.* Significavit *nobis venerabilis pater H. L. Epiſcopus*, &c. Cod. Jur. Ecc. p. 1054.

Ver. 665. In danger hadde he] i. e. within the reach, or control, of his office. See Hiſt. Abbat. Pipwell. ap. Monaſt. Angl. t. i. p. 815. Nec audebant Abbates eidem reſiſtere, quia aut pro denariis aut pro bladis ſemper fuerunt Abbates *in dangerio* dicti Officialis.

The yonge girles, in the next line, may ſignify either *the young men* or *the young women*; as girl was formerly an appellation common to both ſexes.

Ver. 672. Of Rouncevall] I can hardly think that Chaucer meant to bring his Pardoner from *Roncevaux* in *Navarre*, and yet I cannot find any place of that name in England. An Hoſpital *Beatæ Mariæ de Rouncyvalle in Charing, London*, is mentioned in the Monaſt. t. ii. p. 443. and there was a *Runceval-Hall* in Oxford. Stevens, v. ii. p. 262. So that perhaps it was the name of ſome Fraternity.

Ver. 674. Come hither, love, to me] This, I ſuppoſe, was the beginning, or the burthen, of ſome known ſong.

Love, is here a diſſyllable, as in ver. 260.

In lóve-dáys, ther cóud he móchel helpe.

and in ver. 1627.

Ful ſóth is ſáyde, that lóve né lordſhip.

The double rime of *tome*, anſwering to *Rome*, proves evidently that Rome in this place is to be pronounced as a Diſſyllable. We need therefore have no ſcruple, I think, of pronouncing it in the ſame manner wherever the metre requires two ſyllables. See ver. 4562. 4576. 5388. 5568.

A like uſe may be made of other ſimilar rimes in Chaucer for eſtabliſhing the pronunciation of the *e* feminine. In ver. 16673. *by me* rimes to *time*, and in Tro. ii. 991. to *time* and *prime*; and accordingly both *time* and *prime* are uſed in other places as diſſyllables. See ver. 7884. 10827—10674. 12596.

In theſe caſes the final monoſyllable *me* transfers its accent to the preceding ſyllable, after the manner of the Greek enclitics, and the final *e* of courſe becomes a mere *e* feminine.

Ver. 675. bare—a ſtiff burdoun] *Sang the baſe.* See ver. 4163. and Du Cange in v. BURDO.

Ver. 684. the new get] *The new faſhion.* Gette, or jett, for the Mss. differ, is uſed in the ſame ſenſe by Occleve, *de Reg. Princ.* Mss. Bod. 1504. 1786.

Alſo ther is another *newe gette,*
All foule waſte of cloth and exceſſif.—

Ver. 689. Bret-ful of pardon] This is the reading of all the Mss. and the ſame expreſſion occurs, in the ſame ſenſe, in v. 2166, and in F. III. 1033.

Ver. 710. a noble eccleſiaſt] It appears from hence that the Pardoner was an itinerant *eccleſiaſtick*, of much the ſame ſtamp with *Frate Cipolla* in the Decameron. vi. 10. By the Stat. 22 H. VIII. c. 12. all *proctors and pardoners* going about in any country without ſufficient authority are to be treated as vagabonds. Their impoſitions upon the credulity of the vulgar have been checked by ſeveral Councils. See Du Cange, in v. *Quæſtiarii* and *Quæſtionarius*, under which general names *the venders of indulgences* are included.

Ver. 743. Eke Plato ſayeth] This ſaying of Plato is quoted again ver. 17156. Our author probably took it from Boethius, B. iii. Pr. 12. See alſo *Rom de la R.* ver. 7465.

Ver. 761. amonges] I have ventured to lengthen the common reading *among* by a ſyllable, as the metre requires it, and Chaucer uſes the word ſo lengthened in other places. See ver. 6534.

Ovide, *amonges* other thinges ſmale—

and ver. 9902.

Amonges other of his honeſt thinges.

I ſuſpect that the SAX. *gemang* had originally a termination in *an*, *gemangan*, like many other of the Saxon adverbs and prepoſitions.

Ver. 787. to make it wiſe] *To make it a matter of wiſdom, or deliberation.* So

in ver. 3978. 11535. *he made it ſtrange*—ſignifies—*he made it a matter of difficulty*.

Ver. 792. This is the point] See the Diſcourſe, &c. § vii.

Ver. 812. and our othes ſwore] i. e. and *we* ſwore our othes—and praied him, &c. It is too frequent a practice with our author to omit the governing Pronoun before his verbes. See below, ver. 1757. *And ſawe*—for—*And* they *ſawe*. Ver. 5042. *and ſayn*—for—*and* they *ſayn*. Ver. 5054. *and yet lith*—for—*and yet* he *lith*. Ver. 6123. *and blamed himſelf*—for—*and* he *blamed himſelf*. Ver. 6398. *And made him*—for—*And* I *made him*.

Ver. 819. In high and lowe] *In*, or *De alto et baſſo*. Barb. Lat. *Haut et bas*. Fr. were expreſſions of entire ſubmiſſion on one ſide, and ſovereignty on the other. So P. L. p. 283. ſpeaking of the Pope, ſays—He ſalle at his dome ſet it *lowe and hie*. See Du Cange, in v.

Ver. 827. a litel more than pas] *A pas*, with Chaucer, means always, I believe, *a foot-pace*. See ver. 2899. And riden forth *a pas*.—and ver. 12800. Than thou wolt gon *a pas* not but a mile. See alſo ver. 16043.—more than trot or *pas*.

Ver. 837. Now draweth cutte] *Draweth* is the ſecond perſon Plural of the Imperative Mode. See the Eſſay, &c. n. 32. The ceremony of *drawing cutte* occurs again, ver. 12727, ſeq. Froiſſart calls it *tirer à la longue paille*. V. i. c. 294.

Ver. 868. the regne of Feminie] *The kingdom of the Amazons*. So Pentheſilea is called by Gower *the Queen of Feminee*. Conf. Am. fol. 75. a 97. b.

Ver. 886. And of the temple] The Editions, and all the Mss. except two, read *tempeſt*. But the *Theſeida* ſays nothing of any *tempeſt*. On the contrary it ſays, that the paſſage

Toſto fornito fu et ſenza pene.

I have therefore preferred the reading of Mss. C. i. and HA. as Theſeus is deſcribed making his offerings, &c. upon his return, in a temple of Pallas. Theſ. l. ii.

Ver. 907—13] Imitated from the *Theſeida*.

Chi ſon coſtoro, che a noſtri lieti aventi
Cum crini ſparti, batendoſe el pecto,
Di ſqualor piene in *altri obſcuri* veſtimenti,

Tutte piangendo, come ſe in deſpecto
Haveſſen la mia gloria e l'altre genti.

The 3d line, I ſuſpect, ſhould be read thus:

Di ſqualor piene in *atri* veſtimenti.

Obſcuri was a gloſs for *atri*.

Ver. 911. miſboden] *Injured.* So in a Charter of Canute to the Church of St. Paul. Monaſt. v. iii. p. 304. that nan man—heom *miſbeode*.

Ver. 940. wala wa] I ſhall take the liberty of conſtantly repreſenting this Interjection in this ſimple form, though in the Mss. it is written very differently; *walaway, weilaway, welaway*, &c. from whence the more modern vulgar *weladay*. *Wa* and *la* are both Saxon interjections of grief. The compound *Wala wa* is uſed in Chr. Saxon. Gibſ. p. 191.

Ver. 970. No nere Athenes] *Nere* is uſed for *Nerre*, and that for *Nerer*, the Comparative of *Ner*. So ver. 1852. ferre ne *nere*; ver. 13450. *nere* and *nere*; ver. 16189. never the *nere*.

Ver. 981. y bete] Probably, *ſtamped*; that operation being anciently, I ſuppoſe, performed by the hammer. See ver. 11948. 11951.

Ver. 1016. And he that other] *He* is inſerted for the ſake of the metre. But perhaps we ſhould rather read with ſome of the Mss. And that other *knight* highte Palamon. See the n. on ver. 393.

Highte is a Diſſyllable here as in other places; ver. 618. 862. 1730. 3097, et al. It is difficult to determine preciſely what part of ſpeech it is; but upon the whole, I am inclined to conſider it as a word of a very ſingular form, a verb active with a paſſive ſignification. See ver. 1560. where *I highte* muſt ſignify *I am called*, as in the verſe preceding *to highte* ſignifies *to be called*. According to this hypotheſis in the preſent inſtance and in ver. 618. 862. 1730. where *highte* ſignifies *was called*, it is put for *highted*; and in ver. 3097, where it ſignifies *is called*, for *highteth*.

It ſhould be obſerved, that the Sax. hatan, *vocare, promittere*, from whence *highte* is derived, is a verb active of the common form; and ſo is *highte* itſelf, when it ſignifies *to promiſe*. See ver. 6606. 8372.

Ver. 1053. at the ſonne upriſt] I ſhould have had no objection to the reading of Ed. Urr. *as* the ſonne *upriſt*, i. e. *upriſeth*, if I had found it in any Ms. The common reading is ſupported by Lydgate, Th. fol. 364. a. where *upriſt* is uſed for *upriſing*.

Ver.

Ver. 1080. he blent] This word has various ſenſes in Chaucer, as it is derived from blinnan, ceſſare; blindan, cæcare; or blendan, miſcere. It ſeems here to be uſed in a fourth ſenſe, the ſame in which Shakeſpeare uſes the verb *to blench*, i. e. *to ſhrink* or *ſtart aſide*. Johnſon's Dict. in v. BLENCH. And ſo perhaps in ver. 3751. and Tro. iii. 1352.

Ver. 1135. to dien in the peine] So in Froiſſart, v. i. c. 206. Edward III. declares that he will not return "juſques à tant qu'il auroit fin de guerre, ou paix à ſa ſuffiſance, ou à ſon grand honneur: *ou il mourroit en la peine.*" See alſo R. R. 3326.

Ver. 1157. *par amour* I loved hire] i. e. *with love* I loved her. This is a genuine old expreſſion. See Froiſſart, v. i. c. 196, Il *aima* adonc *par amours*, et depuis eſpouſa, Madame Yſabelle de Juillers.—and Boccace, Decam. x. 7. *per amore amiate*. So below, ver. 2114. That loveth *par amour*.—From hence *Paramour* or *Paramours*, in one word, was uſed vulgarly to ſignify *love*; See ver. 3355, 4390, 13772, and *a miſtreſs*; ver. 6036.

Ver. 1165. the olde Clerkes ſawe] The olde Clerk is Boethius, from whoſe book *de Conſolatione* Chaucer has borrowed largely in many places. The paſſage alluded to is in L. iii. Met. 12.

> Quis legem det amantibus?
> Major lex amor eſt ſibi.

Ver. 1214. o ſtound] *One moment*. For this reading we are obliged to Ms. C. i. Vulg. *or* ſtound.

Ver. 1264. A dronken man] This is alſo from Boethius, L. iii. Pr. 2.

Ver. 1281. The pure fetters] The *very* Fetters. So in the *Duch.* ver. 583. The *pure* deth. The Greeks uſed καθαρος in the ſame ſenſe (Τιμων καθαρος. A *very* Timon: Ariſtoph. Οϱν. 1548.); and the Latins *purus putus*. See Froiſſart, v. ii. c. 104. *pur* Anglois de courage.

Ver. 1346. exiled on his hed] So in Froiſſart, v. i. c. 241. orders were given *que nul* ſur ſa teſte *ne s'advançaſt d'aller devant*. In v. ii. c. 41. he uſes indifferently *ſur la teſte* and *ſur peine de la teſte*.

Ver. 1378. Beforne his hed in his celle] This is the reading of Ms. E. The Mss. C. i. and HA. read, Beforn his *owen* celle—and perhaps their authority ought to have been followed in the text.

Ver. 1430. Philoſtrate] In the *Theſeida* Arcite takes the name of *Pentheo*. See

See the Diſcourſe, &c. p. 83. The name of Philoſtrate might be ſuggeſted to Chaucer, either by Boccace's poem entitled *Philoſtrato*, or by the Decameron, in which one of the characters is ſo called. In the *Midſummer Night's Dream*, of which the principal ſubject is plainly taken from this Tale, a Philoſtrate is alſo introduced, as a favourite ſervant of Theſeus and maſter of his ſports.

Ver. 1479. That nedes coſt] The ſenſe of this paſſage as it ſtands in the Mss. is ſo obſcure, that I am inclined to adopt the alteration propoſed in Gl. Urr. v. NEDE. That nedes caſt he moſte himſelven hide. i. e. That he muſt needs *caſt*, or contrive, to hide himſelf. But I find the ſame expreſſion in L. W. 2686.

"Or *nedes coſte* this thing mote have an ende."

Ver. 1524. feld hath eyen] An old Monkiſh verſe to this effect is quoted in Ms. *Bod.* James. n. 6. p. 161. Campus habet lumen, et habet nemus auris acumen.

Ver. 1537. Now ſhineth it, and now] I have printed this line ſo upon the credit of Edit. M. which profeſſes to follow Mss. though perhaps we might ſafely read with Ms. A. Now *itte* ſhineth, now—*Itte* may have been a diſſyllable formerly as well as *atte*.

Ver. 1568. That ſhapen was, &c.] See T. iii. 734, 5. 7797.

Ver. 1628. his thankes] *With his good will.* See alſo ver. 2109. 5854, and ver. 2116. hir thankes; *with their good will.* So in the Saxon Chron. p. 243. ſume *here thankes*, and ſume *here unthankes*; aliqui *libenter* et aliqui *ingratis*.

Ver. 1644. And breking] The Mss. all read, *breketh*. But it is more likely, I think, that the firſt tranſcriber ſhould have made a miſtake in that word, than that Chaucer ſhould have offended ſo unneceſſarily againſt grammar.

Ver. 1658. In his fighting were as] *As* has been inſerted for the ſake of the metre, but I am not ſatisfied with it. Perhaps we ſhould read *fightinge*, and pronounce the final *e*. In the Saxon, Verbals of this form are ſaid to terminate in *ange*, *inge*, *onge*, *unge*. Hickes, Gr. AS. c. 3. xvii.

Ver. 1670, 1.] So in the *Theſeida*, l. v.

Ma come nui vegian venir in hora
Coſſa che in mille anni non aviene.

Ver. 1715. As though it were] The beſt Mss. read—As it were in *a liſtes*—which perhaps is right. See before, ver. 1014. *on armes*.—And Froiſſart, v. i. c. 153. en *unes lices*, qui pour celle cauſe furent faites.

In

In the preceding line *other* is the old expreſſion for *or*.

Ver. 1749. Mars the rede] So below, ver. 1971. Boccace has given Mars the ſame epithet in the opening of his Theſeida.

—o rubicondo Marte.

Ver. 1817. And therfore] Imitated from the Theſeida, l. v.

Ma pero che gia inamorato fui
E per amor ſovente folegiai,
M'e caro molto il perdonare altrui.

Ver. 1861. Sle his contrary] The terms in the Theſeida are ſimply—

Chi l'altra parte caccera di fuore
Per forza d'arme, marito li fia.

Ver. 1900. Arſmetrike] So Arithmetike was commonly called in our ancient language. See below, ver. 7804. and *The ſeven Sages of Rome*. Ms. *Cotton*. Galba. E. ix.

Geometrie and *ars metrike*
Fiſik and alſo Retorike.

Ver. 1915. Hath Theſeus don wrought] This ſhould rather be *don work*. The Participle of the Paſt Time is put improperly for the Infinitive Mode. But the ſame inaccuracy occurs again in ver. 4591.

Theſe marchants han don fraught hir ſhippes newe.

Ver. 1920. the temple of Venus] In the deſcription of this temple Chaucer has taken very little from Boccace, as he had already inſerted a very cloſe imitation of this part of the Theſeida in his *Aſſemblee of Foules*, from ver. 183 to ver. 287. If that Poem alludes, as I ſuſpect, to the intended marriage between John of Gaunt and Blanche of Lancaſter, which took place in 1359, it will follow that the Poem of Palamon and Arcite muſt have been compoſed after that period.

Ver. 1932. And hadde a cuckow] *Hadde* is inſerted upon the authority of Ed. M. I do not recollect to have found it in any Ms.

Ver. 1942. The porter idelneſſe] In the Aſſ. of F. ver. 261. *Richeſſe* is the Porter of Venus. But Idelneſſe, *Dame Oyſeuſe*, is the Porter of the *Jardin de Deduit*. Rom. de la R. 645.

Ver. 1977. I ſhall throw together a few lines of the *Theſeida*, which Chaucer has plainly copied in this deſcription.

Ne v'era beſtia ancora ne paſtore—

Cerri—

Cerri—Nodoſi, aſpri, rigidi e vetuſti—
E le porte eran de eterno adamánte
Ferrato d'ogni parte tutte quante.

Ver. 1999. The cruel ire] From the Theſeida.

Vide vi le ire roſſe come focho
E la paura palida in quel locho.

The pikepurſe, I am ſorry to ſay, is Chaucer's own.

Ver. 2002. The ſhepen] *The ſtable*; from the Sax. ſcypen, which ſignifies the ſame thing. The tranſlator of Bede renders *ad ſtabula jumentorum*—to neata ſcypene. B. iv. c. 24.

Ver. 2014. outhees] *Outcry*; from *Huteſium*, a term well known in our Law. This line has uſually been printed—

Armed complaint *on theft* and fiers *corage*.

Ver. 2019. the ſhippes hoppeſteres] It is needleſs to trouble the reader with the various readings and interpretations of this paſſage. *To hoppe*, in Saxon ſignified exactly the ſame as *to dance*, though with us it has acquired a ludicrous ſenſe; and the termination *ſtre*, or *ſter*, was uſed to denote a female, like *trix* in Latin. As therefore a *female* baker was called a *bakeſter*, a *female* brewer a *breweſter*, a *female* webbe, or weaver, a *webbeſter*, ſo, I conceive, a *female* hopper, or dancer, was called an *hoppeſter*. It is well known that a ſhip, in moſt languages, is conſidered as a female.

Though the idea of a ſhip *dancing on the waves* be not an unpoetical one, the adjunct *hoppeſteres* does not ſeem ſo proper in this place as the *bellatrici* of the Theſeida, l. vii.

Vedevi ancor le navi bellatrici,
In voti carri e li volti guaſtati.

In another reſpect Chaucer has improved upon his original, by repreſenting the ſhips *on fire*. It ſhould be obſerved that the principal circumſtances in Boccace's deſcription of this temple of Mars are copied from Statius, l. vii.

Ver. 2020. The hunte] *The huntſman*, from the Sax. hunta. See before, ver. 1680. and below, ver. 2630. I know not what to think of the two following lines. Was Chaucer ſerious, or did he mean, in this and ſome other ſimilar paſſages, to ridicule the minute and often incongruous deſcriptions of the old Romancers? The lines are in all the Mss.

Ver.

Ver. 2027. Th' armerer and the bowyer] The Editions and all the Mss. except Dr. Aſkew's, read—The barbour and the bocher. I was glad to avail myſelf of the authority of thoſe two Mss. to inſert *Th' armerer* inſtead of *The barbour*, and in conſequence of that emendation I have ventured, from conjecture only, to ſubſtitute *the bowyer* for *the bocher*.

Ver. 2031. With thilke ſharpe ſwerd] *Thilke* is from conjecture only. The Mss. read—*the*. *Sharpe* is a Diſſyllable in other places. See ver. 2028. 2605. 9033.

In the next line I have alſo put *Yhanging* inſtead of *Hanging*.

Ver. 2128. Armed they weren] This is upon the authority of Ed. M. The Mss. read—Armed were they—.

Ver. 2150. alauns] *Alano* is the Spaniſh name of a ſpecies of Dog, which the Dictionaries call *a Maſtiff*. Sir J. Bouchier's tranſlation of Froiſſart, B. iv. c. 24. "foure courſers and two *Allans of Spaygne*, fayre and good."

Ver. 2154. *Torettes*] Rather, *toretes*, with the Mss. from the Fr. *Touret*, which is explained by Cotgrave to ſignify, among other things, "*the little ring*, by which a Hawkes *Lune*, or *Leaſh*, is faſtened unto the Jeſſes." Mr. Warton has ſhewn, by ſeveral quotations, that *toretes* were affixed to the collars of dogs, for a ſimilar purpoſe. Hiſt. of Eng. Po. p. 364. Our author ſays, that "the Ringe (of the Aſtrolabe) renneth in a manner of a *turet*." Tr. of Aſt. fol. 291. b.

Ver. 2171. fraknes] The Saxon word for what we call *freckles*.

Ver. 2206. What haukes] He alludes to the following deſcription in the *Theſeida*, l. vii.

L'aula grande d'alti cavalieri
Tutta era piena, e di diverſe gente.
Quivi aveva zugulari e miniſtrieri
Di diverſi atti copioſamente,
Zilfalchi, aſtori, falconi, e ſparavieri,
Brachi, livreri, e maſtin veramente,
Su per le ſtanze e in terra a giacere,
Aſſai a quor zentili belli a vedere.

Ver. 2219. And in hire houre] I cannot better illuſtrate Chaucer's Aſtrology than by a quotation from the old *Kalendrier de Bergiers*, Edit. 1500. Sign. K. ii. b. Qui veult ſavoir comme bergiers ſcevent quel planete regne chaſcune

heure du jour et de la nuit, doit ſavoir la planete du jour qui veult s'enquerir; et la premiere heure temporelle du ſoleil levant ce jour eſt pour celluy planete. la ſeconde heure eſt pour la planete enſuivant. et la tierce pour l'autre, &c. in the following order, viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. To apply this doctrine to the preſent caſe. The firſt hour of the Sunday, reckoning from ſun-riſe, belonged to the Sun, the Planet of the day; the ſecond to Venus, the third to Mercury, &c. and continuing this method of allotment, we ſhall find that the twenty-ſecond hour alſo belonged to the Sun, and the twenty-third to Venus; ſo that the hour of Venus really was, as Chaucer ſays, two houres before ſun-riſe of the following day.

Accordingly, we are told in ver. 2273. that the third hour after Palamon ſet out for the temple of Venus, the Sun roſe, and Emelie began to go to the temple of Diane. It is not ſaid, that this was the hour of Diane, or the Moon, but it really was; for, as we have juſt ſeen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth muſt be given to Mercury, and the firſt hour of Monday falls in courſe to the Moon, the preſiding Planet of that day.

After this Arcite is deſcribed as walking to the temple of Mars, ver. 2369. in *the nexte houre of Mars*, that is, the *fourth* hour of the day. It is neceſſary to take theſe words together, for *the nexte houre*, ſingly, would ſignify the *ſecond* hour of the day; but that, according to the rule of rotation mentioned above, belonged to Saturn, as the *third* did to Jupiter. The *fourth* was *the nexte houre of Mars*, that occurred after the hour laſt named.

Ver. 2223. Fayreſt of fayre] So Palamon in the *Theſeida*.

O bella dea, del bon Vulcan ſpoſa,
Per cui ſe aliegra il monte Citherone,
Dee i ti priego, che mi ſii pietoſa,
Per quello amore che portaſti ad Adone.

And again. See below, ver. 2240.

Io non te chegio in arme aver victoria—
Io cercho ſola Emilia, la qual poi
Donarmi, Dea, ſe donar la mi voi.
Il modo trova tu, ch'io non ne curo
O ch'io ſia vinto, o ch'io ſia vincitore.

Ver. 2273. The thridde hour inequal] In the Aſtrological ſyſtem, the day, from

from ſun-riſe to ſun-ſet, and the night, from ſun-ſet to ſun-riſe, being each divided into XII hours, it is plain, that the hours of the day and night were never equal, except juſt at the Equinoxes. The hours attributed to the Planets were of this *unequal* ſort. See *Kalendrier de Berg.* loc. cit. and our author's treatiſe on the Aſtrolabe.

Ver. 2283. Fu mondo il tempio e *di bei drapi ornato.* Theſ. l. vii.

Ver. 2291. Hire bright here] So Emilia is deſcribed in Theſ. l. xii.

Dicho che i ſuo crin parevan d'oro,
Non con trezza reſtretti, ma ſoluti,
E petinati.

Ver. 2292. A coroune] Corona di querzia cereale. Theſ. l. vii.

Ver. 2358. Shal thee declaren] This is improper, as the fires *have* already *declared* the event of the combat. In the Original, as I remember, the appearance of Diana is prior to the Omen.

Ver. 2372. payen] This French word is conſtantly uſed in the beſt Mss. inſtead of *pagan.*

Ver. 2375. O ſtronge god] The prayer of Arcite in the *Theſeida* begins in the ſame manner.

A forte dio, che ne i regni nivoſi
Biſtonii ſervi le tue ſacre caſe—
Se per alto volere la mia etate
E le mie forze meritan, che io
De i toi ſia detto, per quella pietate,
Ch'ebbe Neptuno, alor che con diſio
Di Citharea *uſavi* la beltate,
Rinchiuſo da Vulcan, ad ogni idio
Facto paleſe, humilmente te priego,
Che a li miei prieghi tu non fazi niego.
Io ſon come tu vidi giovinetto, &c.

Ver. 2404. Than helpe me] So in the *Theſeida.*

Dunque me ajuta per lo ſanto focho,
Che te arſe gia, ſi come me arde hora.
— — — — — —
I tempii tuoi eterni ſoneranno
De l'armi del mio vinto compagnone,

Et ancora le mie vi penderano—
Eterni fochi ſempre vi arderano,
E la barboa [f. barba] e i mei con [f. crin] che offenſione
Di ferro non ſentiron te impromettо.

Ver. 2451. *out-rede*] *Out-wit* : *ſurpaſs in counſel.* The ſenſe of this word has been moſt ridiculouſly miſtaken by Dryden.

For this advantage age from youth has won,
As not to be *out-ridden*, though out-run.

Ver. 2469. Min ben alſo the maladies colde] I apprehend that *maladies* in this verſe is to be pronounced as of four ſyllables.

Min ben alſó the máladíes cólde.

See below, ver. 2495.

Ther wás in th'hóſtelríes áll abóute.

And ver. 2591.

Ther n'ére ſwiche cómpagníes néver twéy.

However, if any one ſhould prefer a hobbling line with another ſyllable in it, he may read with the beſt Mss. *And* min ben alſo, &c.

Ver. 2506. Gniding of ſheldes] *Rubbing*, from the Sax. Gnidan ; *fricare.* I have not ſcrupled to inſert this reading in the text from a ſingle Ms. (NC.) and that one of the leaſt authority. Indeed both Caxton's Editions ſupport it, for they read *guydyng* ; and *n* in many Mss. is undiſtinguiſhable from *u.* The other readings are, *Gynggynge*, *Gigging*, *Grigging*, *Girding*, *Gyding*, *Gryding*.

Ver. 2513. Pipes, trompes] Theſeida, I. ii.

A una hora trombe, nachare, e tamburi
Sonaron forte.—

See Du Cange, in v. Nacara, who deſcribes it to be a kind of brazen drum uſed in the cavalry.

Ver. 2516. Here three] So in the Theſeida.

Qui tre, la quatro, e qui ſei adunati,
Tra lor moſtrando diverſe ragione.

Ver. 2527. Held yet the chambre] So the Theſeida.

Anchor le riche camere tenea
Del ſuo palagio.

Ver.

Ver. 2535. an o] It may be doubted, whether this be an abbreviation of *Oyez*, or whether the Interjection *Ho* were uſed to command a ceſſation of noiſe, as well as of fighting, &c. For the latter uſe, ſee v. 1708. 2658. and Holinſhed, p. 495. The duke of Norfolke was not fullie ſet forward, when the King caſt down his warder, and the Heraldes cried, Ho, ho.

Ver. 2552. himſelf to were] *To defend.* It is a Saxon word. See Chr. Sax. Gibſ. p. 57. hine werede. *ſe defendit.*—and p. 148. See alſo Lydg. Troy. B. iv.

That ſhelde ne plate might his body *were.*

Ver. 2559. ylaſt] The prepoſitive *y* is an addition of my own, for the ſake of the metre; but perhaps we might read, "No longer ſhal the tourneyinge laſt." See the n. on ver. 1658. I ſhould obſerve that ſome Mss. read *tournament*, and Ms. D. *tourmentenge*, which may lead us to ſuſpect that Chaucer poſſibly wrote, *tourneymenting*.

Ver. 2563. The vois of the peple] So the Theſeida.

Di nobili e del populo il romore
Tocho le ſtelle, ſi fu alto e forte,
Li dei, dicendo, ſervi tal ſignore
Che de gli amici ſuoi fugie la morte.

Ver. 2608. the herte ſpone] This part of the human body is not mentioned in any Dictionary, that I have ſeen. The following paſſage of Johnſon, *Sad Shepherd*, A. i. S. vi. would incline one to ſuſpect, that it means the concave part of the breaſt, where the lower ribs unite with the *cartilago enſiformis*.

—He that undoes *him*, (the deer,)
Doth cleave the *briſket bone*, upon the *ſpoon*
Of which a little griſtle grows—

The Gloſſ. ſuppoſes *ſpone* to be a Participle, ſignifying *Thruſt, driven, puſht*; from the It. *Spingere*.

Ver. 2617. He foineth on his foo] I have ventured to ſubſtitute *foo* inſtead of *foot*, or *feet*, the readings of the Mss. *Foot* ſeems to have been originally introduced by a copyiſt from the preceding line, and to have been afterwards altered to *feet*, in order to make ſome ſenſe.

Ver. 2628. the vale of Galaphey] This word is variouſly written; *Colaphey, Galgaphey, Galapey*. There was a town called *Galapha*, in *Mauritania, Tingitana*, upon the river *Malva* (Cellar. Geog. Ant. v. ii. p. 935.) which perhaps may have given

given name to the vale here meant. For *Belmarie*, ver. 2632, ſee the note on ver. 57.

Ver. 2673. The trompoures] the *trumpeters*. So the beſt Mss. If the learned Editor of *Ancient Scottiſh Poems* had found this word in this ſenſe in his copy of Chaucer, he would not, I apprehend, have looked any further for an explanation of it in *The Dance*, by *Dunbar*, St. 2. v. 10. p. 27.

Ver. 2677. Whiche a miracle] It is ſcarce neceſſary to obſerve that *which*, in our ancient language, was often uſed for *who* and *what*. It is uſed for *what* here, and again, ver. 5621. 6875.

Ver. 2685. And was all his in chere, as his in herte] I have patched up this verſe, as well as I coud, out of the different copies. There is no authority, as I recollect, for the firſt *in*, except Ca. 2. but it ſeems abſolutely neceſſary: and all the copies read—*as* in his *herte*—which, I think, is evidently wrong.

Ver. 2686. a fury] Moſt of the copies have *a fire*. Ms. A. reads *a fuyr*, from which I have made the preſent reading, as in the Theſeida it is *Herinis*, i. e. *Erinnys*, one of the Furies.

Ver. 2698. corven] *Cut* out of his harneſs. I ſuppoſe to ſave the time and trouble of regularly diſarming him, the laces, &c. were cut.

Ver. 2715. And fermacies] *Pharmacies*. I have added the *and*, which ſeems as neceſſary to the ſenſe as to the metre.

Ver. 2735. The gree] *The prize*; *the honour of the day*. So in P. P. fol. 98.

> *The gre* yet hath he gotten, for al his grete wound.

And in that curious old Ballad, *The turnament of Tottenham*. ver. 91. Ancient Poetry, v. ii.

> [To] which of all the bachelery granted is *the gree*.

And again, ver. 186.

> They gathered Perkin about on every ſide,
> And grant him there *the gree*, the more was his pride.

It was neceſſary to vindicate this old phraſe, as the Editions have diſcarded it for *They grete*.

Ver. 2740. a journee] *A day's work*, or *way*. Fr. To make this ſtill clearer, the Editions, in general, read—*a dayes journey*—and ſpoil the verſe.

Ver. 2748. bouke] *The trunk of the body*, probably; from the Sax. Buce, *venter*.

Ver.

Ver. 2802. overnome] *Overtaken*; from overniman. Sax.

Ver. 2803. And yet] So in the Theſeida, l. x.

E anchor ne le brazza era perduta
La vital forza, ſol ne lo intelletto
E nel core era ancora ſoſtenuta
La pocha vita.—

Ver. 2813. Therfore I ſtint] This is apparently a fling at Boccace's pompous deſcription of the paſſage of Arcite's ſoul to heaven. Theſ. l. xi. It ſhould be obſerved however, that our author had already made uſe of the ſame deſcription in his Troilus, v. 1806, ſeq. It is not in the Philoſtrato.

Ver. 2817. ther Mars his ſoul gie] The force of *ther* in this paſſage will beſt appear by a collation of other ſimilar paſſages. See particularly ver. 5022. 7143. 9182.

Ver. 2856. He caſteth] I have added *He*, to complete the verſe. The uſe of pronouns redundantly is common in Chaucer.

Ver. 2862. in that ſelve grove] In the *Theſeida*, Arcita is buried—nel boſco, ove rancuna

Aver ſovente ſoleva de amore.

Ver. 2866. Of funeral] *Of* is a conjectural ſupplement. Or the verſe may be, perhaps better, completed, by taking in the word *fully* from Ms. NC. and Ed. Ca. 2.—in which th' office

Funeral he might all *fully* accomplice.

Ver. 2872. And after this] The ſecond *this* is from conjecture only. Some Mss. read—And after this Theſeus hath *Yſent*—which perhaps is right.

Ver. 2879. bare the viſage] If this expreſſion were in Milton, the Criticks would not fail to call it *an elegant Græciſm*. In Chaucer we can only hope that it may be allowed to be *an elegant Angliciſm*. Froiſſart ſays, that the corpſe of our Edward III was carried "*tout au long de la cité de Londres*, à viaire decouvert, *juſques à Weſtmonſtier*." V. i. c. 326.

Ver. 2885. With flotery berd] Theſ. l. xi.

Con rabuffata braza [or, barba] e triſto crine
E polveroſo.—

Flotery ſeems literally to mean *floting*; as hair diſchevelled *(rabbuffata)* may be ſaid to flote upon the air. *Ruggy* is *rough*.

Ver.

Ver. 2887. And paſſing over] According to this reading, the ſenſe is plain, that Palamon was the reufulleſt, &c. *paſſing over*, or *excepting*, Emelie. But all the Mss. that I have ſeen, read—*other*. If we adhere to that, we muſt diſpoſe the Parentheſis thus :

And (paſſing other of weping) Emelie
The reufulleſt, &c.—

and the ſenſe will be, that with Palamon came alſo Emelie (paſſing others *of*, or *in*, weping) the reufulleſt, &c. But ſuch a conſtruction would be very harſh and unlike Chaucer's uſual facility; and therefore I rather believe we ſhould read—*over*.—with Ed. Urr.

Ver. 2897. his bow Turkeis] So in the *Rom. de la R.* Love is ſaid to have *deux arcs Turquois*, ver. 924.

Ver. 2904. the maiſter ſtrete] *The principal* ſtreet. Le *ſouverain* carrefour. Froiſſart, v. iv. c. 28.

Ver. 2960. the liche-wake] The cuſtom of *watching* with *dead bodies* (lice. Sax.) is probably very ancient in this country. It was abuſed, as other Wakes and Vigils were. See Du Cange, in v. VIGILIÆ. *In vigiliis circa corpora mortuorum* vetantur *choreæ et cantilenæ, ſeculares ludi et alii turpes et fatui.* Synod. Wigorn. an. 1240. c. 5. Chaucer ſeems to have confounded the Wake-plays, as they were called, of his own time with the Funeral-games of the Antients. So in Troilus, v. 303. Troilus ſays to Pandarus,

But of the fire and flambe funeral
In which my body brennen ſhall to glede,
And of the *feſte* and *playes paleſtral*
At my *vigile* I pray thee take good hede.

Ver. 2964. in no disjoint] *With no diſadvantage.* So ver. 13341. in ſwiche disjoint; *at ſuch diſadvantage.*

Ver. 2993. that fayre chaine of love] Our author's philoſophy is borrowed, as it is uſually, from Boethius. L. ii. Met. 8.

Hanc rerum ſeriem ligat,
Terras ac pelagus regens,
Et cælo imperitans, amor.

See alſo, for what follows, L. iv. Pr. 6.

Ver. 3019. Lo the oke] So in the *Theſeida.*

Li querci, che anno ſi lungo nutrimento
E tanta vita quanto noi vedemo,
Anno pur alcun tempo finimento.
Le dure pietre ancor &c.

Ver. 3043. Than is it wiſdom] From the *Theſeida*.

E pero fare de la neceſſitate
Virtu, quando biſogna, e ſapientia,
E il contrario e chiara vanitate.

Ver. 3056. his vaſſallage] *Valour, proweſs.* Froiſſart, v. i. c. 271. à grand honneur et vaſſellage. See Du Cange, in v. VASSATICUM.

Ver. 3078. With all th' avys] So the Statute 5 H. IV. is ſaid in the Preamble to be made—*de l'advis* et aſſent des Seignurs, &c. The ſame form is uſed in moſt of the Acts of that reign.

Ver. 3091. oweth] By writing this word ſo, according to ſome Mss. we preſerve a proper diſtinction between *oweth*, the third perſon Sing. of the Preſent Tenſe, and *ought*, which was formerly only uſed in the Paſt Tenſe.

Ver. 3109. Thus endeth Palamon] Before I quit this tale, I will juſt take notice that the ſame ſubject has been treated twice in French verſe, many years ſince Chaucer's time, by two Ladies. The one, *Anne de Graville*, is ſaid by Du Verdier (*Bibl.* p. 42.) to have tranſlated *de viell langage et proſe Le beau Romant des deux amants Palamon et Arcita*. It began thus:

Victorieux en armes et amours
Fut Theſeus, apres que pluſieurs jours
Eut ſejourné en l'Amazone terre,
Ou Cupido et Mars luy firent guerre,
Les quels vainquit et Hypolite auſi—

The other, *Jeanne de la Fontaine*, is mentioned by La Croix du Maine; and it was moſt probably her poem, that *Johannes Secundus* has celebrated, l. iii. Eleg. xv. as he appears to have written her Epitaph and a *Nænia* upon her death. V. *Lib. Funer.*—inter Opp. Secund.

In the new Edit. of *Les Bibliotheques Françoiſes*, the Poem of *Anne de Graville* is ſaid to be ſtill preſerved in the Royal Library at Paris; and I find from a note of *M. de la Monnoye* in that Edit. that he was well apprized of our Chaucer's having borrowed this tale from the Theſeida.

Ver. 3126. in Pilates vois] In ſuch a voice as Pilate was uſed to ſpeak with in the Myſteries. Pilate, being an odious character, was probably repreſented as ſpeaking with a harſh, diſagreeable voice.

Ver. 3156. After this verſe, the two following are found in ſo many Mss. that perhaps they ought to have been inſerted in the text.

> And ever a thouſand good ageins on badde;
> That knoweſt thou wel, but if thou be madde.

Ver. 3172. as deme not] This phraſe has occurred before: ver. 2304. As kepe me. Ver. 2319. As ſende. I once thought that *as* in theſe caſes was uſed elliptically for *do ſo much as*; but then the following verb muſt have been in the infinitive mood, whereas it is often in the imperative. See ver. 5773. As taketh. Ver. 6631. As doth. Ver. 13352. As beth. I am therefore rather inclined to underſtand it in the ſenſe of *ſo*, according to its original etymology. *As* is an abbreviation of *als*, and that of *al ſwa*; *ſic omnino*. See ver. 5481. 5778. 7007.

Ver. 3199. hendy Nicholas] *Hendy*, or *Hende*, as it was more commonly written, ſignified, *courteous*. So ver. 6868.

> —A, fire, ye ſhuld ben hende,
> And curteis, as a man of youre eſtat.

Ver. 3210. augrim-ſtones] *Augrim* is a corruption of *Algorithm*, the Arabian term for Numeration. *Augrim-ſtones* therefore were the *pebbles*, or *counters*, which were anciently uſed in Numeration.

Ver. 3217. the kinges note] What this *note*, or *tune*, was I muſt leave to be explained by the Muſical Antiquaries. *Angelus ad virginem*, I ſuppoſe, was *Ave Maria*, &c.

Ver. 3223. Of eightene yere] The words—I geſſe—are not in the Mss. Ms. A. reads, *ſeventene*; which perhaps may be right, if *ſeventene* be pronounced as of four ſyllables. Aſk. 1 and 2. would remove all difficulties by reading, *Of eightene yere* this woman *was of age*.

Ver. 3227. He knew not Caton] The calling of this author *Caton* ſhews, that he was more ſtudied in French than in Latin. See below, ver. 9251. 14946. 16155. Who he was, or of what age, is uncertain: but his authority, four or five hundred years ago, ſeems to have been as great as if he had really been the famous Cenſor of Rome. However, the maxim here alluded to is not properly one

of Cato's; but I find it in a kind of Supplement to the Moral Diſtichs, entitled *Facetus* int. Auctores octo morales. Lugd. 1538. cap. iii.

Duc tibi prole parem ſponſam moreſque venuſtam,
Si cum pace velis vitam deducere juſtam.

The ſame treatiſe, or at leaſt one with the ſame beginning and on the ſame ſubject, is mentioned in the Cat. Mss. Coll. Trin. Dublin. n. 275. under the title of *Urbanus*. It is there attributed to Daniel *Eccleſienſis* (Churche), who lived about the year 1180. See Bale. Cent. iii. 17. and Fabric. Bib. Med. Æt. in v.

Ver. 3237. many a *gore*] This word is uſed again in ver. 13719. I do not underſtand it in either place.

Ver. 3247. blisful for to ſee] The better Mss. read—*on* to ſee,—which I believe is right. See L W. 2914. Lydg. Troy, B. iii. ch. xxii.

His brother *Troylus*, ſo goodly *on* to ſee—

and Gower, *Conf. Am.* fol. 17. b.

Tho was ſhe fouler *unto* [r. *on to*] *ſe*.

Ver. 3248. the newe perjenete tree] Some of the Mss read, *perjonette*, as if the word were derived from the Ital. *pero giovanetto*, rather than from the Fr. *poire*, or *pere, jeunette*. In either caſe it ſignifies *a young pear*.

Ver. 3251. perled with latoun] That is, I believe, *ornamented with latoun in the ſhape of pearls*. It is probable that ſome very elegant purſes were embroidered with real pearls.

Ver. 3254. So gay a *popelot*] This word may either be conſidered as a diminutive from *Poupée*, a Puppet; or as a corruption of *Papillot*, a young butterfly.

Ver. 3268. a primerole] Old Fr. for a *Primroſe*. It is uſed by Gower. *Conf. Am.* fol. 148.

Ibid. a piggeſnie] The Romans uſed *oculus* as a term of endearment, and perhaps *piggeſnie*, in vulgar language, only means *ocellus*; the eyes of that animal being remarkably ſmall. The word occurs again in the *Remedie of Love*, ver 257. though I do not believe that to be a work of Chaucer.

Ver. 3286. harow] It would much exceed the limits of theſe notes to recite the ſeveral opinions concerning the original of this word. The curious reader may conſult Du Cange in v. and Hickes, Gr. Fr. Theot. p. 96. I rather believe it to have been derived from Har, *altus*, and Op, *clamor*, two Iſlandic words,

which were probably once common to all the Scandinavian nations. See Gudmund. And. Lex. Iſland. by Reſenius. Hafn. 1683. In ſupport of this opinion, it may be obſerved, that the very word *Haroep*, or *Harop*, was uſed by ſome of the inhabitants of the Low-countries in the ſame ſenſe in which *Harou* was by the Normans. Du Cange, in v. HAROEP.

Ver. 3308. Of Criſtes] *Of* is added, from conjecture only.

Ver. 3318. With Poules windows] Perhaps this means, that his ſhoes were cut in ſquares, like panes of glaſs. Bale mentions *feneſtratos calceos* as making part of the habit of the Franciſcans. Cent. iv. 27. and 91. They alſo occur in the Ciſtercian Statutes an. 1529. and the Monks are forbidden to wear them. Du Cange, in v. CALCEI FENESTRATI.

Ver. 3321. of a light waget] Or, *Watchet*. Skinner explains *Watchet* to mean *a colour*, a whitiſh blue; but in this place it ſeems rather to mean ſome kind of *cloth*; denominated, perhaps, from the town of *Watchet*, in Somerſetſhire. Inſtead of *light*, ſome Mss. read *fin*; and Ms. A. *whit*. This laſt epithet would be quite inconſiſtent with Skinner's explanation.

Ver. 3329. the ſcole of Oxenforde] The ſchool of Oxford ſeems to have been in much the ſame eſtimation for its dancing, as that of Stratford for its French. See before, ver. 125. *Oxenforde* is a Quadriſyllable. *Oxnaforda*. SAX.

Ver. 3336. tapſtere] A *female* keeper of a tap, or tavern. See n. on ver. 2019. and the Prol. to the Continuation of the C. T. Ed. Urr. p. 594.

Ver. 3337. ſquaimous] *Squeamiſh*; but I know not how to make that ſenſe agree with what follows. Robert of Brunne (in his tranſlation of *Manuel des Pechées*, Ms. *Bod.* 2078. fol. 46.) writes this word, *eſquaimous*; which is nearer to its original, *exquamiare*, a corruption of *excambiare*.

Ver. 3358. a ſhot window] That is, I ſuppoſe, a window that was *ſhut*. It might perhaps be better to write this word, with ſome of the Mss. *ſhet*, or *ſhette*; as Chaucer does in other places. ver. 16605. 16610. Ms. A. reads *ſhop*; and HA. *ſhort*.

Ver. 3361, 2.] Theſe two lines, containing Abſolon's Song, were meant, I apprehend, to be broken into four ſhort verſes, which will rime together very harmoniouſly, if the accent be laid upon the laſt of *lady*, as it often is in ſuch compoſitions.

Ver. 3382. And ſom for ſtrokes] In the margin of Ms. C. 1. is the following note. "Ovid. Ictibus agreſtis &c."

Ver.

Ver. 3384. He plaieth Herode] This is much in character. The Pariſh-Clerks had always a principal ſhare in the repreſentation of Myſteries. See the Pref. to Dodſley's Old Plays, p. xii.

Ver. 3392. the neighe ſlie] Gower has this proverbe. *Conf. Am.* B. iii. f. 58.

An olde ſawe is: who that is ſlygh
In place wher he may be nyghe,
He maketh the ferre leef loth.

Ver. 3449. Seinte Frideſwide] *Seint* is one of the very few French adjectives, which, after their naturalization here, retained for a conſiderable time, I apprehend, a diſtinction of Gender. See the Eſſay, &c. p. 29.

Chaucer always writes it *Seinte*, when he uſes it in the feminine gender; and the final *e* is often to be pronounced, as in this place. See ver. 7186. 10292. *Seinte* Marie.—ver. 7406. 7701. *Seinte* Charitee. Of the ſame form are *Excellente*, ver. 10459. and *Peregrine*, ver. 10742.

There is great propriety in making the Carpenter invoke St. Frideſwide, who was Patroneſs of a conſiderable Priory at Oxford, and in high eſtimation there.

Ver. 3457. another clerk] He alludes to a ſtory, which is told of the famous Thales by Plato in his *Theætetus*, p. 127. Ed. Fic. but our author probably read it in the *Cento Novelle Antiche*. N. 36. It is there entitled, *D'uno Strologo ch'ebbe, nome Milenſius, che fu ripreſo da una donna.*

Ver. 3479. wightes] *Witches.* In the Teutonic, *Wite-vrouwe*; but whether they were ſo called from their *wiſdom*, or from their being ſuppoſed to be clothed in *white*, is not clear. A *widow*, in that language, is called a *wit-vrouwe*, from the latter circumſtance. Kilian in v. See Keyſler's Diſſertation *de Mulieribus Fatidicis*, in which, with a great deal of learning and probability, he has traced the popular notions of witches and witchcraft, in the northern parts of Europe, from a very early period. The faculty of floating upon the water, ſo as not to be capable of being drowned, is aſcribed by Pliny to a race of male-witches in Pontus. Nat. Hiſt. l. vii. c. 2. non poſſe mergi, ne quidem veſtibus degravatos.

Ver. 3480. the Night-ſpel] *The charm*, which follows, ver. 3483—6. is ſo lamely repreſented in all the Mss. that I have left it as I found it in the common editions. It might perhaps be a little improved by reading it thus:

Jeſu Criſt and Seint Benedight
Bliſſe this hous from every wight,

Fro

Fro the nightes mare. Pater-noſter.
Wher woneſt thou Seint Peter's ſuſter?

In ver. 2. *wicked* may be left out upon the authority of Ms. A. and others. It is certainly an unneceſſary epithet.

ver. 3. *Pater-noſter* was often repeated in the middle, as well as at the end, of charms.

ver. 4. Inſtead of *woneſt*, ſome copies read *wendeſt*. I do not underſtand how the Night-mare came to be allied to St. Peter.

To ſay the truth, I ſuſpect this charm to be an interpolation. We have a Night-ſpel of another form in Gervaſ. Tilber. Otia Imper. l. iii. c. 93. See alſo the Decameron. D. vii. N. 1.

Fantaſima, Fantaſima,
Che di notte vai,
A coda ritta ci veniſti,
A coda ritta te n'andrai, &c.

Concerning *the Night-mare*, ſee Keyſler, *Antiq. Septent.* p. 497.

Ver. 3509. no labbe] No *blab*. Labben, HOLL. Klappen, BELG. *blaterare*. Kilian.

Ver. 3512. harwed helle] Harried. SAX. *harraſſed, ſubdued.* Our anceſtors were very fond of a ſtory of Chriſt's exploits in his *Deſcenſus ad inferos*, which they called the *harrowing of Helle*. They took it, with ſeveral others of the ſame ſtamp, from the Goſpel of Nicodemus. Fabr. Cod. Apoc. N. T. There is a Poem upon this ſubject in Ms. *Bod.* 1687.

Hou Jeſu Criſt *herowed helle*
Of harde geſtes ich wille telle.

And in the *Cheſter Whitſun-Playes*, Ms. *Harl.* 2013. the company of Cookes, which was to exhibit the 17th Pageant, or the *Deſcenſus ad inferna*, is thus addreſſed.

You Cookes with your carriage ſee that you doe well,
In pagente ſett out *the harrowinge of helle.*

See alſo P. P. paſſ. xix. f. 101—3.

Ver. 3526. for God] *Pour dieu.* FR.

Ver. 3539. The ſorwe of Noe] It will be in vain, I apprehend, to look for this anecdote in Geneſis, even in Dr. Kennicot's edition. Nicholas probably quoted it from the Myſteries, with which the Carpenter was better acquainted.

The

The diſpute between Noah and his wife upon this occaſion makes a conſiderable part of the 3d Pageant of the *Cheſter Whitſun-Playes* above-mentioned. Ms. *Harl.* 2013. The following lines will ſhew the grounds of her refuſal to embark.

NOE. Wife, come in, why ſtandes thou there?
Thou art ever froward, that dare I ſwere.
Come in on Godes halfe; tyme it were,
For fear leſt that wee drowne.
WIFE. Yea, Sir, ſet up your ſaile,
And rowe forth with evil haile,
For withouten anie faile
I wil not oute of this toune;
But I have my goſſepes everich one,
One foote further I will not gone:
They ſhal not drown by St. John,
And I may ſave ther life.
They loved me full well by Chriſt.
But thou will let them into thie chiſt,
Ellis rowe forth, Noe, when thou liſt,
And get thee a newe wife.

At laſt Sem, with the aſſiſtance of his brethren, fetches her on board by force, and upon Noah's welcoming her ſhe gives him a box on the ear.

Theſe Playes are ſaid, perhaps truly, to have been firſt written in 1328, but the Harleian Ms. repreſents them, as they were to be exhibited in 1600. There is a better copy of the ſame Playes in the Bodl. Lib. E. N. 115. tranſcribed by one William Bedford, 1604, but even in that we ſee but ſmall remains of the original diction and orthography.

Ver. 3624. His owen hond] *With* his own hand. So Gower, *Conf. Am.* fol. 76. b.

The crafte Mynerve of wolle fonde,
And made cloth *her owen honde.*

See alſo fol. 113. a.

Thyng which he ſayd *his owne mouth.*

Ver. 3625. the ſtalkes] The *ſteps*. Gloſſ. Urr. but I rather believe the *renges* to mean the *ſteps*, and the *ſtalkes* the *upright pieces* of a ladder.

Ver. 3638. clum] From the SAX. clumian, *muſſitare, murmurare.*

Ver. 3692. a trewe love] What kind of thing this was to be borne *under the tongue*, I do not underſtand.

Ver.

Ver. 3703. I ſwelte and ſwete] *Sweltan*, Sax. ſignifies *to die*. Chaucer uſes *ſwelte* to ſignify the effect of a great oppreſſion of ſpirits. See ver. 1358. 9650. R. R. 2480. Hence our word *ſultry (ſweltry)* to expreſs a *ſuffocating* heat.

Ver. 3709. it wol not be, *compame*] So Ms. C. 1. It is put, for the ſake of the rime, inſtead of the Fr. Compaine, *compagnon*. We uſe *friend* in the ſame ſenſe. In Ms. C. it is written *compaine*; in ſome of the beſt Mss. *com bame*. The Editions read—

As helpe me God *and ſweet Saint Jame*.

Ver. 3724. thyn ore] The Editt. have made it *thy nore*. But *ore* is the right word. It ſignifies *grace, favour, protection*. See R. G. p. 381, mylce and ore, *mercy and grace*.—p. 475. in was ore ich am ido, *in whoſe protection I am put*. And *Li beaus diſconus*. Ms. *Cotton*. Cal. A. ii. fol. 49. b.

Syr Ly beaus thurſtede ſore,
And ſeyde; Maugys, *thyn ore*,
To drinke lette me go.

Where *thyn ore* muſt be underſtood to mean *with thy favour*, as in this paſſage of Chaucer.

Ver. 3768. the viretote] This is the reading of the beſt Mss. The explanation of the word I leave to the reader's ſagacity.

Ver. 3772. more tawe on his diſtaf] So in Froiſſart. v. iv. p. 92. Ed. 1574. Il aura en bref temps autres *eſtoupes en ſa quenoille*.

Ver. 3809. an hondbrede al aboute] *Al* has been added for the ſake of the metre, but, I believe, unneceſſarily. The original phraſe was *an hondes brede*, an hand's breadth; ſo that *hondebrede*, as it is written in ſome Mss. would naturally continue to be pronounced as a triſyllable.

Ver. 3819. he fond neyther to ſelle] This is a French phraſe. Fabliaux, t. ii. p. 282.

Ainc tant come il miſt à deſcendre
Ne trouva point de pain à vendre.

In the next verſe, *ſelle*, for the ſake of the rime, is put for *ſille*. Sax. *Syl*. Fr. *ſueil*. Lat. *ſolum*.

Ver. 3853. Whan folk han laughed] The better Mss. read—*laughen*, which therefore is probably right. Chaucer ſometimes forms the Participle of the paſt time

time in *en*, even in thoſe verbs, of which he alſo uſes the Participle in *ed*. See ver. 3311. *waſhen*; 7354. *faren*; for *waſhed*, and *fared*.

Ver. 3862. So the ik] *So the I*; ſo may I *the*, or *thrive*. This ancient phraſe is terribly corrupted in moſt of the Mss. and Editt. It occurs again below, ver. 12881. 16397.

Ver. 3863. With blering] *With a trick put upon* a proud Miller. So ver. 17201. blered is thyn eye; *thou art cheated*. And R. R. ver. 3912. almoſt blered is mine eye; *I am almoſt cheated*.

Ver. 3877. As hath a leke] Boccace has the ſame alluſion. Decam. Introd. to D. iv. *Et quegli, che contra alla mia eta parlando vanno, moſtran male che conoſcano, che per che il porro habbi il capo bianco, che la coda ſia verde.*

Ver. 3880. Yet in our aſhen] There is ſo great a reſemblance between this line and the following of the *Church-yard Elegy*, Dodſley's Coll. vol. 4.

Ev'n in our aſhes live their wonted fires—

that I ſhould certainly have conſidered the latter as an imitation, if Mr. Gray himſelf had not referred us to the 169 (170) Sonnet of Petrarch, as his original. *Ch' i' veggio nel penſier &c.*

Ver. 3893. the chimbe] Kime, Teut. means the prominency of the ſtaves beyond the head of the barrel. The imagery is very exact and beautiful.

Ver. 3902. of a ſouter a ſhipman, or a leche] The proverbial expreſſion, *Ex ſutore medicus*, was perhaps derived from the fable of Phædrus with that title. L. i. Fab. 14. The other, *Ex ſutore nauclerus*, is alluded to by Pynſon the printer, at the end of his Edit. of Littelton's Tenures, 1525. *Ames*, p. 488. Speaking of one Redman, another printer, he ſays,—" Miror profecto unde nunc tandem ſe fateatur typographum, niſi forte quum Diabolus *ſutorem nauclerum*, et illum calcographum fecit."

Ver. 3904. it is half way prime] In the Diſcourſe, &c. §. xiv. I have ſuppoſed that this means *half way* paſt *prime*, about half hour after ſeven A. M. the *half way* between Prime and Terce. In the fictitious *Modus tenendi Parliamentum*, a book not much older than Chaucer, *Hora mediæ primæ* ſeems to be uſed in the ſame ſenſe. c. *de diebus et horis Parliamenti*. Ms. *Cotton*. Nero. D. vi. On common days *Parliamentum debet inchoari* horâ mediæ primæ—*in diebus feſtivis* horâ primâ *propter divinum ſervitium*. In a contemporary French tranſlation of this treatiſe, Ms. *Harl.* 305. *hora mediæ primæ* is rendered *a la my heure le prime*;

prime; in an old Engliſh verſion, Ms. *Harl.* 930. *the oure of myd pryme*; and in another, Ms. *Harl.* 1309. *midde prime time.* Our author uſes *prime large* ver. 10674. to ſignify that prime was conſiderably paſt.

Ver. 3909. ſet his howve] *His hood.* So in Tr. B. iii. 775. *an howve above a call* ſignifies *a hood over a cap.* And in P. P. fol. 4. Serjeants at Law are deſcribed *in howves of Silk*; but in fol. 16. it is ſaid,

Shal no ſergeant for his ſervice were no *ſilke hode.*

Both words ſeem to be derived from the TEUT. Hoofd; a head.

Hood and Cap being equally coverings for the head, *to ſet a man's howve* is the ſame as *to ſet his cap.* See n. on ver. 587.

Ver. 3927. a long pavade] It appears from ver. 3958, that *the pavade* was a weapon of offence. Of what ſort I cannot tell, as I do not remember to have met with the word any where elſe. *Pavois*, FR. in thoſe times ſignified a *long ſhield.*

Ver. 3929. A joly popper] *A bodkin*, according to Sp. and Sk. who however produce no authority for ſuch an interpretation. The name ſeems to be fitter for a piſtol; though I am not prepared to prove that piſtols were carried in the pocket in Chaucer's time.

Ver. 3934. a market-beter] *One that makes quarrels in markets*, ſays the Gloſſary. But, according to Mr. Upton, Pref. to Obſerv. on Shakeſp. p. xx. "A market-beter is one who raiſes the price of the market.—*To beat the fire* Chaucer uſes in the Knight's Tale, ver. 2255. 2294, for—*to rouſe, to ſtir up.*" Though this explanation of Mr. Upton's be not quite ſatisfactory, I think it far preferable to the other.

Ver. 3939. deinous Simekin] His name was *Simon*, ver. 4020, 4. of which *Simekin* is the diminutive; and from his *diſdainful, inſolent* manners he had acquired the ſurname of *Deinous*, juſt as Nicholas, in the former tale, ver. 3199. "was cleped *Hendy*," from the very oppoſite behaviour. A great number of our ſurnames have been derived from qualities of the mind, and it is reaſonable to ſuppoſe that at the beginning they were merely *perſonal*, like what we call *nicknames.* It is probable that the uſe of *hereditary* ſurnames was not, even in Chaucer's time, fully eſtabliſhed among the lower claſſes of people.

Ver. 3988. the Soler hall] This is the true reading. It means *the Hall with the Soler.* Before the ſtudents in our Univerſities were incorporated, they lived in

in lodging-houſes, called Inns, Halls, and Hoſtels, which were often diſtinguiſhed by names taken from ſome peculiarity in their conſtruction. One at Cambridge was called *Tyled Oſtle*. Parker's Scel. Cantab. ap. Lel. Collect. t. v. p. 189. And at Oxford Oriel-College probably derives its name from a large Meſſuage, vulgarly known by the name of *Le Oriele*, upon the ſite of which it ſtands. Ayliffe's Hiſt. v. i. p. 287. An *Oriel*, or *Oriol*, was a Porch; (Du Cange, in v. ORIOLUM) as a *Soler* ſeems originally to have ſignified an open *gallery*, or *balcony*, at the top of the houſe; though latterly it has been uſed for any upper room, *loft*, or *garret*. (Idem, in v. SOLARIUM. Watts, Gloſſ. ad Mat. Par.) Froiſſart, v. i. c. 234. Les femmes de la ville *monterent* en leurs logis et en *ſolliers*. In the deſcription of Cambridge above cited, p. 188. there is mentioned a *Garret-oſtle*. Mr. Warton ſtrongly confirms this reading. Hiſt. of Eng. Po. p. 432. note n.

Ver. 4012. Strother] I cannot find any place of this name in England; there is a Struthers, or Strauther, in the Shire of Fife.

Ver. 4021. How fares] It may be obſerved, that Chaucer has given his Northern Clerks a Northern dialect. I will juſt point out a few particulars in which their language differs from that uſed in the reſt of his work.

1. They terminate the third perſon Singular, and the whole Plural number of their verbs in *es*, inſtead of *eth*, or *en*. So, in the preſent inſtance, we have—*fares*; and in the lines immediately following—*has*; *behoves*; *has*; *werkes*; *gas*; *wagges*; *falles*.

2. They uſe *a* in a great number of words, which Chaucer in other places writes with *o*; as, *ſwa* for *ſo*; *hame* for *home*; *fra* for *fro*. ver. 4071, 2. *banes* and *anes*, for *bones* and *ones*, &c. That this was the Northern practice appears from the following note. Hiſt. Abbat. Pipewell. Monaſt. Ang. v. i. p. 816. Et ſciendum quod Monachi *boreales* ſcripſerunt in cartis noſtris *Rahage*, pro *Rohawe*.

3. Many of their words are of the obſolete Saxon form; as, ver. 4031. *henen* for *hennes*; ver. 4076. *whilke* for *whiche*; ver. 4083. *alſwa* for *alſo*; ver. 4128. *ſlike*, from *ſwilke*, inſtead of *ſwiche*; ver. 4130. *gar* for *make*, or *let*; &c.

4. If I am not miſtaken, he has deſignedly given them a vulgar, ungrammatical phraſeology. I do not remember in any other part of his writings ſuch a line as ver. 4043.

I *is* as ill a miller as *is* ye.

See alſo ver. 4084. I *is* ; ver. 4087. Thou *is*.

Ver 4027. I hope] *I expect*. It ſignifies the mere expectation of a future event, whether good or evil, as ελπιζω GR. and *ſpero* LAT. often do. So in Shakeſpeare, Ant. and Cl.

I cannot *hope*
Cæſar and Anthony ſhall well greet together.

Ver. 4038. anſwered] SAX. *andſwarode* is a compound word of AND, *contra*, and *ſwaran*, which, in the Iſlandic, ſignifies *dicere*. Barthol. Ant. Dan. p. 690. Thorbiorg ſvarar. *Thorbiorga dicit*. This etymology accounts for its being accented upon the middle ſyllable—*anſwéred*. See ver. 4126.

Ver. 4053. to the wolf thus ſpake the mare] The ſtory alluded to is told of a mule in *Cent. Nov. Ant.* N. 91. The Mule pretends, that his name is written upon the bottom of his hind-foot. The Wolf attempting to read it, the Mule gives him a kick on the forehead and kills him. Upon which the Fox, who was preſent, obſerves, *Ogni huomo, che ſa lettera, non è ſavio*. There is a ſimilar ſtory of a Wolf and *a Mare*, in *the moſt delectable Hiſtory of Reynard the Fox*. Edit. 1701. ch. xviii. but whether that ſtory be in Caxton's edition ; whether it be in the Dutch book from which Caxton tranſlated ; whether the Dutch book be an original compoſition or a tranſlation ; when it was written, &c. are all points, upon which I wiſh to be informed by ſome more knowing Antiquary. I will juſt obſerve that one of the Foxes tricks, ch. xiv. ſeems to be alluded to by Richal de Berbeiffeil (*Richard de Berbezieux*) a Provençal poet, who died in 1383. *Quadrio*, t. ii. p. 144. I will cite the paſſage from Ms. *Crofts*. fol. cxci. though I do not underſtand the laſt clauſe.

Anc Ranart d'Iſengrin
Tan gen no ſap venjar,
Qan lo fiz eſcorzar,
Ell dit per eſchernir
Chapels et gan Com eu faz no mair.

Reynard here ſeems to have procured Iſegrim's ſkin to be ſtript off, to make him *a hood and gloves*. In the Engliſh, he procures the Wolfes ſhoes to be pulled off and put upon his own feet.

Ver. 4059. a leveſell] This word is plainly derived from the SAX. lefe, *folium*, and ſetl, *ſedes*. *Meteſel* is a word of the ſame form. Peter of Langt. p. 334.

" *It*

" *It neghed nere* meteſel." *It was near the time of ſitting down to dinner.* A *leveſel* therefore ſignifies a *leafy ſeat*, an *arbour*. It may be underſtood in the ſame ſenſe in the Perſones Tale, p. 314. " *right as the gay* leveſell *at the Taverne is ſigne of the win that is in the celler.*"

Ver. 4094. make a clerkes berde] i. e. *cheat* him. *Faire la barbe*, Fr. is to *ſhave*, or *trim* the beard; but Chaucer tranſlates the phraſe literally, at leaſt when he uſes it in its metaphorical ſenſe. See ver. 5943. and H. of F. ii. 181. Boccace has the ſame metaphor. *Decam.* viii. 10. Speaking of ſome exorbitant cheats, he ſays, that they applied themſelves—" *non a* radere *ma a ſcorticare huomini :*" and a little lower—" *ſi a ſoavemente* la barbiera *ſaputo menare il raſoio.*"

Ver. 4138. chalons] Whatever they were, they probably were ſo called from their being made at *Chalons*. The Gloſſary interprets them to be *blankets*; but a paſſage in the Monaſt. v. ii. p. 720. would rather lead one to ſuppoſe them *coverlets*;—aut pannos pictos, qui vocantur *Chaluns*, loco lectiſternii.

Ver. 4206. a cokenay] That this is a term of contempt, borrowed originally from the kitchen, is very probable. A Cook, in the baſe Latinity, was called *Coquinator*, and *Coquinarius*, from either of which *Cokenay* might eaſily be derived. In P. P. fol. xxxv. b.

> And yet I ſay by my ſoule I have no ſalt bacon,
> Ne no *cokeney* by Chriſte coloppes to make.

It ſeems to ſignify a *Cook*. And ſo, perhaps, in the Turnament of Tottenham. Anc. Poet, t. ii. p. 24.

> At that feaſt were they ſerved in rich array;
> Every five and five had a *cokeney*.

That is, I ſuppoſe, a *cook*, or *ſcullion*, to attend them.

In thoſe rimes aſcribed to Hugh Bigot, which Camden has publiſhed, Brit. col. 451. (upon what authority, I know not)

> " Were I in my caſtle of Bungey
> " Upon the river of Waveney,
> " I would ne care for the King of *Cockeney*."

The author, in calling London *Cockeney*, might poſſibly allude to that imaginary country of idleneſs and luxury, which was anciently known by the name of *Cokaigne*,

Cokaigne, or *Cocagne*; a name which Hickes has ſhewn to be derived from *Coquina*. Gr. A. S. p. 231. He has there publiſhed an excellent deſcription of the *country of Cokaigne*, in old Engliſh verſe, but probably tranſlated from the French. At leaſt the French have had the ſame fable among them, for Boileau plainly alludes to it. Sat. vi.

Paris eſt pour un riche *un païs de Cocagne*.

The feſtival of *La Cocagna* at Naples, deſcribed by Keyſler, v. ii. p. 369. appears to have the ſame foundation. It probably commenced under the Norman government. There is a mock-heroic poem, in the Sicilian dialect, entitled *La Cuccagna conquiſtata*, by Gio. Battiſta Baſili, Palerm. 1674. in which the deſcription of *l'alma città di Cuccagna* begins thus:

Sedi Cuccagna ſutta una montagna
Di furmaggiu grattatu, et havi in cima
Di maccaruni una caudara magna.

Ver. 4318. Him *thar* not] I have reſtored this old word, upon the authority of the beſt Mss. in this and other places. See ver. 5911. 5918. 6947. 17301. It is derived from the SAX. thearfian, *neceſſe habere*; and is generally uſed as an Impersonal. "Him *behoveth* not to *winne*, or *acquire* good, that doth evil." I have ventured to ſubſtitute *winne* inſtead of the common reading *wene*, of which I coud make no ſenſe. Ms. B. δ. reads. *He may* nought *wilne* w.

Ver. 4345. a Jacke of Dover] The general purport of this phraſe is ſufficiently explained in the following line; but the particular meaning I have not been able to inveſtigate.

Ver. 4348. of thy perſelee] An old *Boke of Kokery*, which I have conſulted upon this occaſion, Ms. *Harl.* 4016. has a receipt for "*Goſe* or capon *farced*," but it does not mention *parſeley*. It only ſays in general terms, "Take yolkes of eyeron (egges) hard yſodde and hew hem ſmale with *the herbes*—and caſte therto pouder of ginger peper canell and ſalt *and grapes in tyme of yere*." I have lately met with another, I ſuppoſe, the true, receipt for ſtuffing a Gooſe in Ms. *Harl.* 279. It begins—"Take *percely* and ſwynis grece or ſewet of a ſhepe and parboyle hem, &c."

Ver. 4355. ſoth play *quade ſpel*] As this is ſaid to have been a *Flemiſh* proverb, I have inſerted *ſpel* from Mss. Aſk. 1. 2. inſtead of the common reading *play*. *Spel*, in TEUT. is *ludus*, as *quade*, or *quaed*, is *malus*. Sir John Harrington, in

in his *Apologie of Poetrie*, quotes an old ſaying of the ſame import. *Soth bourde is no bourde.*

Ver. 4375. riding—in Chepe] There were ſometimes Juſts in Cheapſide. Hollingſ. v. ii. p. 348. But perhaps any proceſſion may be meant. Mss. Aſk. 1. 2. read *revel.*

Ver. 4377. And til] *And* is added.

Ver. 4394. *they* play] So Ms. C. All the reſt read *he.*

Ver. 4413. a louke] *A receiver to a thief*, Sp. Sk. This explanation, I believe, is a mere fancy, but I have nothing better to propoſe.

Ver. 4421. Our Hoſte ſaw wel] Concerning the time of day meant to be pointed out in the following lines, ſee the Diſcourſe &c. §. v.

Ver. 4450. Malkins maidenhede] A common phraſe. P. P. fol. vii. a. b.

> Ye have no more merit of maſſe ne of houres
> Than *Malkin of hire maydenhood*, that no man deſireth.

Ver. 4467. *But* Chaucer] So Mss. C. 1. Aſk. 1. 2. In the Editt. it had been ſtrangely corrupted into *That.*

Ver. 4477. In youthe he made of Ceys] The ſtory of Ceyx and Alcyone is related in the introduction to the poem, which was for ſome time called "*the Dreme of Chaucer*," but which, in the Mss. Fairf. 16. and Bod. 638. is more properly entitled "*the booke of the Ducheſſe.*" The following note, which has been prefixed to it in all the later editions, is in Ms. Fairf. in the hand-writing of John Stowe. "*By the perſon of a mourning Knight ſitting under an oke is meant John of Gaunt, Duke of Lancaſter, greatly lamenting the death of one whom hee entirely loved, ſuppoſed to be Blanche the Ducheſſe.*" I believe John is very right in his conjecture. Chaucer himſelf, in his Leg. of G. W. 418. ſays, that he made "*the deth of Blaunche the Ducheſſe:*" and in the poem now under conſideration he plainly alludes to her name, ver. 948.

> "And faire *white* ſhe hete;
> That was my ladys name right."

On the other hand, the Knight is repreſented, ver. 455, 6.

> "Of the age of *four and twenty* yere,
> Upon his berde but litel here"—

whereas John of Gaunt, at the death of Blanche in 1369, was about *nine and twenty* years of age. But this perhaps was a deſigned miſrepreſentation.

I will

I will juſt obſerve that the manner, in which Chaucer ſpeaks of his own age at the time of this compoſition, is a confirmation of what has been ſuggeſted in the Diſcourſe &c. n. 3. that the Canterbury Tales were the work of his lateſt years. When the Dutcheſs Blanch died, he was *one and forty*; a time of life, which, I believe, a man ſeldom calls his *youth*, till he is advanced at leaſt twenty years beyond it.

Ver. 4481. the Seintes legende of Cupide] In the Editt. it is called *the Legende of good women*; in Ms. Fairf. 16. *the Legendis of* IX *gode women*. According to Lydgate, Prol. to Boccace, the number was to have been *nineteen*; and perhaps the Legende itſelf affords ſome ground for this notion. See ver. 183. and C. L. ver. 108. But this number was probably never completed, and the laſt ſtory of Hypermneſtra is ſeemingly unfiniſhed.

In an imperfect copy of the *Maſter of the game*, dedicated to Henry, eldeſt ſon of Henry IV. (Ms. *Harl.* 6824.) is the following paſſage. "As Chaucer ſeithe in his prolog. of xxv. good wymmen, by writing have men mynde of thynges paſſed." See ver. 18.

In this paſſage the Man of Lawe omits two Ladies, viz. Cleopatra and Philomela, whoſe hiſtories are in the Legende; and he enumerates eight others, of whom there are no hiſtories in the Legende, as we have it at preſent. Are we to ſuppoſe, that they have been loſt?

With reſpect to the time of Chaucer's writing the Legende, ſee the Diſcourſe &c. n. 3.

Ver. 4486. The plaint of Deianire] This reading is ſupported by ſeveral Mss. of middling authority; but the better copies read *Diane*, and Ms. A. *Syane*. There is a nymph *Cyane* in Ovid, Metam. l. v. who weeps herſelf into a fountain; but not for love.

Ver. 4512. To Muſes, that men clepe Pierides] He rather means, I think, the daughters of Pierus, who contended with the Muſes, and were changed into Pies. Ovid, Metam. l. v.

Ver. 4515. with hawebake] So Ms. A. The other readings are—hawe i bake. Mss. Aſk. 1. 2.—hawke bake. B. ζ.—hevy bake. B. ε. 1.—have wee bauke. E.—have we bake. B. δ. HA.—hawe ybake. Ca. 2.—the whiche hath no lak. Ca. 1.—The reader may take his choice of them.

Ver. 4534. Bet is to dien] This ſaying of Solomon is quoted in Rom. de la Ro. 8573. Mieux vault mourir que pauvres eſtre.

Ver.

Ver. 4617. In ſterres] This paſſage is imitated from the *Megacoſmus* of *Bernardus Sylveſtris*, an eminent philoſopher and poet about the middle of the XIIth Century. Fabric. Bibl. Med. Ætat. in v. *Bernardus Carnotenſis* et Sylveſtris. I will tranſcribe here the original lines from Ms. Bod. 1265.

Præjacet in ſtellis ſeries, quam longior ætas
Explicet et ſpatiis temporis ordo ſuis,
Sceptra Phoronei, fratrum diſcordia Thebis,
Flamma Phaëthontis, Deucalionis aquæ.
In ſtellis Codri paupertas, copia Croeſi,
Inceſtus Paridis, Hippolytique pudor.
In ſtellis Priami ſpecies, audacia Turni,
Senſus Ulyxeus, Herculeuſque vigor.
In ſtellis pugil eſt Pollux et navita Typhis
Et Cicero rhetor et geometra Thales.
In ſtellis lepidum dictat Maro, Milo figurat,
Fulgurat in Latia nobilitate Nero.
Aſtra notat Perſis, Ægyptus parturit artes,
Græcia docta legit, prælia Roma gerit.

The four lines in Italics are quoted in the Margin of Ms. C. 1.

Ver. 4709. Or Ilion brent] There is great confuſion among the Mss. in this line. I have made the beſt ſenſe that I coud, without departing too far from them. Ms. A. reads,

"Or whanne Ilion brende Thebes the citee."

which might lead one to conjecture,

"Or whanne *Philip* brende Thebes the citee."

This laſt phraſe is French. See Froiſſart, v. i. c. 225. dedans Rénes *la cité* et environ.

Ver. 4725. O Mars o Atyzar] So Ms. A. Other Mss. read, *Athaſir*, *Atayzer*, *Attezer*, *Atazir*. I am not Aſtrologer enough to determine which is the right word. *Atizar*, SPAN. and *attiſer*, FR. ſignify *to light a fire, to inflame.* But whether that ſenſe can have any place here, I am doubtful.

Ver. 4732. is ther non electioun] In the margin of Ms. C. 1. is the following quotation. Omnes concordati ſunt, quod Electiones ſint debiles, niſi in divitibus: habent enim iſti, licet debilitentur eorum electiones, radicem, i. nativitates

eorum, quæ confortat omnem planetam debilem in itinere, &c. It is taken from *Liber Electionum* by one *Zael.* Ms. *Harl.* 80. *Bod.* 1648.

Ver. 4841. O ſoden wo] I ſhall tranſcribe the following paſſage from the Margin of Ms. C. 1. though I know not from what author it is borrowed, as it confirms the readings adopted in the text. *Semper mundanæ lætitiæ triſtitia repentina ſuccedit. Mundana igitur felicitas multis amaritudinibus eſt reſperſa. Extrema gaudii luctus occupat. Audi ergo ſalubre conſilium; in die bonorum ne immemor ſis malorum.* The Editt. read. O Soudan, wo &c.

Ver. 4858. fote-hot] *Haſtily, with all expedition.* See Gower, Conf. Am. fol. 816.

And forth with all anone *fote hote*
He ſtale the cowe—

See alſo R. R. 3827. *Haut le pied*, in French, has the ſame ſignification. Cotgrave, in v. So that I ſhould ſuſpect *hot*, in our phraſe, to be a corruption of *haut*.

Ver. 5002. The following plot of the Knight againſt Conſtance, from this ver. to ver. 5030. and alſo her adventure with the Steward, from ver. 5330 to ver. 5344. are both to be found, with ſome ſmall variations, in a Story in the *Geſta Romanorum*, ch. 101. Ms. *Harl.* 2270. Occleve has verſified the whole ſtory; as he has another from the ſame collection, *De Johnatha et muliere malâ*, ch. 54. *Ibid.* (cxx. *Edit.*) See an excellent Ms. of Occleve's works, *Bib. Reg.* 17 D. vi. The firſt poem begins,—" In the Romain jeſtes writen is thus :" the ſecond,—" Some time an Emperour prudent and wiſe."

Ver. 5004. how he might quite hire while] *Her time, labour* &c. So in the Leg. of Ariadne, v. ult. " the divel *quite him his while.*"

Ver. 5191. O meſſager] Quid turpius ebrioſo, cui fætor in ore, tremor in corpore; qui promit ſtulta, prodit occulta; cui mens alienatur, facies transformatur? nullum enim latet ſecretum ubi regnat ebrietas. Marg. C. 1.

Ver. 5345. O foule luſt] O extrema libidinis turpitudo, quæ non ſolum mentem effeminat, ſet etiam corpus enervat: ſemper ſecuntur dolor et pœnitentia poſt, &c. Marg. C. 1.

Ver. 5506. Som men wold ſayn] See Gower, *Conf. Am.* B. ii. fol. 35. b. 11. and the Diſcourſe &c. §. xv.

In another circumſtance, which has been introduced with the ſame words, ver. 5429. our Author agrees with Gower, *ibid.* fol. 35. a 1.

Ver. 5527. your Cuſtance] I have added *your*, for the ſake of the metre.

Ver.

Ver. 5552. But litel while] In Marg. C. 1. A mane uſque ad veſperam mutabitur tempus. tenent tympanum et gaudent ad ſonum organi, &c.

Ver. 5555. Who lived ever] Ibid. Quis unquam unicam diem totam in ſua dilectione duxit jocundam? quem in aliqua parte diei reatus conſcientiæ, viz. impetus iræ, vel motus concupiſcentiæ non turbavit; quem livor, vel ardor avaritiæ, vel tumor ſuperbiæ non vexavit, quem aliqua jactura, vel offenſa, vel paſſio non commoverit, &c.

Ver. 5583. I have already given my reaſons for following the beſt Mss. in placing this Prologue of the Wife of Bathe next to the Man of Lawes Tale. Diſcourſe, &c. § xvi. The want of a few verſes to connect this Prologue with the preceding Tale was perceived long ago; and the defect was attempted to be ſupplied by the author of the following lines, which in Ms. B. are prefixed to the common Prologue.

Oure ooſt gan tho to loke up anon.
Gode men, quod he, herkeneth everichone,
As evere mote I drynke wyn or ale,
This marchant hath itold a mery tale,
Howe Januarie hadde a lither jape,
His wyf put in his hood an ape.
But hereof I wil leve off as now.
Dame wyf of Bathe, quod he, I pray you
Telle us a tale now nexte after this.
Sir ooſt, quod ſhe, ſo god my ſoule blis,
As I fully thereto wil conſente,
And alſo it is myn hole entente,
To done yow alle diſporte as that I can.
But holde me excuſed; I am a woman.
I can not reherſe as theſe clerkes kune.
And riyt anon ſhe hath hir tale bygunne.
Experience &c.

The ſame lines are in Mss. *Bod.* ϛ and ζ. I print them here, in order to juſtify myſelf for not inſerting them in the text.

Ver. 5626. I have wedded five] After this verſe, the ſix following are in Mss. C. 1. HA. C. 2. and in Edit. Ca. 2.

Of whiche I have pyked out the beſte
Bothe of here nether purs and of here cheſte.
Diverſe ſcoles maken parfyt clerkes,

And diverſe practyk in many ſondry werkes
Maken the werkman parfyt ſekirly:
Of five huſbondes ſcoleryng am I,
Welcome the fixthe &c.

If theſe lines are not Chaucer's, they are certainly more in his manner than the generality of the imitations of him. Perhaps he wrote them, and afterwards blotted them out. They come in but awkwardly here, and he has uſed the principal idea in another place. March. T. ver. 9301.

Ver. 5657. The dart is ſette] See Lydg. Boc. fol. xxvi.

And oft it happeneth, he that hath beſt ron
Doth not the *ſpere* like his deſert poſſede.

Ver. 5677. I graunt it wel, I have non envie,
Though maidenhed preferre bigamie] So theſe two verſes ſtand, without any material difference, in all the Mss. If they are right, we muſt underſtand *preferre* to ſignify the ſame as *be preferred to*. Knowing no example of ſuch a conſtruction, I have ventured at an alteration of the text. It might have been as well, perhaps, to have left the firſt line untouched, and to have corrected the ſecond only thus:

Though maidenhed *be prefer'd to* bigamie.

Ver. 5681. a lord in his houſhold] See 2 Tim. ii. 20.

Ver. 5764. writeth Ptholomee] In the Margin of Ms. C. 1. is the following quotation: *Qui per alios non corrigitur, alii per ipſum corrigentur*. But I cannot find any ſuch paſſage in the *Almageſte*. I ſuſpect that the Wife of Bathes copy of Ptolemy was very different from any that I have been able to meet with. See another quotation from him, ver. 5906.

Ver. 5799. The bacon—at Donmow] See Blount's Ant. Tenures, p. 162. and P. P. 446. This whimſical inſtitution was not peculiar to Dunmow. There was the ſame in Bretagne. "A l'Abbaie Sainct Melaine, près Rennes, y a, plus de ſix cens ans ſont, un coſté de lard encore tout frais et non corrompu; et neantmoins voué et ordonné aux premiers, qui par an et jour enſemble mariez ont veſcu ſan debat, grondement, et ſans s'en repentir." *Contes d'Eutrap*, t. ii. p. 161.

Ver. 5810. Sweren and lien] *Rom. de la R.* ver. 19013.

Car plus hardiment que nulz homs
Certainement jurent et mentent.

Ver.

Ver. 5811. (I ſay not this] This parentheſis ſeems to be rather belonging to Chaucer himſelf than to the Wife of Bathe.

Ver. 5814. Shal beren hem on hond] *Shal make them believe falſely*, the cow is *wood*. The latter words may either ſignify that the cow is *mad*, or *made of wood*. Which of the two is the preferable interpretation, it will be ſafeſt not to determine, till we can diſcover the old ſtory to which this phraſe ſeems to be a proverbial alluſion.

Ver. 5817. Sire olde Kaynard] *Cagnard*, or *Caignard*, was a French term of reproach, which ſeems to have been originally derived from *Canis*. Menage, in v. In the following ſpeech it would be endleſs to produce all Chaucer's imitations. The beginning is from the fragment of Theophraſtus, quoted by *St. Jerome*, c. Jovin. l. i. and by *John of Saliſbury*, Polycrat. l. viii. c. xi. See alſo *Rom. de la R.* ver. 8967. et ſuiv.

Ver. 5882. chamberere] *A chamber-maid.* Fr. See 8695. 8853.

> Son varlet et ſa chamberiere,
> Auſſi ſa ſeur et ſa nourrice
> Et ſa mere, ſi moult n'eſt nice.

Rom. de la R. 14480.

Ver. 5923. in the apoſtles name] See 1 Tim. ii. 9.

Ver. 6042. Metellius] This ſtory is told by Pliny, Nat. Hiſt. l. xiv. c. 13. of one *Mecenius*; but Chaucer probably followed Valerius Maximus, l. vi. c. 3.

Ver. 6049. In woman vinolent] *Rom. de la R.* 14222.

> Car puiſque femme eſt enyvrée
> El n'a point en ſoy de deffence.—

Ver. 6065. Seint Joce] or Joſſe, *Sanctus Judocus*, was a Saint of Ponthieu. *Vocab. Hagiol.* prefixed to Menage, *Etymol. Fr.*

Ver. 6137. viſitations] *Rom. de la R.* 12492.

> Souvent voiſe à la mere Egliſe,
> Et face viſitations
> Aux nopces, aux proceſſions,
> Aux jeux, aux feſtes, aux caroles.—

Ver. 6151. bobance] *Boaſting, pride.* Fr. en orgueil et en *bobans*. Froiſſart,

v. iv. c. 70. In the Editt. it is *boſtance*. The thought in the next lines is taken from *Rom. de la R.* 13914.

Moult a ſouris povre recours,
Et met en grand peril la druge,
Qui n'a qu'ung partuys à refuge.

Ver. 6191—4. Theſe four lines are wanting in Mss. A. Aſk. 1. 2. and ſeveral others. And ſo are the eight lines from ver. 6201. to ver. 6208. incl. They certainly might very well be ſpared.

Ver. 6216. with his fiſt] Ms. A. reads—*on the lyſte*—and ſo does Ed. Ca. 2. with the addition of (what was at firſt a marginal gloſs) *on the Cheke*. In ſupport of this reading it may be obſerved, that Sir Thomas More, among many Chaucerian phraſes, has this, in his *Merry Jeſt of a Serjeant* &c.

And with his fiſt
Upon the lyſt
He gave him ſuch a blow.—

Ver. 6227. open-heded] This is literally from Val. Max. l. vi. c. 3. uxorem dimiſit, quod eam *capite aperto* foris verſatam cognoverat. He gives the reaſon of this ſeverity. Lex enim tibi meos tantum præfinit oculos, quibus formam tuam approbes. His decoris inſtrumenta compara: his eſto ſpecioſa &c.

Ver. 6230. a ſommer-game] This expreſſion, I ſuppoſe, took its riſe from the Summer being the uſual ſeaſon for Games. It is uſed in P. P. fol. xxvii.

I have lever here an harlotry, or a Somers game—

This ſtory is alſo from Val. Max. l. vi. c. 3. P. Sempronius Sophus—conjugem repudii notâ affecit, nihil aliud quam ſe ignorante *ludos* auſam ſpectare.

Ver. 6253. Valerie, and Theophraſt] Some account has been given of theſe two treatiſes in the Diſcourſe &c. n. 19. As to the reſt of the contents of this volume, Hieronymus *contra Jovinianum*, and Tertullian *de Pallio* are ſufficiently known; and ſo are the Letters of Eloiſa and Abelard, the Parables of Solomon, and Ovid's Art of Love. I know of no *Trotula*, but one, whoſe book *Curandarum ægritudinum muliebrium ante, in, et poſt partum*, is printed *int. Medicos antiquos*, Ven. 1547. What is meant by *Criſippus* I cannot gueſs.

Ver. 6258. Which book was ther] I have here departed from the Mss. which all

all read,—In which book ther was eke.—Perhaps, however, it might be ſufficient to put a full ſtop after Jovinian.

Ver. 6284. exaltation] In the old Aſtrology, a Planet was ſaid to be in its Exaltation, when it was in that ſign of the Zodiac, in which it was ſuppoſed to exert its ſtrongeſt influence. The oppoſite ſign was called its Dejection, as in that it was ſuppoſed to be weakeſt. To take the inſtance in the text, the Exaltation of Venus was in *Piſces* (ſee alſo ver. 10587), and her Dejection of courſe in *Virgo*. But in *Virgo* was the Exaltation of Mercury.

She is the welthe and the ryſynge
The luſt the joy and the lykynge
Unto Mercury.—

Gower, *Conf. Am.* l. vii. fol. 147. So in ver. 10098. Cancer is called *Joves exaltation*.

Ver. 6303. Tho redde he] Moſt of the following inſtances are mentioned in the *Epiſtola Valerii ad Ruſinum de non ducendâ uxore*. See alſo *Rom. de la R.* 9140. 9615. et ſuiv.

Ver. 6329. Of Lima—and of Lucie] In the *Epiſtola Valerii* &c. Ms. *Reg.* 12. D. iii. the ſtory is told thus: *Luna* virum ſuum interfecit quem nimis odivit: *Lucilia* ſuum quem nimis amavit. Illa ſponte miſcuit aconita: hæc deceptâ furorem propinavit pro amoris poculo. *Lima* and *Luna* in many Mss. are only diſtinguiſhable by a ſmall ſtroke over the *i*, which may be eaſily overlooked where it is, and ſuppoſed where it is not.

Ver. 6339. Latumeus] In Mss. Aſk. 1. 2. it is *Latynius*: In the *Epiſtola Valerii* juſt cited, *Pavorinus* flens ait Arrio—.

Ver. 6355. mo proverbes] For the following aphoriſms ſee Prov. xxi. 9. 19. and xi. 22. The obſervation in ver. 6364. is in Herodotus. B. i. p. 5. Ed. Weſſeling.

Ver. 6414. the Sompnour herd the Frere gale] The ſame word occurs below, ver. 6918. "and let the Sompnour *gale*." In both places it ſeems to be uſed metaphorically. *Galan*, Sax. ſignifies *canere*. It is uſed literally in the Court of Love, ver. 1357. where the Nightingale is ſaid—*to crie and gale*. Hence its name, *Nightegale*, or *Nightengale*. In the Island. *at gala* is *ululare, Galli more exclamare*; and *Hana gal*; *Gallicinium*. Gudm. And. Lex. Iſland.

Ver. 6439. King Artour] I hope that Chaucer, by placing his Elf-quene *in the dayes*

dayes of King Artour, did not mean to intimate that the two monarchies were equally fabulous and viſionary. Maſter *Wace* has judged more candidly of the exploits of our Britiſh hero.

Ne tut menſonge, ne tut veir;
Ne tut ſolie, ne tut ſaveir.
Tant unt li conteor conté,
E li fableor tant fablé,
Pur les contes enbelecer,
Ke tut unt fait fable ſembler.

Le Brut. Ms. *Cotton.* Vitell. A. 7.

Ver. 6441. faerie] *Féerie.* Fr. from *Fée*, the French name for thoſe fantaſtical beings which in the Gothic languages are called *Alfs*, or *Elves*. The correſponding names to *Fée*, in the other Romance dialects, are *Fata*, Ital. and *Hada*, Span. ſo that it is probable, that all three are derived from the Lat. *Fatum*, which in the barbarous ages was corrupted into *Fatus* and *Fata*. See Menage, in v. Fee. Du Cange, in v. Fadus.

Our ſyſtem of Faerie would have been much more complete, if all our ancient writers had taken the ſame laudable pains to inform us upon that head, that Gervaſe of Tilbery has done. Ot. Imp. Dec. iii. c. 61, 2. He mentions two ſpecies of Dæmons in England, which I do not recollect to have met with in any other author. The firſt are thoſe, *quos Galli Neptunos, Angli* Portunos *nominant*. Of the others he ſays—*Eſt in Angliâ quoddam dæmonum genus, quod ſuo idiomate* Grant *nominant, adinſtar pulli equini anniculi, tibiis erectum, oculis ſcintillantibus* &c.

This laſt ſeems to have been a Dæmon *ſui generis*, but the *Portunus* appears to have reſembled the *Gobelin*, as deſcribed by Orderic. Vital. l. v. p. 556. Speaking of the miracles of St. Taurinus at Evreux in Normandy, he ſays—Dæmon enim, quem de Dianæ phano expulit, adhuc in eâdem urbe degit, et in variis frequenter formis apparens neminem lædit. Hunc vulgus *Gobelinum* * appellat, et per merita Sancti Taurini ab humanâ læſione coercitum uſque hodie affirmat.

In the ſame manner Gervaſe ſays of the *Portuni*. Id illis inſitum eſt, ut obſequi poſſint et obeſſe non poſſint. He adds indeed an exception. Verum unicum quaſi modulum nocendi habent. Cum enim inter ambiguas noctis tenebras Angli ſolitarii quandoque equitant, *Portunus* nonnunquam inviſus equitanti ſe co-

* Gobelinum. v. Du Cange. Gloſſ. Gr. v. Κοβολοι.

pulat,

pulat, et cum diutius comitatur euntem, tandem loris arreptis equum in lutum ad manum ducit, in quo dum infixus volutatur, *Portunus* exiens *cachinnum facit*, et ſic hujuſcemodi ludibrio humanam ſimplicitatem deridet.—This is exactly ſuch a prank as our *Hob*, or *Hop*, *goblin* was uſed to play. See the *Midſummer Night's Dream*. A. 2. S. 1. and Drayton's *Nymphidia* *.

It ſhould be obſerved, that the *Portuni*, according to Gervaſe, were of the true Faery ſize, *ſtaturâ puſilli, dimidium pollicis non habentes*. But then indeed they were *ſenili vultu, facie corrugatâ*. In Dec. i. c. 18. he deſcribes another ſpecies of harmleſs Dæmons, called *Folleti*. Eſprits Follets. Fr. Foletti. Ital.

The *Incubus* mentioned below, ver. 6462. was a Faery of not quite ſo harmleſs a nature. He ſucceeded to the ancient *Fauni*, and like them was ſuppoſed to inflict that oppreſſion, which goes under the name of the *Ephialtes*, or *Night-mare*. Pliny calls the Ephialtes *Faunorum in quiete ludibria*. N. H. l. 25. x. The *Incubus* however, as Chaucer inſinuates, exerted his powers *for love* as well as *for hate*. Gervaſ. Tilber. Dec. i. c. 17. Vidimus quoſdam Dæmones tanto zelo mulieres amare quod ad inaudita prorumpunt ludibria, et cum ad concubitum earum accedunt mirâ mole eas opprimunt, nec ab aliis videntur.

Ver. 6457. undermeles] The undermele, i. e. *undern-mele*, was the dinner of our anceſtors. See the note on ver. 8136.

Ver. 6466. came riding *fro river*] Or, *fro the river*, as it is in ſome Mss. It means *from hawking at water-fowl*. Froiſſart, v. i. c. 140. Le Comte de Flandres eſtoit tousjours *en riviere*—un jour advint qu'il alla voller *en la riviere*—et getta ſon fauconnier un faucon *apres le heron*, et le Comte auſſi un.—So in c. 210. he ſays, that Edward III had with him in his army—trente fauconniers à cheval, chargez d'oiſeaux, et bien ſoixante couples de forts chiens et autant de levriers: dont il alloit, chacun jour, ou en chace ou *en riviere*, ainſi que il luy plaiſoit. Sire Thopas is deſcribed as following this knightly ſport, ver. 13665.

He coude hunte at the wilde dere,
And ride on hauking *for the rivere*
With grey goſhauk on honde.

* I ſhall here correct a miſtake of my own in the Diſcourſe &c. n. 23. I have ſuppoſed that Shakeſpeare might have followed Drayton in his Faery ſyſtem. I have ſince obſerved, that *Don Quixot*, which was not publiſhed till 1605, is cited in the *Nymphidia*, whereas we have an Edition of the *Midſummer Night's Dream* in 1600. So that Drayton undoubtedly followed Shakeſpeare.

Ver. 6710. Ful ſelde up riſeth] Dante, Purg. vii. 121.

Rade volte riſurge per li rami
L'humana probitate: et queſto vuole
Quei che la da, perche da ſe ſi chiami.

Ver. 6741. For gentilleſſe] A great deal of this reaſoning is copied from Boethius de Conſol. l. iii. Pr. 6. See alſo R. R. 2180, & ſeq.

For villanie maketh villeine,
And by his dedes a chorle is ſeine, &c.

Ver. 6777. Poverte is hateful good] In this commendation of Poverty, our author ſeems plainly to have had in view the following paſſage of a fabulous conference between the Emperour Adrian and Secundus the philoſopher, reported by Vincent of Beauvais, *Spec. Hiſtor.* l. x. c. 71. Quid eſt Paupertas? *Odibile bonum*; ſanitatis mater; remotio curarum; *ſapientiæ repertrix*; negotium ſine damno; *poſſeſſio abſque calumnia*; ſine ſollicitudine felicitas. What Vincent has there publiſhed appears to have been extracted from a larger collection of *Gnomæ* under the name of Secundus, which are ſtill extant in Greek and Latin. See Fabric. Bib. Gr. l. vi. c. x. and Ms. *Harl.* 399. The author of *Pierce Ploughman* has quoted and paraphraſed the ſame paſſage, fol. 75.

Ver. 6781. elenge] *Strange*; probably from the old Fr. *eſloingné*. So in the Cuckow and Nightingale, ver. 115.

Thy ſonges ben ſo *elenge* in good fay.

And in P. P. fol. 3. b.

Where the cat is a kiten, the court is full *elenge*.

See alſo fol. 46. b.

Ver. 6797. For filthe, and elde alſo, ſo] Though none of the Mss. that I have ſeen, authorize the inſertion of the ſecond *ſo*, it ſeems abſolutely neceſſary.

Ver. 6858. auctoritees] *Auctoritas* was the uſual word for what we call a *text* of Scripture. Ms. *Harl.* 106. 10. Expoſitio *auctoritatis*, Majus gaudium ſuper uno peccatore. Ibid. 21. Expoſitio *auctoritatis*, Stetit populus de longe &c.

Ver. 6931. the nale] the *Ale-houſe*. P. P. fol. 32. b.

And than ſatten ſome and ſonge at the *nale*.

Skinner ſuppoſes it to be a corruption of *inn-ale*, which is not impoſſible.

Ver.

Ver. 6959. an olde ribibe] He calls her below, ver. 7155. an olde *rebekke*. They were both names for the ſame muſical inſtrument. See Menage, in v. *Rebec*. *Ribeba*, in the Decameron, ix. 5. is rendered by Maçon, the old French tranſlator, *Rebec* and *Guiterne*. Chaucer uſes alſo the diminutive *Ribible*, ver. 3331. 4395. How this inſtrument came to be put for an old woman, I cannot gueſs, unleſs perhaps from its ſhrillneſs. An old writer, quoted by Du Cange, in v. BAUDOSA, has the following lines in his deſcription of a Concert.

Quidam *rebeccam* arcuabant
Muliebrem vocem confingentes.

Ver. 6990. wariangles] I have nothing to ſay either in refutation or ſupport of Mr. Speght's explanation of this word—"A kind of birds full of noiſe, and very ravenous, preying upon others, which when they have taken, they uſe to hang upon a thorne or pricke, and teare them in peeces, and devour them. And the common opinion is, that the thorne, whereupon they thus faſten them and eat them, is afterward poiſonſome. In Staffordſhire and Shropſhire the name is common."—except that Cotgrave, in his FR. Dict. explains *Arneat* to ſignify *The ravenous bird called a Shrike, Nynmurder*, Wariangle.

Ver. 7018. to hevy or to hote] We have nearly the ſame expreſſion in Froiſſart, v. i. c. 229. ne laiſſoient riens à prendre, s'il n'eſtoit *trop chaud*, trop froid, ou *trop peſant*.

Ver. 7092. As to the Phitoneſſe did Samuel] So Ms. A. The Editt. read,

As the Phitoneſſe did to Samuel—

which is certainly wrong. See 1 Sam. xxviii. Our author uſes *Phitoneſſe* for *Pythoneſſe*. H. F. iii. 171. And ſo does Gower, *Conf. Amant.* fol. 140.

The *Phitoneſſe* in Samary.—

Ver. 7145. liard] A common appellative for a horſe, from its *grey* colour, as *bayard* was from *bay*. See before, ver. 4113. P. P. fol. 92.

He lyght downe of *liarde* and ladde him in his hand.

Bp. Douglas, in his Virgil, uſually puts *liart* for *albus*, *incanus*, &c.

Ver. 7164. thou olde very trate] So Mss. C. 1. Aſk. 1. 2. and Ed. Ca. 2. The later Editt. read *viritrate* in one word. We may ſuppoſe *trate* to be uſed for *trot*, a common term for an old woman. Keyſler, Antiq. Sept. p. 503. refers it to the ſame original with the German *Drud*, or *Drut*; *Saga*.

Ver. 7269. And now hath Sathanas, ſaith he] So Mss. C. 1. Aſk. 1. 2. I have put theſe two lines in a parentheſis, as *he* refers to the narrator, the Sompnour.

Ver. 7277. A twenty thouſand] I have added A for the ſake of the verſe. Chaucer frequently prefixes it to Nouns of number. See ver. 10697.

> And up they riſen, wel a ten or twelve.

Ver. 7299. To trentals] *Un trentel*, Fr. was a ſervice of thirty Maſſes, which were uſually celebrated, upon as many different days, for the dead. Du Cange, in v. Trentale.

Ver. 7327. Aſkaunce that he wolde for hem preye] The Gloſſary interprets *aſcaunce* to mean *aſkew, aſide, ſideways; in a ſide view*; upon what authority I know not. It will be better to examine the other paſſages in which the ſame word occurs, before we determine the ſenſe of it. See ver. 16306.

> *Aſcaunce* that craft is ſo light to lere.

Tro. i. 285.

> *Aſcaunce*, lo! is this not wiſely ſpoken?

Ibid. 292.

> *Aſcaunce*, what, may I not ſtonden here?

Lydg. Trag. fol. 136. b.

> *Aſcaunce* I am of maners moſt chaungeable.

In the firſt and laſt inſtance, as well as in the text, *aſcaunce* ſeems to ſignify ſimply *as if*; *quaſi*. In the two others it ſignifies a little more; *as if to ſay*. This latter ſignification may be clearly eſtabliſhed from the third line, which in the Italian original (Filoſtrato di Boccaccio, l. i.) ſtands thus:

> *Quaſi diceſſe*, e no ci ſi puo ſtare?

So that *aſcaunce* is there equivalent to *quaſi diceſſe* in Italian.

As to the Etymology of this word I muſt confeſs myſelf more at a loſs. I obſerve however that one of a ſimilar form in the Teutonic has a ſimilar ſignification. Als-kacks; *Quaſi, quaſi vero*. Kilian. Our *as* is the ſame with *als*. Teut. and Sax. It is only a further corruption of *al ſo*. Perhaps therefore *aſcaunce* may have been originally *als-kanſſe*. *Kanſſe* in Teut. is *Chance* Fr. and Eng.

I will juſt add, that this very rare phraſe was alſo uſed, as I ſuſpect, by the Author of the *Continuation of the Canterbury Tales*, firſt printed by Mr. Urry. *Prol.* ver. 361.

And al *aſcaunce* ſhe loved him wel, ſhe toke him by the ſwere.

It is printed *a ſtaunce*.

Ver. 7329. A Goddes kichel] "It was called a Goddes kichel, becauſe Godfathers and Godmothers uſed commonly to give one of them to their Godchildren, when they aſked bleſſing." Sp. And ſo we are to ſuppoſe a Goddes halfpeny, in ver. 7331, was called for the ſame reaſon, &c. But this is all *gratis dictum*, I believe. The phraſe is French, and the true meaning of it is explained by M. de la Monnoye in a note upon the *Contes de B. D. Periers*, t. ii. p. 107. *Belle ſerrure de Dieu*] Expreſſion du petit peuple, qui raporte pieuſement tout à Dieu. —Rien n'eſt plus commun dans la bouche des bonnes vieilles, que ces eſpeces d'Hebraïſmes: *Il m'en coute un bel ecu de Dieu*; *Il ne me reſte que ce pauvre enfant de Dieu*; *Donez moi une benite aumône de Dieu*.

Ver. 7442. fifty yere] See Du Cange, in v. SEMPECTÆ. Peculiar honours and immunities were granted by the Rule of St. Benedict to thoſe Monks, *qui quinquaginta annos in ordine exegerant, quos annum jubilæum exegiſſe vulgo dicimus*. It is probable that ſome ſimilar regulation obtained in the other Orders.

Ver. 7488. mendiants] In Ms. A. it is *mendinants*, both here and below, ver. 7494. which reading, though not agreeable to analogy, is perhaps the true one, as I find the word conſtantly ſo ſpelled in the Stat. 12 R. II. c. 7, 8, 9, 10.

Ver. 7511. Jovinian] Againſt whom St. Jerome wrote; or, perhaps, the ſuppoſed Emperour of that name in the *Geſta Romanorum*, c. lix. whoſe ſtory was worked up into a *Morality*, under the title of *L'orgueil et préſomption de l'Empereur Jovinien*—à 19 perſonages. It was printed at Lions, 1581. 8vo. *ſur une vieille copie*. Du Verdier, in v. JOVINIEN. The ſame ſtory is told of a *Robert King of Sicily*, in an old Engliſh poem. Ms. *Harl.* 1701. Mr. Warton has given large extracts from an Oxford Ms. as I ſuppoſe, of the ſame poem. Hiſt. of Eng. Po. p. 184.

Ver. 7514. of ful gret reverence] The Editt. have changed this to *ful litel*; but the reading of the Mss. may ſtand, if it be underſtood ironically.

Ver. 7600. As ſaith Senek] This ſtory is told by Seneca, *de Irâ*, l. i. c. xvi. of Cn. Piſo. It is alſo told of an Emperour Eraclius, *Geſta Romanorum*, cap. cxi.

Ver. 7625. Irous Cambyſes] This ſtory is alſo in Seneca, l. iii. c. xiv. It differs a little from one in Herodotus, l. iii.

Ver. 7657. Singeth *Placebo*] The alluſion is to an Anthem in the Romiſh church,

church, from Pſalm cxvi. 9. which in the Vulgate ſtands thus: *Placebo Domino in regione vivorum.* Hence the *complacent* brother in the *Marchant's Tale* is called *Placebo.*

Ver. 7662. the river of Giſen] It is called *Gyndes* in Seneca, lib. cit. c. xxi. and in Herodotus, l. i.

Ver. 7666. That wimmen] So the beſt Mss. agreeably to the authors juſt quoted. The Editt. have——

That *men* might *ride and* wade &c.

Sir J. Mandevile tells the ſtory of the Euphrates;—" becauſe that he had ſworn, that he ſholde putte the ryvere in ſuche poynt, that a womman myghte wel paſſe there, withouten caſtynge of of hire clothes." p. 49.

Ver. 7710. the letter of our ſele] There is a letter of this kind in Stevens, *Supp. to Dugd.* vol. ii. App. p. 370. *Fratres Prædicatores,* Warwicc. *admittunt* Thomam Cannings et uxorem ejus Agnetem *ad participationem omnium bonorum operum conventûs ejuſdem.* It is under ſeal of the Prior, 4 Non. Octob. An Dom. 1347.

Ver. 7740. The remainder of this tale is omitted in Mss. B. G. and Bod. β. and inſtead of it they give us the following *lame and impotent concluſion.*

He ne had nozt ellis for his ſermon
To part among his brethren when he cam home.
And thus is this tale idon.
For we were almoſt att the toun.

I only mention this to ſhew what liberties ſome Copyiſts have taken with our author.

Ver. 7879. Were newe ſpouſed] It has been obſerved in n. upon ver. 812. that Chaucer frequently omits the governing Pronoun before his Verbs. The inſtances there cited were of Perſonal Pronouns. In this line and ſome others, which I ſhall point out here, the Relatives *who* or *which* are omitted in the ſame manner. See ver. 7411. 13035. 16049.

Ver. 7910. Lynyan] or *Linian.* The perſon meant was an eminent Lawyer, and made a great noiſe, as we ſay, in his time. His name of late has been ſo little known, that I believe nobody has been angry with the Editt. for calling him *Livian.* There is ſome account of him in Panzirolus, *de Cl. Leg. Interpret.* l, iii. c. xxv. Joannes, a *Lignano,* agri Mediolanenſis vico, oriundus, et ob id

Lignanus

Lignanus dictus &c. One of his works entitled, "*Tractatus de Bello*," is extant in Ms. *Reg.* 13. B. ix. He compiled it at Bologna in the year 1360.

He was not however a mere Lawyer. Chaucer ſpeaks of him as excelling alſo *in Philoſophie*, and ſo does his epitaph, ap. Panzirol. l. c.

— — — — — —
Gloria Lignani, titulo decoratus utroque,
Legibus et ſacro Canone dives erat,
Alter Ariſtoteles, Hippocras erat et Ptolomæus——

The only ſpecimen of his Philoſophy that I have met with is in Ms. *Harl.* 1006. It is an Aſtrological work, entitled, "Concluſiones Judicii compoſite per Domnum Johannem *de Lyviano* (l. *Lyniano*) ſuper coronacione Domni Urbani Pape VI. A. D. 1378. XVIII April, &c. cum Diagrammate." He alſo ſupported the election of Urban as a Lawyer. Panzirol. l. c. et Annal. Eccleſ. a Raynaldo, tom. xvii. He muſt therefore have lived at leaſt to 1378, though in the printed epitaph he is ſaid to have died in 1368, XVI Febr.

Ver. 7927. To Emelie ward] One of the regions of Italy was called Æmilia, from the *Via Æmilia*, which croſſed it from Placentia to Rimini. Placentia ſtood upon the Po. Pitiſc. Lex. Ant. Rom. in v. VIA ÆMILIA. Petrarch's deſcription of this part of the courſe of the Po is a little different. He ſpeaks of it as dividing the Æmilian and Flaminian regions from Venice—*Æmiliam atque Flaminiam Venetiamque diſcriminans*. But our Author's *Emelie* is plainly taken from him.

As the following Tale is almoſt wholly tranſlated from Petrarch, (ſee the Diſcourſe &c. §. xx.) it would be endleſs to cite particular paſſages from the original, eſpecially as it is printed in all the Editions of Petrarch's works. It is there entitled, *De obedientiâ et fide uxoriâ Mythologia*.

Ver. 8136. The time of underne] The Gloſſary explains this rightly to mean *the third hour of the day, or nine of the clock*. In ver. 8857, where this word is uſed again, the original has—*hora tertia*. In this place it has—*hora prandii*. From whence we may collect that in Chaucer's time the *third hour*, or *underne*, was the uſual hour of dinner.

I have never met with any Etymology of this word *underne*, but the following paſſage might lead one to ſuſpect that it had ſome reference to *undernoon*. "In the town-book belonging to the Corporation of Stanford, 28 E. IV. it is ordeyned, that

that no perſon opyn ther ſack, or ſet ther corn to ſale afore Hour of Ten of the Bell, or els the Undernone Bell be rongyn." Peck's Deſid. Cur. vol. i. B. vi. p. 36. In the Iſlandic Dict. *Ondverne* is rendered *Mane diei.*

Ver. 8258. ful of *nouches*] The common reading is *ouches*; but I have retained the reading of the beſt Mss. as it may poſſibly aſſiſt ſomebody to diſcover the meaning of the word. I obſerve too that it is ſo written in the Inventory of the effects of Henry V. Rot. Parl. 2 H. VI. n. 31. "Item 6 *Broches et nouches* d'or garniz de divers garnades pois 31^{d} d'or pris 35^{s}.

Ver. 8466. of Pavie] When the text of this tale was printed, I had not ſufficiently adverted to the reading of the beſt Mss. which is uniformly *Pauik*. I have little doubt that it ſhould be *Panik* both here and below, ver. 8640. 8814. as in Petrarch the Marquiſſes ſiſter is ſaid to be married to the Count *de Panico*. In Boccace it is *de Panago*.

Ver. 8614. his meſſage] His *meſſenger*. See below, ver. 8823. *Meſſage* was commonly uſed for *Meſſager* by the French Poets. Du Cange, in v. MESSAGARIUS.

Ver 8915. as ye han do *mo*] For, *me*. This is one of the moſt licentious corruptions of Orthography, that I remember to have obſerved in Chaucer. All that can be ſaid in excuſe of him is, that the old Poets of other countries have not been more ſcrupulous. Quadrio has a long chapter, L. ii. Diſt. iv. cap. iv. upon the Licences taken by the Italian Poets, and eſpecially Dante, the moſt licentious, as he ſays, of them all, *for the ſake of Rime*. As long a chapter might eaſily be filled with the irregularities which the old French Poets committed for the ſame reaſon. It ſhould ſeem, that, while Orthography was ſo variable, as it was in all the living European languages before the invention of Printing, the Poets thought it generally adviſeable to ſacrifice propriety of Spelling to exactneſs of Riming. Of the former offence there were but few judges; the latter was obvious to the eye of every reader.

Ver. 9064. Leſt Chichevache] This excellent reading is reſtored upon the authority of the beſt Mss. inſtead of the common one, *Chechiface*. The alluſion is to the ſubject of an old Ballad, which is ſtill preſerved in Ms. *Harl.* 2251. fol. 270. b. It is a kind of Pageant, in which two Beaſts are introduced, called *Bycorne* and *Chichevache*. The firſt is ſuppoſed to feed upon *obedient huſbands*, and the other upon *patient wives*; and the humour of the piece conſiſts in repreſenting *Bicorne* as pampered with a ſuperfluity of food, and *Chichevache* as half ſtarved.

In

In Stowe's Catalogue of Lydgate's works, at the end of Speght's Edit. of Chaucer, there is one entitled "*of two monſtrous beaſts Bicorne and Chichefache.*" It is not improbable that Lydgate tranſlated the Ballad now extant from ſome older French Poem, to which Chaucer alludes. The name of *Chichevache* is French; *Vacca parca.*

Ver. 9080. aventaille] *The forepart of the armour.* Sk. He deduces it from *avant.* But *ventaille* was the common name for that aperture in a cloſe helmet through which the wearer was to breathe, Nicot, in v; ſo that perhaps *aventaille* meant originally an helmet with ſuch an aperture; *un heaume à ventaille.*

Ver. 9088. and wringe, and waille] Beſide the Mss. C. 1. Aſk. 1. 2. and others, we have the authority of both Caxton's Editt. for concluding the *Clerkes* Tale in this manner. I ſay nothing of the two Editt. by Pynſon, as they are mere copies of Caxton's ſecond. But I muſt not conceal a circumſtance, which ſeems to contradict the ſuppoſition that the *Marchant's* Prologue followed immediately. In thoſe ſame Mss. the following Stanza is interpoſed.

This worthy Clerk whan ended was his tale,
Our Hoſte ſaide and ſwore by cockes bones,
Me were lever than a barrel of ale
My wif at home had herd this legend ones;
This is a gentil tale for the nones,
As to my purpos, wiſte ye my wille,
But thing that wol not be, let it be ſtille.

Whatever may be thought of the genuineneſs of theſe lines, they can at beſt, in my opinion, be conſidered as a fragment of an *unfiniſhed* Prologue, which Chaucer might *once* have intended to place at the end of the *Clerkes* tale. When he determined to connect that tale with the *Marchant's* in another manner, he may be ſuppoſed, notwithſtanding, to have left this Stanza for the preſent uncancelled in his Ms. He has made uſe of the thought, and ſome of the lines, in the Prologue which connects the *Monkes* Tale with *Melibee*, ver. 13895—13900.

The two additional Stanzas, which were firſt printed in Ed. Urr. from Ms. F. (H. 1. in Urry's Liſt) and which ſerve to introduce the *Frankelein's* tale next to the *Clerkes*, are evidently, I think, ſpurious. They are not found, as I recollect, in any Ms. except that cited by Mr. Urry and Ms. B. If theſe two Mss. were of much greater age and authority than they really are, they would weigh but little in oppoſition to the number and character of thoſe Mss. in which theſe

Stanzas are wanting, and in which the *Marchant's* tale ſtands next to the *Clerkes*.

Another proof of the ſpurioufneſs of theſe Stanzas is, that they are almoſt entirely made up of lines taken from the Prologue, which in this Edition, upon the authority of the beſt Mss. is prefixed to the *Squieres* Tale. See below, ver. 10301.

Ver. 9172. Ne take no wif] What follows to ver. 9180 incl. is taken from the *Liber aureolus Theophraſti de nuptiis*, as quoted by Hieronymus, *contra Jovinianum*, and from thence by John of Saliſbury, Polycrat. l. viii. c. xi. *Quod ſi propter diſpenſationem domus, et languoris ſolatia, et fugam ſolitudinis, ducuntur uxores, multo melius diſpenſat ſervus fidelis*, &c. *Aſſidere autem ægrotanti magis poſſunt amici et vernulæ beneficiis obligati quam illa, quæ nobis imputet lachrymas ſuas*, &c.

Ver. 9180. many a day] After this verſe in the common Editt. are theſe two,

And if thou take to thee a wife untrew
Full oftentime it ſhall thee ſore rew.

In Mss. A. C. and B. α. they ſtand thus—

And if thou take a wif be wel ywar
Of on $\frac{\text{peril}}{\text{thing}}$ which I declare ne dar.

In Mss. C. 1. HA. D. thus—

And if thou take a wif of heye lynage
She ſhal be hauteyn and of gret coſtage.

In Ms. B. δ. thus—

And if thou take a wif in thin age olde
Ful lightly mayſt thou be a cokewold.

In Mss. Aſk. 1. 2. E. H. B. 9. N. c. and both Caxton's Editt. they are entirely omitted, and ſo I believe they ſhould be. If any one of theſe couplets ſhould be allowed to be from the hand of Chaucer, it can only be conſidered as the opening of a new argument, which the author, for ſome reaſon or other, immediately abandoned, and conſequently would have cancelled, if he had lived to publiſh his work.

Ver. 9236. Lo how that Jacob] The ſame inſtances are quoted in *Melibeus*, p. 83.

Ver. 9250.

Ver. 9250. As ſaith Senek] In Marg. C. 1. Sicut nihil eſt ſuperius benigna conjuge, ita nihil eſt crudelius infeſta muliere. Seneca.

Ver. 9251. as Caton *bit*] i. e. biddeth. See the n. on ver. 187. The line referred to is quoted in Marg. C. 1.

Uxoris linguam, ſi frugi eſt, ferre memento.

It is in L. iii. Diſt. 25.

Ver. 9259. If thou loveſt thyſelf] The alluſion is to Epheſ. v. 28. He that loveth his wife, loveth himſelf. The Mss. read—If thou loveſt thyſelf *thou loveſt* thy wif—which, I think, is certainly wrong. I have printed, from conjecture only—*love thou thy wif*. But upon reconſidering the paſſage, I think it may be brought ſtill nearer to the Apoſtles doctrine by writing—Thou loveſt thyſelf, *if* thou loveſt thy wif.

Ver. 9298. Wades bote] Upon this Mr. Speght remarks, as follows: "Concerning Wade and his bote called Guingelot, as alſo his ſtraunge exploits in the ſame, becauſe the matter is long and fabulous, I paſſe it over."—*Tantamne rem tam negligenter?* Mr. Speght probably did not foreſee, that Poſterity would be as much obliged to him for a little of this *fabulous matter* concerning *Wade* and his *bote*, as for the graveſt of his annotations. The ſtory of *Wade* is mentioned again by our author in his Troilus, iii. 615.

He ſonge, ſhe playede, he tolde *a tale of Wade*.

It is there put proverbially for any *romantic hiſtory*; but the alluſion in the preſent paſſage to *Wades bote* can hardly be explained, without a more particular knowledge of his adventures, than we are now likely ever to attain.

Ver. 9348. diſputiſon] *Diſputation*. So ver. 11202. 15244. See Gower, *Conf. Am.* fol. 15. b.

In great *deſputeſon* they were.

and fol. 150. b. 151. b.

Ver. 9409. A chideſter] So Ms. A. See the note on ver. 2019.

Ver. 9410. a man is wood] In Ms. A. *manniſhewed*; in C. 1. *manniſh wood*.

Ver. 9594. Ne he Theodomas] This perſon is mentioned again as a famous trumpeter in the H. of F. iii. 156. but upon what authority I really do not know. I ſhould ſuſpect that our author met with him, and the anecdote alluded to, in ſome *Romantic Hiſtory* of Thebes.

He is prefixed to proper names emphatically, according to the Saxon uſage. See before, ver. 9242. *him* Holofernes; ver. 9247. *him* Mardochee: and below, ver. 9608.

Of *hire* Philologie and *him* Mercury.

Ver. 9652. As that ſhe bare it] As this line is not only in all the beſt Mss. but alſo in Edit. Ca. 2. it ſeems very extraordinary that the later Editions ſhould have exchanged it for the following.

So freſh ſhe was and thereto ſo licand.

like

Ver. 9658. his ſervice bedeth] *Profereth.* So this word is explained in another paſſage, ver. 16533.

Lo, how this theſe coude *his ſervice bede!*
Ful ſoth it is, that *ſwiche profered ſervice*
Stinketh, as witneſſen thiſe olde wiſe.

See alſo ver. 8236.

Ver. 9659. falſe of holy hewe] I have added *of*, from conjecture. See below, ver. 12355. *under hewe Of holineſſe.*

Ver. 9681. vernage] *Vernaccia* ITAL. "Credo ſic dictum (ſays Skinner) quaſi *Veronaccia*, ab agro *Veronenſi*, in quo optimum ex hoc genere vinum creſcit." But the Vernage, whatever may have been the reaſon of its name, was probably a wine of Crete, or of the neighbouring continent. Froiſſ. v. iv. c. 18. De l'iſle de Candie il leur venoit treſbonnes *malvoiſies* et grenaches (r. *gernaches*) dont ils eſtoient largement ſervis et confortez. Our author in another place, ver. 13000, 1. joins together the wines of *Malveſie* and *Vernage*. Malvaſia was a town upon the eaſtern coaſt of the Morea, near the ſite of the ancient Epidaurus Limera, within a ſmall diſtance from Crete.

Ver. 9684. Dan Conſtantine] *Dan*, a corruption of *Dominus*, was a title of honour uſually given to Monks, as *Dom* and *Don* ſtill are in France and Spain. See below, ver. 13935.

Whether ſhal I call you my lord *Dan* John,
Or *Dan* Thomas, or elles *Dan* Albon?

Dan Conſtantine, according to Fabric. Bibl. Med. Æt. t. i. p. 423. Ed. Pat. 4to. wrote about the year 1080. His works, including the treatiſe mentioned in the text, were printed at Baſil, 1536. fol.

Ver. 9690. And they han don] This line has alſo been left out of the later Editt. though it is in all the beſt Mss. and in Edit. Ca. 2. To ſupply its place the following line—

So haſted Januarie it muſt be don—

has been inſerted after ver. 9691. and the four lines have been made to rime together by adding *ſone* at the end of ver. 9689.

Let voiden all this hous in curteis wiſe *ſone*.

Ver. 9714. Ne hurt himſelven] In the *Perſones Tale* we have a contrary doctrine. "God wote, a man may ſlee himſelf with his owen knif, and make himſelf dronken of his owen tonne," p. 363.

Ver. 9761. In ten of Taure] The greateſt number of Mss. read, *two*, *tuo*, *too*, or *to*. But the time given (*foure dayes complete*, ver. 9767.) is not ſufficient for the Moon to paſs from the 2d degree of Taurus into Cancer. The mean daily motion of the Moon being = 13°. 10′. 35″. her motion in 4 days is = 1ˢ. 22°. 42′. or not quite 53 degrees; ſo that, ſuppoſing her to ſet out from the 2d of Taurus, ſhe would not, in that time, be advanced beyond the 25th degree of Gemini. If ſhe ſet out from the 10th degree of Taurus, as I have corrected the text, ſhe might properly enough be ſaid, in four days, to be *gliden into* Cancer.

Ver. 9888. à dogge for the bowe] a dog *uſed in ſhooting*. See before, ver. 6951.

Ver. 9967. ſo brenningly] Vulg. *benigniy*. Mss. Aſk. 1. 2. read, *fervently*; which is probably a gloſs for the true word, *brenningly*. See before, ver. 1566. Ms. A. reads, *benyngly*.

Ver. 9983. For as good is] The reading in the text is from Ms. Aſk. 1. Ms. A. reads thus;

For as good is al blind deceived be.

I ſhould not diſlike

For as good is al blind deceived *to* be,
As be deceived, whan a man may ſee.

Ver. 10000. What ſleight is it] Theſe lines are a little different in Mss. C. 1. HA.

What ſleighte is it, *though it* be long and hote,
That *love* n'il find it out in ſom manere?

Ver.

Ver. 10104. Which that he ravisſhed out of Ethna] So Ms. A. In ſome other Mss. *Ethna*, by a manifeſt error of the copyiſt, has been changed into *Proſerpina*. The paſſage being thus made nonſenſe, other tranſcribers left out the line, and ſubſtituted this in its ſtead.

" Eche after other right as ony line."

Ver. 10121. Among a thouſand] Eccleſiaſtes vii. 28. This argument is treated in much the ſame manner in Melibeus, p. 79—81.

Ver. 10158. The Romain geſtes] He means the collection of ſtories called *Geſta Romanorum*; of which I once thought to ſay a few words here, in order to recommend it to a little more attention than it has hitherto met with from thoſe who have written upon the poetical inventions of the middle ages; but as many of the ſtories in that collection are taken from a treatiſe of Petrus Alphonſus, *De Clericali diſciplinâ*, an older and ſtill more forgotten work, I ſhall reſerve what I have to offer upon this ſubject till I come to the *Tale of Melibeus*, p. 79. where *Piers Alphonſe* is quoted.

Ver. 10227. Gan pullen] After this verſe, the Editt. (except Ca. 2. and Pynſ. 1. 2.) have eight others of the loweſt and moſt ſuperfluous ribaldry that can well be conceived. It would be a mere loſs of time to argue from the lines themſelves, that they were not written by Chaucer, as we have this ſhort and deciſive reaſon for rejecting them, that they are not found in any one Ms. of authority. They are not found in Mss. A. C. 1. Aſk. 1. 2. HA. B. C. D. G. Bod. α. ϛ. γ. δ. ε. ζ. C. 2. T. N. Ch. In Mss. E. H. I. W. either the whole tale, or that part where they might be looked for, is wanting. The only tolerable Ms. in which I have ſeen them is F. and there they have been added in the margin, by a later hand, perhaps not older than Caxton's firſt Edition.

Ver. 10240. Out! helpe!] Two lines, which follow this in the common Editt. are omitted for the reaſons ſtated in the note upon ver. 10227. And I ſhall take the ſame liberty, upon exactly the ſame grounds, with four more, which have been inſerted in thoſe Editt. after ver. 10250.

Ver. 10241. O ſtronge lady ſtore] As all the beſt Mss. ſupport this reading, I have not departed from it, for fear *ſtore* ſhould have ſome ſignification that I am not aware of. Some Mss. have *ſtowre*. Ms. G. *houre*. Edit. Ca. 2. *hore*. Hóra, *meretrix*. ISLAND.

Ver. 10261. Ye maſe, ye maſen] The final *n* has been added without authority,

authority, and unneceſſarily. This line is very oddly written in Mss. Aſk. 1. 2.

Ya may ya may ya quod ſhe.

Ver. 10293. It has been ſaid in the Diſcourſe &c. §. xxiii. that this new Prologue has been prefixed to the Squieres tale *upon the authority of the beſt* Mss. They are, as follows; A. C. 1. Aſk. 1. 2. HA. D. Bod. α. γ. δ. The concurrence of the firſt five Mss. would alone have been more than ſufficient to outweigh the authorities in favour of the other Prologue. Edit. Ca. 2. (though it has not this Prologue) agrees with theſe Mss. in placing the Squieres tale *after* the Marchants.

Ver. 10298. weive] This verb is generally uſed tranſitively; to *wave*, to *relinquiſh* a thing. But it has alſo a neuter ſignification; to *depart*; as here. See alſo ver. 4728. 9357.

Ver. 10312. Sin women connen utter] Ms. A. reads, *oute*; but others have *utter*; which I believe is right, though I confeſs that I do not clearly underſtand the paſſage. The phraſe has occurred before, ver. 6103.

With danger *uttren* we all our *chaffare*.

Ver. 10344. Of whiche the eldeſt ſone] I have added *ſone*, for the ſake of the metre.

Ver. 10364. and in *his* manſion] *His* refers to Mars, and not to the Sun. "*Aries eſt l'exaltation du Soleil ou* xix. *degre. et ſi eſt Aries* maiſon de Mars." *Calend. des Berg.* Sign. I. ult. Leo was the *Manſion of the Sun.* Ibid. Sig. K. 1. Aries is there alſo ſaid to be *ſigne chault et ſec.*

Ver. 10381. ſtrange ſewes] A ſewer was an officer ſo called from his placing the diſhes upon the table. *Aſſeour*, Fr. from *aſſeoir*, to place. In the eſtabliſhment of the King's houſehold there are ſtill four *Gentlemen Sewers*. *Sewes* here ſeem to ſignify *diſhes*, from the ſame original; as *aſſiette* in Fr. ſtill ſignifies a *little diſh*, or *plate*. See Gower, *Conf. Am.* fol. 115. b.

The fleſhe, whan it was ſo to-hewe,
She taketh, and maketh therof a *ſewe*—

Ver. 10382. heronſewes] *Heronçeaux*. Fr. according to the Gloſſary. At the Intronization of Archbp. Nevil, 6 Edward IV. there were *Heronſhawes* iiii C. Lel. Collect. vol. vi. 2. At another feaſt in 1530 we read of "16 *Hearonſews*, every one 12d." Peck's D. C. vol. ii. 12.

Ver.

Ver. 10509. a gentil Poileis courſer] A horſe of *Apulia*, which in old Fr. was uſually called *Poille*. The horſes of that country were much eſteemed. Ms. *Bod.* James vi. 142. Richard, Archbp. of Armagh, in the xivth Century, ſays in praiſe of our St. Thomas, "quod nec mulus Hiſpaniæ, nec *dextrarius Apuliæ*, nec repedo Æthiopiæ, nec elephantus Aſiæ, nec camelus Syriæ hoc aſino noſtro Angliæ aptior ſive audentior invenitur ad prælia." He had before informed his audience, that *Thomas*, Anglice, idem eſt quod *Thom. Aſinus*. There is a Patent in Rymer, 2 E. II. *De dextrariis* in Lumbardiâ *emendis*.

Ver. 10523. the Grekes hors Sinon] This is rather an awkward expreſſion for —*the horſe of Sinon the Greek*; or, as we might ſay, *Sinon the Greek's horſe*.

Ver. 10546. Alhazen and Vitellon] *Alhazeni et Vitellonis Opticæ* are extant, printed at Baſil, 1572. The firſt is ſuppoſed by his Editor to have lived about A. D. 1100. and the ſecond to A. D. 1270.

Ver. 10561. Canacees] This word ſhould perhaps have had an accent on the firſt e—Canacées, to ſhew that it is to be pronounced as of four ſyllables. So alſo below, ver. 10945.

And ſwouneth eft in Canacées barme.

Ver. 10570. yknowen it ſo ferne] *Known* it ſo *before*. I take *ferne* to be a corruption of *forne* (foran, Sax.). So in Tro. v. 1176. *ferne yere* ſeems to ſignify *former years*. In P. P. fol. lxxx. b. *ferne ago* is uſed as *long ago*.

Ver. 10583. chambre of parements] *Chambre de parement*, is tranſlated by Cotgrave, the preſence-chamber; and *Lit de parement*, a bed of ſtate. *Paremens* originally ſignified all ſorts of ornamental furniture, or clothes, from *parer*, Fr. to adorn. See ver. 2503. and Leg. of G. W. Dido, ver. 181.

To dauncing chambres, ful of parementes,
Of riche beddes and of pavementes,
This Eneas is ledde after the mete.

The Italians have the ſame expreſſion. Iſt. d. Conc. Trident. l. iii. Il Pontefice —ritornato alla *camera de' paramenti* co' Cardinali—.

Ver. 10587. in the fiſh] See the note on ver. 6284.

Ver. 10660. Til that wel nigh] *That* has been added for the ſake of the metre. We might read with ſome Mss.

Til wel nigh the day began for to ſpring.

Ver.

Ver. 10663. That mochel drinke, and labour] So Mss. C. 1. HA. In Ms. A. it is, *That mirthe and labour.* In Aſk. 1. 2. *That after moche labour.* In ſeveral other Mss. and Editt. Ca. 1. 2. *That moche mete and labour.* We muſt ſearch further, I apprehend, for the true reading.

Ver. 10666. bloud in domination] V. Lib. Galeno adſcr. de natura &c. Ed. Charter. T. V. p. 327. Sanguis dominatur horis ſeptem ab hora noctis nona ad horam diei tertiam.

Ver. 10742. A faucon peregrine] This ſpecies of Falcon is thus deſcribed in the *Treſor de Brunet Latin*, P. 1. Ch. *Des Faucons.* Ms. *Reg.* 19. C. X. "La ſeconde lignie eſt *faucons*, que hom apele *pelerins*, par ce que nus ne trove ſon ni. ains eſt pris autreſi come en *pelerinage.* et eſt mult legiers a norrir, et mult cortois, et vaillans, et de bone maniere." Chaucer adds, that this Falcon was of *fremde*, or *fremed*, *lond*; from a *foreign country.*

Ver. 10749. leden] *Language*, SAX. a corruption of *Latin.* Dante uſes *Latino* in the ſame ſenſe. Canz. 1.

E cantine gli augelli
Ciaſcuno in ſuo latino.

Ver. 10840. *crowned* malice] The reader of taſte will not be diſpleaſed, I truſt, at my having received this reading upon the authority of Ms. A. only. The common reading is *cruel.*

Ver. 10921. thilke text] Boethius, l. iii. met. 2.

Repetunt proprios quæque recurſus,
Redituque ſuo ſingula gaudent.—

which our author has thus tranſlated. "All thynges ſeken ayen to hir propre courſe, and all thynges rejoyſen on hir retourninge agayne to hir nature." The compariſon of the Bird is taken from the ſame place.

Ver. 10958. velouettes blew] *Velvets*, from the FR. *Velou*, *Velouette.* See Du Cange, in v. VILLOSA, VELLUETUM. See Saintré, t. iii. p. 664.

I will juſt add, that as *blew* was the colour of *truth* (ſee CL. 248) ſo *green* belonged to *inconſtancy.* Hence in a *Ballade upon an inconſtant lady* (among Stowe's Additions to Chaucer's works, p. 551. Ed. Urry), the burden is—

Inſtede of blew thus may ye were al grene.

Ver. 10962. thiſe tidifes] The tidife is mentioned as an inconſtant bird in the Leg. of G. W. ver. 154.

As doth the *tidif* for newefangelneſſe.

Skinner ſuppoſes it to be the *Titmouſe*; but he produces no authority for his ſuppoſition; nor have I any to oppoſe to it.

Ver. 10963, 4. are tranſpoſed from the order in which they ſtand in all the Editt. and Mss. that I have ſeen. Some of the beſt Mss. however read—*And* pies—which rather countenances the tranſpoſition. My only excuſe for ſuch a liberty muſt be, that I cannot make any good ſenſe of them in the common order.

Ver. 10977, 8. are alſo tranſpoſed; but upon the authority of Mss. A. C. 1. and, I believe, ſome others; though, being ſatisfied of the certainty of the emendation, I have omitted to take a note of their concurrence. Ed. Ca. 2. agrees with thoſe Mss. According to the common arrangement, old Cambuſcan is to *win Theodora to his wif*, and we are not told what is to be the object of Algarſif's adventures.

Ver. 10981. of Camballo] Ms. A. reads *Caballo*. But that is not my only reaſon for ſuſpecting a miſtake in this name. It ſeems clear from the context, that the perſon here intended is not *a brother*, but *a lover*, of Canace,

Who fought in liſtes with *the brethren two*
For Canace, or that he might hire *winne*.

The brethren two are, obviouſly, the two brethren of Canace, who have been mentioned above, Algarſif and Camballo. In Mss. Aſk. 1. 2. it is—*hir brethren two*; which would put the matter out of all doubt. Camballo coud not fight with himſelf.

Again, if this Camballo be ſuppoſed to be the brother of Canace, and to fight in defence of her with ſome two brethren, who might be ſuitors to her, according to Spenſer's fiction, he coud not properly be ſaid to *winne* his ſiſter, when he only prevented others from winning her.

The outline therefore of the unfiniſhed part of this tale, according to my idea, is nearly this; the concluſion of the ſtory of the *Faucon*,

"By mediation of *Camballus*,"

with the help of *the Ring*; the conqueſts of *Cambuſcan*; the winning of Theodora by *Algarſif*, with the aſſiſtance of *the Horſe of braſs*; and the marriage of Canace to *ſome knight*, who was firſt obliged to fight for her with her two brethren; a method of courtſhip very conſonant to the ſpirit of antient Chivalry.

Ver. 10984. And ther I left] After this verſe, in Ms. C. 1. and others, is the following note: "Here endeth the Squieres tale as meche as Chaucer made." The two lines, which in the Editt. and ſome Mss. are made to begin a third part, are wanting in all the beſt Mss.

"Apollo whirleth up his chare ſo hie
Til that the god Mercurius houſe the ſlie."

They certainly have not the leaſt appearance of belonging to this place. I ſhould gueſs that they were originally ſcribbled by ſome vacant reader in the blank ſpace, which is commonly left at the end of this tale, and afterwards tranſcribed, as Chaucer's, by ſome copyiſt of more diligence than ſagacity.

Ver. 10985. In faith, Squier] The authorities for giving this Prologue to the Frankelein, and for placing his tale next to the Squieres, are Mss. A. Aſk. 1. 2. HA. Bod. α. γ. In Ms. C. 1. there is a blank of near two pages at the end of the Squieres tale, but the Frankelein's tale follows, beginning at ver. 11066. This arrangement is alſo ſupported by Ed. Ca. 2. For the reſt, ſee the Diſcourſe &c. §. xxv.

Ver. 11021. Thiſe olde gentil Bretons] Of the collection of *Britiſh Lays* by *Marie* ſomething has been ſaid in the Diſcourſe &c. n. 24. I will here only quote a few paſſages from that collection, to ſhew how exactly Chaucer and ſhe agree in their manner of ſpeaking of the Armorican bards. The Lay of *Elidus* concludes thus: Ms. *Harl.* 978. fol. 181.

De l'aventure de ces treis
Li *auntien Bretun curteis*
Firent li lai pur remembrer,
Qe hum nel deuſt pas oblier.

The Lay of *Guiguemar* thus: fol. 146.

De ceſt cunte, ke oi avez,
Fu Guiguemar le lai trovez,
Q'hum fait *en harpe* e *en rote*,
Dont eſt a oir la note.

The Lay of *Chevrefoil* begins fol. 171.

Aſez me pleſt, e bien le voil,
Du lai qe hum nume chevrefoil

Q'la verite vus encunt,
Pur quoi il fu fet e dunt.
Plufurs le me unt *cunte e dit*,
E jeo l'ai trove *en eſcrit*,
De Triſtram e de la reine,
De lur amur qui tant fu fine,
Dunt il eurent meinte dolur,
Puis mururent en un jur.

In one particular Chaucer goes further, as I remember, than *Marie*, when he ſays, that theſe Lays were

" Rimeyed in hir firſte Breton tonge,"

if *rimeyed* be underſtood to mean *written in Rime*. But it may very well ſignify only *verſified*. Indéed the Editor of the *Dictionaire de la langue Bretonne* by Dom Pelletier ſeems to doubt, whether the Armorican language be capable of any ſort of poetical harmony. " Nous ne voyons pas que nos Bretons Armoricains ayent cultivée la poëſie; et la langue telle qu'ils la parlent, ne paroît pas pouvoir ſe plier à la meſure, à la douceur et à la harmonie des vers." Pref. p. ix. A ſtrange doubt in him, who might have found in the Dictionary, which he has publiſhed, quotations from two Armorican poems, viz. *les propheties de Gwinglaff* and *la deſtruction de Jeruſalem*, both in Rime. See *Arabat. Bagat.* And he himſelf ſpeaks in the ſame preface, p. viii. of *la vie de S. Gwenolé, premier Abbé de Landevenec, écrite en vers.* The oldeſt Ms. however now known in the language, according to his account, is that containing *les propheties de Gwinglaff*, written in 1450.

Ver. 11113. Not fer fro Penmark] The beſt Mss. have blundered in this name. They write it *Pedmark*. But Mss. Bod. *a. 5.* and Ed. Ca. 2. have it right —*Penmark*. The later Editt. have changed it ridiculouſly enough into *Denmark*.

Penmark is placed in the maps upon the weſtern coaſt of Bretagne between Breſt and Port L'Orient. Walſingham mentions a deſcent of the Engliſh in 1403, *apud Penarch* (r. Penmarch) p. 369. See Lobineau, H. de Bret. t. i. p. 503. In the ſame hiſtory, *de Penmarc* occurs very frequently as a family-name. The etymology of the word, from Pen *(caput, mons)* and Mark *(limes, regio)* is evidently Britiſh.

Ver. 11120. Cairrud] This word is alſo of Britiſh original, ſignifying *the Red city*;

city; as *Cair guent* in this iſland fignified *the White city*. Arviragus is a known Britiſh name from the time of Juvenal.

Ver. 11127. Dorigene] Droguen, or Dorguen, was the name of the wife of Alain I. Lobineau, t. i. p. 70. See alſo the index to t. ii.

Ver. 11250. Aurelius] This name, though of Roman original, was common, we may preſume, among the Britons. One of the princes mentioned by Gildas was called *Aurelius Conanus*. Another Britiſh king is named *Aurelius Ambroſius* by Geffrey of Monmouth. It may be remarked of this laſt author, that although he has not paid the leaſt regard to truth in his narration of facts, he has been very attentive to probability in his names both of perſons and places.

Ver. 11262. as doth a furie in helle] It is "a fire," in Mss. C. 1. Aſk. 1. 2. HA. which, perhaps, ought to have been followed: though I cannot ſay that I well underſtand either of the readings. *Fury* and *fuyr* have been confounded before, ver. 2686.

Ver. 11317. Is ther non other grace] I have inſerted theſe two lines in this place upon the authority of Ms. A. ſupported by Mss. E. Bod. 9. They have uſually been placed after ver. 11310.

Ver. 11422. Pamphilus for Galathee] Mr. Urry, miſled by his claſſical learning, has altered this moſt licentiouſly—

"Than *Polyphemus* did for Galathee."

But the alluſion is plainly to the firſt lines of a Latin Poem, which was very popular in the time of Chaucer, in which one *Pamphilus* gives a hiſtory of his amour with *Galatea*.

The poem begins thus: Ms. *Cotton.* Titus A. xx.

Liber Pamphili.

Vulneror et clauſum porto ſub pectore telum,
Creſcit et aſſidue plaga dolorque mihi.
Et ferientis adhuc non audeo dicere nomen,
Nec ſinit aſpectus plaga videre ſuos.

This poem, by the name of *Pamphilus*, is quoted in our author's Melibeus, p. 114. It is extant in Ms. in many libraries, and it has alſo been printed more than once. Leyſer. Hiſt. Poet. Medii ævi, p. 2071. (1171.) Catal. Gaignat. n. 2233, 2234.

Ver. 11453. tregetoures] The profeſſion of a *Joculator*, or *Juggler*, was anciently

ciently very comprehenſive, as appears from this paſſage of the *Breviari d' Amors.* See the Diſcourſe &c. n. 25.

Altreſſi peccan *li joglar,*
Que ſſabo *cantar* e *balar,*
E ſſabo *tocar eſtrumens,*
O ſſabon *encantar* las gens,
O ffar autra joglayria—

In the time of Chaucer, the perſons who exerciſed the firſt mentioned branches of the art were called, generally, *Minſtrels*; and the name of *Jogelour* was, in a manner, appropriated to thoſe, who, by ſleight of hand and machines, produced ſuch illuſions of the ſenſes as are uſually ſuppoſed to be effected by enchantment: ſee above, ver. 7049. This ſpecies of *Jogelour* is here called a *Tregetour.* They are joined together in company with Magicians. H. of F. iii. 169.

Ther ſaw I playing *Jogelours,*
Magiciens and *Tragetours,*
And Phitoneſſes, Charmereſſes——
And Clerkes eke which conne wel
All this *magike naturell.*——

See alſo the following ver. 187—191.

If we compare the feats of the *Tregetours,* as deſcribed in this paſſage, with thoſe which are afterwards performed by the Clerkes *magike,* for the entertainment of his gueſts, ver. 11501—11519, we ſhall find them very ſimilar; and they may both be illuſtrated by the following account which Sir John Mandevile has given of the exhibitions before the *Grete Chan.* "And than comen *Jogulours* and *Enchantoures,* that don many marvaylles: for they maken to come in the ayr the Sonne and the Mone, be ſeminge, to every mannes ſight. And after they maken the nyght ſo derk, that no man may ſee no thing. And aftre they maken the day to come ayen fair and pleſant with bright Sonne to every mannes ſight. And than they bringen in *daunces* of the faireſt damyſelles of the world and richeſt arrayed. And aftre they maken to comen in other damyſelles, bringinge coupes of gold, fulle of mylk of dyverſe beſtes, and yeven drynke to lordes and to ladyes. And than they make *Knyghtes to jouſten* in armes fulle luſtyly; and they rennen togidre a gret randoum; and they fruſſchen togidere fulle fiercely; and they breken here ſperes ſo rudely, that the tronchouns flen in

in ſprotes and peces alle aboute the Halle. And than they make to come in *huntyng* for the Hert and for the Boor, with houndes renning with open mouthe. And many other thinges they don be craft of hir enchauntementes, that it is marveyle for to ſee. And ſuche playes of deſport they make, til the taking up of the boordes." Mand Trav. p. 285, 6. See alſo p. 261. "and wher it be by craft or by nygromancye, I wot nere."

The Gloſſary derives *Tregetour* from the Barb. Lat. *Tricator*; but the derivatives of that family are *tricheur*, *tricherie*, trick, &c. Nor can I find the word *Tregetour* in any language but our own. It ſeems clearly to be formed from *treget*, which is frequently uſed by Chaucer for *deceit, impoſture*. R. R. 6267. 6312. 6825. and ſo is *tregetry*, ibid. 6374. 6382. From whence *treget* itſelf may have been derived is more difficult to ſay; but I obſerve, that *trebuchet*, the French name for a military engine, is called by Chaucer *trepeget*. R. R. 6279. and by Knighton, 2672. *trepget*; and that this ſame word *trebuchet*, in French, ſignified alſo a machine *for catching birds*. Du Cange, in v. Trepget. Hinc appellatio manſit apud nos inſtrumentis, aut machinulis, ſuſpenſis et lapſilibus, ad captandas aviculas. Has enim etiamnum *trebuchets* appellamus. Muratori, in his Antiq. Med. Æ. Diſſ. xxvi. p. 473, informs us, that *trabocchello*, or *trabocchetto*, in Italian (which he explains to be the ſame as *trebuchet* in French) ſignified alſo another inſtrument of fraud, which he deſcribes thus: Sæculis Italiæ turbatiſſimis — in uſu fuere teterrima inſidiarum loca, id eſt, in cubiculis pavimentum perforatum, ac lineâ tabulâ (*Ribalta* appellabant) ita caute coopertum, ut qui improvide alteram tabulæ partem pedibus premeret, cedente ipſa in ima rueret. This was clearly a ſpecies of *trap-door*. The reader will judge whether the *Tregetour* may not poſſibly have been ſo called from his frequent uſe of theſe inſidious machines in his operations.

That a great deal of machinery was requiſite to produce the *apparences*, or illuſions, enumerated by Chaucer in this paſſage, is very certain; but not long after the art of a *Tregetour* ſeems to have been reduced to that of a modern *Juggler*, mere ſleight of hand. In Lydgate's tranſlation of *The Dance of Macabre*, Ms. Harl. 116. he has introduced a *Tregitour* ſpeaking thus:

> What may availe mankynde [f. magike] naturale,
> Or any crafte ſhewed by apparence,
> Or courſe of ſterres above celeſtiale,
> Or of heven all the influence,

Ayenſt deth to ſtand at defence?
Lygarde de mayne now helpith me right nought.
Farewell my craft and all ſuch ſapience,
For deth hath more maiſtries than I have wrought.

He has alſo the following ſpeech of Death to a famous *Tregitour*:

Maiſter John Rykell, ſomtime *Tregitour*
Of noble Henri kinge of Englelond,
And of France the mighty conquerour,
For all the ſleightes and turnyng of thyne honde,
Thou muſt come nere this dance to underſtonde:
Nought may avail all thy concluſions.
For deth ſhortly, nother on ſee nor londe,
Is not dyſceyved by noon illuſions.

Ver. 11567. And nowel crieth] *Noël*, in French, is derived from *Natalis*, and ſignified originally a cry of joy at Chriſtmas, *le jour natal de notre Seigneur*. Menage in v. NOUEL. It was afterwards the uſual cry of the people upon all occaſions of joy and feſtivity. Hiſt. de Charles VII. par Chartier, p. 3. at the proclamation of Henry VI. fut crié ſur la foſſe de ſon pere à haute voix, Vive le Roy Henry, Roy de France et d'Angleterre; et avec cela fut crié *Noël*, des aſſiſtans, confortans leſdits Anglois.

Ver. 11585. His tables Toletanes] The Aſtronomical Tables, compoſed by order of Alphonſo X, king of Caſtile, about the middle of the XIIIth Century, were called ſometimes *Tabulæ Toletanæ*, from their being adapted to the city of Toledo. There is a very elegant copy of them in Ms. Harl. 3647. I am not ſufficiently ſkilled in the ancient Aſtronomy to add any thing to the explanation of the following technical terms, drawn chiefly from thoſe tables, which has been given in the Addit. to Gloſſ. Urr. v. EXPANS YERES, p. 81.

Ver. 11679. thiſe ſtories bere witneſſe] They are all taken from Hieronymus contra Jovinianum, l. i. c. 39.

Ver. 11766. To alle wives] After this verſe the two following are found in ſeveral Mss.

The ſame thing I ſay of Bilia,
Of Rhodogone and of Valeria.

But as they are wanting in Mss. A. C. 1. Aſk. 1. 2. HA. I was not unwilling to leave them out.

Ver.

Ver. 11802. She n'olde] After this verſe Ed. Ca. 2. has the ſix following:

Peraventure an hepe of you I wis
Will holden him a lewed man in this,
That he woll put his wife in jeopardie.
Herkneth the tale, er ye upon him crie.
She may have better fortune than you ſemeth;
And whan that ye han herde the tale demeth.

Theſe lines are more in the ſtyle and manner of Chaucer than interpolations generally are; but as I do not remember to have found them in any Ms. I coud not receive them into the text. I think too, that, if they were written by him, he would probably, upon more mature conſideration, have ſuppreſſed them, as unneceſſarily anticipating the cataſtrophe of the tale.

Ver. 11807. As ſhe was *boun*] *Ready*. This old word is reſtored from Mss. A. Aſk. 1. 2. See P. L. p. 256. 291.

Ver. 11926. Which was the moſte free] The ſame queſtion is ſtated in the concluſion of Boccace's tale. *Philoc.* l. v. Dubitaſi ora qual di coſtoro fuſſe maggior liberalità &c. The Queen determines in favour of the huſband.

Ver. 11929. Ye, let that paſſen] I have ſaid all that I have to ſay, in favour of this Prologue to the Doctour's tale, in the Diſcourſe &c. §. xxviii. It is only found in Ms. A. In Mss. C. 1. HA. the following note is at the end of the Frankelein's tale: "Here endeth the Fr. T. and biginneth the Phiſiciens tale without a Prologe."

Ver. 11993. For wine and youthe] The context, I think, requires that we ſhould read,

For wine and *ſlouthe* don Venus encreſe.

He is giving the reaſon, why ſhe avoided *Slogardie*, and did not permit Bacchus to have maiſtrie of hire mouth; becauſe wine and ſlouthe encreaſe the amorous inclinations, as oil and greſe do fire. I can make no ſenſe of *youthe*, or *thoughte*, as ſome Mss. read.

Ver. 12051. The doctour] Over againſt this line in the margin of Ms. C. 1. is written "Auguſtinus;" which means, I ſuppoſe, that this deſcription of Envy is taken from S. Auſtin. But I doubt whether Chaucer meant to quote that Saint by the title of The doctour. It rather ſeems to be an idle parentheſis like that, ver. 7269.

Ver. 12074. a cherl] So the beſt Mss. and Ed. Ca. 2. The common Editt. have *client*. In the *Rom. de la R.* where this ſtory is told, ver. 5815—5894, Claudius is called *Sergent* of Appius: and accordingly Chaucer a little lower, ver. 12204. calls him "ſervant—unto—Appius."

In the Diſcourſe &c. §. xxix. I forgot to mention the *Rom. de la Roſe* as one of the ſources of this tale; though, upon examination, I find that our author has drawn more from thence, than from either Gower or Livy.

Ver. 12159. For love] Rom. de la R. 5871.

Car *par amour et ſans haïne*
A ſa belle fille Virgine
Tantoſt a *la teſte coupée*,
Et puis *au Juge preſentée*
Devant tous *en plain Conſiſtoire*,
Et le Juge, ſelon l'hyſtoire,
Le commanda tantoſt à prendre——

See below, v. 12190—3. The ſpeeches of Virginius and his daughter are of Chaucer's own invention.

Ver. 12190. See P. L. 18.

Ver. 12233. Of bothe yeftes] This line is reſtored from Mss. C. 1. HA. It had been ſupplied in the common copies by the following:

But hereof wol I not proceed as now.

Ver. 12236. a pitous tale] This is the reading of two good Mss. A. and HA. but I believe it to be a gloſs. The other copies read *erneful*, which is near the truth. It ſhould be *ermeful*. Earme, Sax. ſignifies *miſer*. Hence earmelice, *miſerè*. Chr. Sax. 65. earmthe, *miſeria*, ibid. 141. And a little lower, ver. 12246. *to erme* is uſed for *to grieve* as the Sax. earmian is, Chr. Sax. 188. 14.

Ver. 12239. thy jordanes] This word is in Walſingham, p. 288. "duæ ollæ, quas *Jordanes* vocamus, ad ejus collum colligantur." This is part of the puniſhment of a pretended *Phiſicus et aſtrologus*, who had deceived the people by a falſe prediction. Hollinſhed calls them *two jorden pots*, p. 440.

Ver. 12240. Thin ypocras] *Ypocras*, or *Hippocras*, and *Galianes* ſhould both have been printed, as proper names, with great initial letters. See the note on ver. 433.

Ver.

Ver. 12245. Said I not wel ?] All the beſt Mss. agree in giving this phraſe to the Hoſt in this place. It muſt remind us of the ſimilar phraſe, *ſaid I well?* which occurs ſo frequently in the mouth of Shakeſpeare's *Hoſt of the Garter*; and may be ſufficient, with the other circumſtances of general reſemblance, to make us believe, that Shakeſpeare, when he drew that character, had not forgotten his Chaucer.

Ver. 12279. To ſaffron] So Ms. A. and Ed. Ca. 2. I have preferred it to the common reading *ſavor*, as more expreſſive, and leſs likely to have been a gloſs. Saffron was uſed to give colour as well as flavour.

The next lines are thus read in Mss. C. 1. Aſk. 1. 2. HA.

In every village and in every toun,
This is my teme, and ſhal and ever was;
Radix malorum eſt cupiditas.
Than ſhew I forth, &c.

And perhaps I ought to have followed them.

Ver. 12297. Faſting ydrinken] The prepoſitive particle *y* has been added for the ſake of the metre.

Ver. 12340. gon a blake beried] So all the Mss. I think, except Aſk. 2. which reads "on blake be ryed." Skinner explains *blakeberied* to mean *in nigras et inauſpicatas domos miſſus*. I really cannot gueſs what it means.

Ver. 12341. For certes] See R. R. ver. 5763.

For oft gode predicacioun
Cometh of evil entencioun.

Ver. 12409. Hem thought the Jewes] The ſame thought is repeated in the Perſones Tale, p. 333.

Ver. 12411. tombeſteres] *Women-dancers*, from the Sax. *tumban*, to dance. He uſes the word again in the Teſt. of L. B. 2. The Editt. read *tombleſteres*; which is a later word, formed, like our *tumbler*, from *tumbelan*, the frequentative of *tumban*.

With reſpect to the termination in *ſtere*, ſee the note on ver. 2019. and in the next line *fruiteſteres* are to be underſtood to be *female ſellers of fruit*.

Ver. 12417. The holy writ] In marg. C. 1. Nolite inebriari vino, in quo eſt luxuria.

Ver. 12426. Seneca] Perhaps he refers to Epiſt. LXXXIII. Extende in plures

dies illum ebrii habitum: nunquid de furore dubitabis? nunc quoque non eſt minor ſed brevior.

Ver. 12442. For while that Adam] At this line, the margin of Ms. C. 1. quotes Hieronym. c. Jovinian. Quam diu jejunavit Adam in Paradiſo fuit. Comedit et ejectus eſt. Statim duxit uxorem.

Ver. 12456. Mete unto wombe] In marg. C. 1. Eſca ventri, &c.

Ver. 12463. The Apoſtle ſaith] Philippians, iii. 18.

Ver. 12468. ſtinking is thy cod] So Ms. C. Or we may read with Ms. B. *o foule* ſtinking cod.

Ver. 12471. to find] *to ſupply*. So ver. 14835.

She *found* hireſelf and eke hire doughtren two.

See alſo P. P. fol. lxxx.

For a frend, that *findeth* him, faileth him never at nede.

Ver. 12473. V. D'Artigny. Vol. VI. p. 399.

Ver. 12497. the white wine of Lepe] According to the Geographers, Lepe was not far from Cadiz. This wine, of whatever ſort it may have been, was probably much ſtronger than the Gaſcon wines, uſually drunk in England. La Rochelle and Bourdeaux, ver. 12505, the two chief ports of Gaſcony, were both, in Chaucer's time, part of the Engliſh dominions.

Spaniſh wines might alſo be more alluring upon account of their greater rarity. Among the Orders of the Royal Houſehold, in 1604, is the following. (Ms. *Harl.* 293. fol. 162.) "And whereas, in tymes paſt, Spaniſh wines, called Sacke, were little or noe whit uſed in our courte, and that in later years, though not of ordinary allowance, it was thought convenient, that noblemen, &c. might have a boule or glaſs, &c. We underſtanding that it is now uſed as common drinke, &c. reduce the allowance to XII Gallons a day for the court, &c."

Ver. 12520. Redeth the Bible] Proverbs, xxxi. 4.

Ver. 12537. Stilbon] John of Saliſbury, from whom our author probably took this ſtory and the following, calls him *Chilon*. Polycrat. L. 1. c. 5. Chilon Lacedæmonius, jungendæ ſocietatis cauſâ miſſus Corinthum, duces et ſeniores populi ludentes invenit in aleâ. Infecto itaque negotio reverſus eſt, &c. Accordingly in ver. 12539. Ms. C. 1. reads very rightly *Lacedomye* inſtead of *Calidone*, the common reading. Our author has uſed before *Lacedomie* for *Lacedæmon*, ver. 11692.

Ver.

Ver. 12542. Yplaying atte haſard] I have added the prepoſitive *y* for the ſake of the metre. *Atte* is a diſſyllable. It was originally *atten*, and is ſo uſed by R. G. p. 379. 431. It has been frequently corrupted into *at the*; but in Chaucer it may, and, I think, ſhould almoſt every where be reſtored. See ver. 125. 3934. 4303. where ſome Mss. have preſerved the true readings—*atte* Bowe; *atte* full.

Ver. 12585. his nailes] i. e. with which he was nailed to the Croſs. Sir. J. Mandevile, c. vii. "And thereby in the walle is the place where the 4 Nayles of our Lord weren hidd; for he had 2 in his hondes and 2 in his feet: and of one of theiſe the Emperour of Coſtantynoble made a brydille to his hors, to bere him in batayille; and thorgh vertue thereof he overcame his enemies, &c." He had ſaid before, c. ii. that "on of the nayles that Criſt was naylled with on the croſs," was at Conſtantynoble; and "on in France, in the Kinges chapelle."

Ver. 12586. the blood—in Hailes] The Abbey of Hailes, in Gloceſterſhire, was founded by Richard, King of the Romans, brother to Henry III. This precious relick, which was afterwards commonly called "the blood of Hailes," was brought out of Germanie by the ſon of Richard, Edmund, who beſtowed a third part of it upon his father's Abbey of Hailes, and ſome time after gave the other two parts to an Abbey of his own foundation at Aſhrug near Berkhamſted. Hollinſh. v. ii. p. 275.

Ver. 12590. the bicchel bones two] The common reading is *thilke* bones. The alteration, which I have ventured to make, is not authorized entirely by any Ms. but in part by ſeveral. Ms. A. reads *biche*t. C. 1. *the becched*. HA. and H. *the bicched*. C. B. θ. Nc. Ed. Ca. 1. *the bicchid*. B. α. *the bicche*. Ed. Ca. 2. *the bitched*. *Bickel*, as explained by Kilian, is *Talus*, ovillus et luſorius; and *Bickelen*, talis ludere. See alſo Had. Junii Nomencl. n. 213. Our dice indeed are the antient *teſſeræ*, (κυβοι) not *tali* (αστραγαλοι); but, both being games of hazard, the implements of one might be eaſily attributed to the other. It ſhould ſeem from Junius, loc. cit. that the Germans had preſerved the cuſtom of playing with the natural bones, as they have different names for a game with *tali ovilli*, and another with *tali bubuli*.

Ver. 12601. Go bet] The ſame phraſe is uſed in Leg. of G. W. Dido. 288.

> The herd of hartes founden is anon,
> With hey, *go bet*, pricke thou, let gon, let gon.

where it ſeems to be a term of the chaſe.

Ver.

Ver. 12885. Seint Heleine] Sir J. Mandevile, c. vii. p. 93. "and nyghe that awtier is a place undre erthe, 42 degrees of depeneſſe, where the Holy Croys was founden, be the wytt of Seynte Elyne, undir a roche, where the Jewes had hidde it. And that was the veray croys aſſayed; for they founden 3 croſſes; on of oure Lord and 2 of the 2 theves: and Seynte Elyne proved hem on a ded body, that aros from dethe to lyve, whan that it was leyd on it, that oure Lord dyed on." See alſo c. ii. p. 15.

Ver. 12914. I ſmell a loller] This is in character, as appears from a treatiſe of the time. *Harl. Catal.* n. 1666. "Now in Engelond it is a comun protectioun ayens perſecutioun—if a man is cuſtomable to ſwere nedeles and fals and unaviſed, by the bones, nailes, and ſides and other membres of Criſt.—And to abſteyne fro othes nedeles and unleful,—and repreve ſinne by way of charite, is mater and cauſe now, why Prelates and ſum Lordes ſclaundren men, and clepen hem *Lollardes*, Eretikes, &c."

Ver. 12919. Sayde the Shipman] So Ms. B. &. the *one* Ms. (as I have ſaid in the Diſcourſe &c. §. xxxi.) which countenances the giving of this Prologue to the Shipman. In Mss. C. and D. this paſſage is given to the Sompnour, but not by way of Prologue to his tale. In C. it is followed by the Wife of Bathes Prologue, and in D. by the Prologue which in this edition is prefixed to the Squieres tale.

When theſe diverſities are conſidered, and alſo that the whole paſſage is wanting in the five beſt Mss. it may perhaps appear not improbable, that theſe 28 lines, though compoſed by Chaucer, had not been inſerted by him in the body of his work; that they were therefore omitted in the firſt copies, and were afterwards injudiciouſly prefixed to the Squieres tale, when the true Prologue of that tale, as printed above, was become unſuitable, by reaſon of the tale itſelf being removed out of its proper place.

Ver. 12923. ſpringen cockle] This ſeems to ſhew that Chaucer conſidered *Loller*, as derived from *lolium*; but Du Cange, in v. LOLLARDUS, rather ſuppoſes that Lollard was a word of German original, ſignifying *muſſitator*; a *mumbler* of prayers. See alſo Kilian, in v. LOLLAERD.

Ver. 12942. He mote *us* clothe] In Ed. Ur. it is *them*; but all the Mss. that I have ſeen read *us*: which would lead one to ſuſpect, that this Tale was originally intended for a female character.

Ver.

Ver. 13000. Malvefie] See the note on ver. 9681.

Ver. 13027. under the yerde] This was properly ſaid of children. Ms. *Bod.* Jun. 66. Monachicum Colloquium, SAX. LAT. p. 15.

Mag. *Quid manducas in die?*
Hwæt ytſt thu on dæg?
Diſ. *Adhuc carnibus veſcor,*
Gyt flæſcmetum ic bruce,
quia puer *ſum*
Fortham cild ic eom
ſub virga *degens.*
under gyrda drohtniende.

See before ver. 7898.

Ver. 13061. on my Portos] i. e. *Breviary.* Du Cange in v. PORTIFORIUM. *Portuaſſes* are mentioned among other prohibited books in the Stat. 3 and 4 E. VI. c. 10. And in the Parliament-roll of 7 E. IV. n. 40. there is a Petition, that the robbing of—*Porteous*—Grayell, Manuell, &c. ſhould be made felonie without clergy; to which the King anſwered, *Le Roy s'aviſera.*

Ver. 13246. Haven hire] The final *n* in *Haven* has been added for the ſake of the metre; but unneceſſarily, as the *e* feminine may be pronounced before *h*, as before a conſonant. See the n. on ver. 300.

Ver. 13368. a thouſand laſt quad yere] *Laſt* in TEUT. is *onus, ſarcina.* Kilian. and *quaed* in the ſame language is *malus.* The meaning therefore is; God give the monke *a thouſand laſt* (ever ſo great a weight) of *quad yere* (bad years, misfortune). The Italians uſe *mal anno* in the ſame ſenſe.

Ver. 13383. O Lord, our Lord] The Prioreſſe begins her legende with the firſt verſes of the 8th Pſalm, Domine, Dominus noſter &c.

Ver. 13401. Whan he thin herte light] i. e. lighted; *made light,* or *pleaſant.* So in Tro. B. iii. 1088.

Whan wroth is he that ſhold my ſorrowes *light.*

Ver. 13444. Seint Nicholas] We have an account of the very early piety of this Saint in his Leſſon, Brev. Roman. vi Decemb. Cujus viri ſanctitas, quanta futura eſſet, jam ab incunabulis apparuit. Nam infans, cum reliquas dies lac nutricis frequens ſugeret, quartâ et ſextâ feriâ (*on Wedneſdays and Fridays*) ſemel duntaxat, idque veſperi, ſugebat.

Ver.

Ver. 13509 ſouded in virginitee] or (according to the better Mss.) *ſouded* to *virginitee*. *Souded* is from the Fr. *ſouldé*, and that from the Lat. *ſolidatus*; conſolidated, faſtened together. In Wicliff's N. T. Dedis. iii. *conſolidatæ* is rendered *ſowdid*. The latter part of this ſtanza refers to Revelat. xiv. 3, 4.

Ver. 13575. I halſe thee] Mss. Aſk. 1. 2. read "I conjure thee"—but that ſeems to be a gloſs. *To halſe* ſignifies properly *to embrace round the neck*, from the Sax. *hals*, the neck. See ver. 10253. So in CL. ver. 1290.

I ſtand and ſpeke and laugh and kiſſe and *halſe*.

It ſignifies alſo *to ſalute*. P. P. fol. xxii.

I *halſe* hym hendlich, as I hys frende were.

and fol. xxxix. *to ſalute with reverence*.

And the eleven ſterres *halſed* him all.

which ſeems to be the ſenſe here.

Ver. 13597. than wol I fetchen thee] The beſt Mss. read *now*, which is ſcarce reconcileable to any rules of ſpeech. Even with the correction, which I have adopted, there is a greater confuſion in this narration than I recollect to have obſerved in any other of Chaucer's ſtories.

Ver. 13623. to japen he began] So Ms. E. Some Mss. read—*tho* began.

Ver. 13650. at Popering] *Poppering*, or *Poppeling*, was the name of a pariſh in the Marches of Calais. Our famous antiquary Leland was once Rector of it. Tanner. Bib. Brit. in v. Leland.

Ver. 13655. paindemaine] That this muſt have been a ſort of remarkably white bread is clear enough. Skinner derives it from *Panis matutinus*, *Pain de matin*; and indeed Du Cange mentions a ſpecies of loaves or rolls called *Matinelli*. However I am more enclined to believe that it received its denomination from the province of Maine, where it was, perhaps, made in the greateſt perfection. I find it twice in a Northern tale called "The freiris of Berwick." Ms. Maitland.

And als that creil is full of *breid of mane*.

And again—The *mane breid*.

Ver. 13664. ciclatoun—Edit. 1775, chekelatoun] The Gloſſaries ſuppoſe this word

word to be compounded of *cheke* and *latoun*, a ſpecies of baſe metal like gold: but it ſeems rather to be merely a corruption of the Fr. *Ciclaton*; which originally ſignified *a circular robe of ſtate*, from the Gr. Lat. *Cyclas*; and afterwards *the cloth of gold*, of which ſuch robes were generally made. Du Cange in v. Cyclas has produced inſtances enough of both ſenſes. In fact ſeveral Mss. read *Ciclaton*; and I have no excuſe for not having followed them, but that I was miſled by the authority of Spenſer, as quoted by Mr. Warton, Obſ. on Sp. v. i. p. 194. Upon further conſideration, I think it is plain, that Spenſer was miſtaken in the very foundation of his notion, "that the quilted Iriſh jacket embroidered with gilded leather" had any reſemblance to "the robe of Shecklaton." He ſuppoſes, that Chaucer is here deſcribing Sir Thopas, *as he went to fight againſt the Giant*, in his robe of Shecklaton; whereas, on the contrary, it is evident that Sir Thopas is here deſcribed *in his uſual habit in time of peace*. His warlike apparel, when he goes to fight againſt the Giant, is deſcribed below, ver. 13786 and foll. and is totally different.

Ver. 13665. a jane] a coin of *Janua* (*Genoa*), called in our Statutes *Galley halfpence*. See the quotations from Stow in Mr. Warton's Obſ. on Sp. v. i. p. 180.

Ver. 13667. hauking for the rivere] See the note on ver. 6466.

Ver. 13671. Ther ony ram] See the note on ver. 550.

Ver. 13682. a launcegay] The Editt. have ſplit this improperly into two words, as if *gay* were an epithet. It occurs as one word in Rot. Parl. 29 H. VI. n. 8. "And the ſaid Evan then and there *with a launcegay* ſmote the ſaid William Treſham threughe the body a foote and more whereof he died." Nicot deſcribes a *Zagaye* to be a Mooriſh lance, longer and ſlenderer than a pike; from the Span. Arab. Azagáya.

Ver. 13692. cloue gilofre] *Clou de girofle*. Fr. *Caryophyllus*. Lat. A clove-tree, or the fruit of it. Sir J. Mandeville, c. xxvi. deſcribing a country beyond Cathaie, ſays. "And in that contree, and in other contrees thereabouten, growen many trees, that beren *clowe gylofres* and *notemuges*, and grete notes of Ynde, and of canelle and of many other ſpices."

But the moſt appoſite illuſtration of this paſſage is a ſimilar deſcription in Chaucer's R. R. ver. 1360—72.—in the Original, ver. 1347—50. See alſo a note of *an ingenious correſpondent* in Mr. Warton's Obſ. on Sp. v. i. p. 139. Ed. 1762.

where this paſſage is very properly adduced, to ſhew " that the Rime of Sire Thopas was intended as a burleſque on the old ballad romances."

Ver. 13722. || in toun] Theſe two laſt words, which are plainly ſuperfluous, are diſtinguiſhed by a mark of this kind in Ms. C. 1. and the ſame mark is repeated in ver. 13743, 13752, and 13815. where the two final ſyllables are alſo ſuperfluous to the metre. Whether in all theſe caſes the words thus ſeparated are to be conſidered as idle additions, for the purpoſe of introducing the rime which anſwers to them, or whether ſome lines, which originally connected them with the context, have been loſt, it is not eaſy to determine. Upon the latter ſuppoſition, which, I confeſs, appears to me the moſt probable, we may imagine, that, in the preſent inſtance, the three laſt lines of this ſtanza and the three firſt of the following, except the words " in toun," have dropped out. In the three other inſtances, only two lines and the two firſt feet of the third may be ſuppoſed to be wanting:

In ſupport of this hypotheſis it may be obſerved, that in the very next Stanza, the laſt line, ver. 13731. and the following line, in Ms. C. 1. ſtand thus:

The contree of Faerie ſo wilde
For in that contree n'as ther non
[That to him durſt ride or gon]
Neither wif ne childe.

Whether the two lines and part of another which I have inſerted before " wilde" from other Mss. be genuine, I will not be poſitive; but it is very clear, I think, that ſomething is wanting. The line between hooks, which is inſerted in Ms. C. 1. in a later hand, is in Mss. HA. D.

Ver. 13733. he ſpied] Ed. Urr. reads *ſpired*; I know not upon what authority. But the emendation is probable enough; as the expreſſion of *ſpying with the mouth* ſeems to be too extravagantly abſurd even for this compoſition. To *ſpire*, or *ſpere*, Gl. Doug. ſignifies *to enquire*, from the Sax. ſpyrian. See P. L. p. 327. Gower, *Conf. Am.* fol. 182.

Ver. 13739. Sire Oliphaunt] Sir *Elephant*; a proper name for a giant. Mandeville, p. 283. " And there ben alſo many wylde beſtes, and nameliche of *Olyfauntes*." The very learned and ingenious author of *Letters on Chivalry*, &c. ſuppoſes, " that the *Boke* of *The Giant Olyphant and Chylde Thopas* was not a fiction of Chaucer's own, but a ſtory of antique fame, and very celebrated in the days

days of chivalry." I can only ſay, that I have not been ſo fortunate as to meet with any traces of ſuch a ſtory of an earlier date than the Canterbury tales.

Ver. 13741. by Termagaunt] This Saracen deity, in an old Romance, Ms. Bod. 1624. is conſtantly called *Tervagan*.

De devant ſei fait porter ſun dragon,
E l'eſtendart *tervagan* e *mahum*,
E un ymagene *apolin* le felun.

And again.

Pleignent lur deus *tervagan* et *mahum*,
E *apollin*, dunt il mie rien unt.

This Romance, which in the Ms. has no title, may poſſibly be an older copy of one, which is frequently quoted by Du Cange under the title of *Le Roman de Roncevaux*. The author's name was Turold, as appears from the laſt line.

Ci falt le geſte que *turold'* declinet.

He is not mentioned by any of the writers of French literary hiſtory that I have ſeen.

Ver. 13758. a fel ſtaffe ſling] This is the reading of the beſt Mss. but what kind of ſling is meant I know not.

Ver. 13775. geſtours for to tellen tales] The proper buſineſs of a *geſtour* was *to recite tales*, or *geſtes*; which was only one of the branches of the Minſtrel's profeſſion.

Minſtrels and *Geſtours* are mentioned together in the following lines, from *William of Naſſyngton's* Tranſlation of a religious treatiſe by *John of Waldby*. Ms. *Reg.* 17 C. viii. p. 2.

I warne you furſt at the begynninge,
That I will make no vain carpinge
Of dedes of armys ne of amours,
As dus *mynſtrelles* and *jeſtours*,
That makys carpinge in many a place
Of *Octoviane* and *Iſembraſe*,
And of many other jeſtes,
And namely whan they come to feſtes;
Ne of the life of *Bevys of Hampton*,
That was a knight of gret renoun,
Ne of *Sir Gye of Warwyke*,
All if it might ſum men lyke—

I cite theſe lines to ſhew the ſpecies of tales related by the ancient Geſtours, and how much they differed from what we now call *jeſtes*.

Ver. 13777. Of romaunces that ben *reales*] So in the Rom. of *Ywain and Gawain*. Ms. *Cott*. Galb. E. ix.

He fund a knight under a tre;
Upon a cloth of gold he lay;
Byfor him ſat a ful fayr may:
A lady ſat with tham in fere;
The maiden red, that thai might here,
A *real romance* in that place.—

The original of this title, which is an uncommon one, I take to have been this. When the French romances found their way into Italy (not long before the year 1300. Creſcimb. T. i. p. 336.) ſome Italian undertook to collect together all thoſe relating to Charlemagne and his family, and to form them into a regular body of hiſtory. The ſix firſt books of this work come down to the death of Pepin. They begin thus: Qui ſe comenza la hyſtoria el *Real di Franza* comenzando a Conſtantino imperatore ſecondo molte lezende che io ho attrovate e racolte inſieme. *Edit. Mutinæ*. 1491. fol. It was reprinted in 1537 under this title, "*I reali di Franza*, nel quale ſi contiene la generazione di tutti i Re, Duchi, Principi e Baroni di Franza, e delli Paladini, colle battaglie da loro fatte &c." Quadrio, T. vi. p. 530. Salviati had ſeen a Ms. of this work written about 1350 (Creſcimb. T. i. p. 330), and I do not believe that any mention of a *Real*, or *Royal, Romance* is to be found, in French or Engliſh, prior to that date.

Ver. 13786. He didde next his white lere] *He did*, or *put, on* next his white *ſkin*. To *don, do on*, and *doff, do off*, have been in uſe, as vulgar words, long ſince Chaucer's time. *Lere* ſeems to be uſed for *ſkin* in Iſumbras. Ms. *Cott*. Cal. 11. fol. 129.

His lady is white as wales bone,
Here *lere* brygte to ſe upon,
So faire as bloſme on tre.

Though it more commonly ſignifies only, what we call *complexion*.

In the Romance of *Li beau deſconus*, his arming is thus deſcribed, fol. 42.

They caſte on him a ſcherte of ſelk,
A gypell as white as melk

In

In that ſemely ſale,
And ſyzt an hawberk brygt,
That richely was adygt
With mayles thykke and ſmale—

Ver. 13793. of Jewes werk] I do not recollect to have ſeen the Jews celebrated any where as remarkable artificers. I am therefore inclined to adopt an explanation of this word, which I find in a note of the learned Editor of *Anc. Scott. Poems*, p. 230. "This Jow," not this Jew, but this juggler or magician. The words to *jowk*, to deceive, and *jowkery-pawkry*, juggling tricks, are ſtill in uſe. In Lord Hyndford's Ms. p. 136. there is a fragment of a ſort of fairy tale, where "Scho is the Quene of Jowis" means, "She is the queen of magicians."

According to this explanation "Jewes werk" may ſignify the work of magicians, or fairies.

Ver. 13800. a charboucle] *A carbuncle* (*Eſcarboucle*, Fr.) was a common bearing. Guillim's Heraldry, p. 109.

Ver. 13804. cuirbouly] *Cuir bouilli*, of which Sir Thopaſes boots were made, was alſo applied to many other purpoſes. See Froiſſart, v. i. c. 110. 120. and v. iv. c. 19. In this laſt paſſage, he ſays, the Saracens covered their targes with *cuir bouilli de Capadoce*, où nul fer ne peut prendre n'attacher; ſi le cuir n'eſt trop échaufé.

Ver. 13807. rewel bone] What kind of material this was I profeſs myſelf quite ignorant. In the *Turnament of Tottenham*, ver. 75. (Anc. Poet v. ii. p. 18.) Tibbe is introduced with "a garland on her head full of *ruell bones*." The derivation in Gloſſ. Urr. of this word from the Fr. *riolé*, diverſly coloured, has not the leaſt probability. The other, which deduces it from the Fr. *rouelle*; *rotula*; the whirl-bone, or knee-pan; is more plauſible; though, as the Gloſſariſt obſerves, that ſenſe will hardly ſuit here.

Ver. 13823. Of ladies love and druerie] I have taken the liberty here of departing from the Mss. which read—

And of ladies love druerie.

Upon ſecond thoughts I am more inclined to throw out *love* as a gloſs for *druerie*, and to read thus;

And of ladies druerie.

Druerie

Druerie is ſtrangely explained in Gloſſ. Urr. *Sobriety, modeſty.* It means *courtſhip, gallantry.*

Ver. 13828. Of Sire Libeux] His romance is in Ms. *Cott.* Cal. ii. In the 12th Stanza we have his true name and the reaſon of it. King Arthur ſpeaks,

Now clepeth him alle thus,
Ly beau deſconus,
For the love of me,
Than may ye wete arowe,
The fayre unknowe
Certes ſo hatte he.

Ibid. Pleindamour] This is the reading of the Mss. and I know not why we ſhould change it for *Blandamour,* as both names ſound equally well.

Ver. 13833. As ſparcle] The ſame ſimile is in *Iſumbras,* fol. 130. b.

He ſpronge forth, as ſparke on [f. of] glede.

Glode in the preceding verſe is probably for *glowde,* glowed; from the Sax. glowan, *candere.*

Ver. 13844. Sire Percivell] The Romance of *Perceval le Galois,* or *de Galis,* was compoſed in octoſyllable French verſe by Chreſtien de Troyes, one of the oldeſt and beſt French Romancers, before the year 1191. Fauchet, L. ii. c. x. It conſiſted of above ſixty thouſand verſes (*Bibl. des Rom.* T. ii. p. 250) ſo that it would be ſome trouble to find the fact which is, probably, here alluded to. The Romance, under the ſame title, in French proſe, printed at Paris, 1530, fol. can be only an abridgement, I ſuppoſe, of the original poem.

Ver. 13845. So worthy under wede] This phraſe occurs repeatedly in the Romance of *Emaré.*

fol. 70. b. Than ſayde that *worthy unther wede.*
74. b. The childe was *worthy unther wede,*
And ſate upon a nobyl ſtede.

See alſo fol. 71. b. 73. a.

Ver. 13852. the devil I beteche] I *betake, recommend* or *give, to* the devil. See ver. 3748.

My ſoule *betake I unto* Sathanas.——

and ver. 8037. 17256. where the prepoſition is omitted, as here. *To take,* in our old language, is alſo uſed for *To take to*; *To give.* See ver. 13334.

He

He *toke* me certain gold, I wote it wel.

And compare ver. 13224. 13286.

The change of *betake* into *beteche* was not ſo great a licence formerly as it would be now, as *ch* and *k* ſeem once to have been pronounced in nearly the ſame manner. See ver. 3307, 8, 11, 12. where *werk* is made to rime to *cherche* and *clerk*. It may be obſerved too, that the Saxons had but one verb, tæcan, to ſignify *capere* and *docere*; and though our anceſtors, even before Chaucer's time, had ſplit that ſingle verb into two, *To take* and *To teche*, and had diſtinguiſhed each from the other by a different mode of inflexion, yet the compound verb *Betake*, which according to that mode of inflexion ought to have formed its paſt time *Betoke*, formed it often *Betaught*, as if no ſuch diſtinction had been eſtabliſhed. See R. R. ver. 4428. Gamelyn, 666. The regular paſt time *Betoke* occurs in ver. 16009.

Ver. 13879. I mene of Mark and Matthew] The conjunction *and* has been added for the ſake of the metre, without authority, and perhaps without neceſſity; as *Mark* was probably written by Chaucer *Marke*, and pronounced as a Diſſyllable.

THE TALE OF MELIBEUS] Mr. Thomas has obſerved, that this Tale ſeems to have been written in *blank verſe*. Mss. notes upon Chaucer, Ed. Urr. in Brit. Muſ. It is certain, that in the former part of it we find a number of blank verſes intermixed, in a much greater proportion than in any of our author's other proſe writings. But this poetical ſtyle is not, I think, remarkable beyond the firſt four or five pages.

P. 72. l. 19. the ſentence of Ovide] *Rem. Am.* 125.

Quis matrem, niſi mentis inops, in funere nati
Flere vetet? &c.

It would be a laborious and thankleſs taſk to point out the exact places of all the quotations, which are made uſe of in this treatiſe. I ſhall therefore confine my obſervations of that kind to a few paſſages, which are taken from authors not commonly to be met with.

P. 79. l. 12. Piers Alphonſe] He calls himſelf *Petrus Alphunſi* in his *Dialogus contra Judæos*. Ms. *Harl.* 3861. He there informs us, that he was himſelf originally a Jew, but converted and baptized in the year 1106, in July *die natalis App. Petri et Pauli*; upon which account he took the name of *Peter*. "*Fuit autem*

autem pater meus ſpiritualis Alfunſus, *glorioſus Hiſpanie imperator*, (the I king of Arragon of that name and the VII of Caſtile)—*quare, nomen ejus prefato nomini meo apponens*, Petrus Alfunſi *mihi nomen impoſui.*" After his converſion he wrote the Dialogue abovementioned, and alſo another work, which is here quoted by Chaucer, and of which therefore I think myſelf obliged to give ſome account.

It is extant in Ms. in many Libraries, but the only copy which I have had an opportunity of examining is in the Muſeum, *Bib. Reg.* 10 B. xii. It is there entitled "*Petri Adelfonſi de Clericali diſciplinâ*," and begins thus. "Dixit Petrus Adelfonſus, ſervus xp̃i ih̃u, compoſitor hujus libri—Libellum compegí partim ex proverbiis et caſtigationibus Arabicis et fabulis et verſibus, et partim ex animalium et volucrum ſimilitudinibus."—After a ſhort proem, he enters thus upon his main ſubject. "*Eboc* igitur philoſophus, qui linguâ Arabicâ cognominatur *Edric*, dixit filio ſuo; Timor Domini ſit tua negotiatio &c."—The work then proceeds in the form of a Dialogue between the Philoſopher and his ſon, in which the precepts of the former are for the moſt part illuſtrated by appoſite fables and examples. *Edris*, according to D' Herbelot in v. was the name of *Enoch* among the Arabians, who attribute to him many fabulous compoſitions. Whether Alfonſus had any of them in his view I know not, nor is it material. The manner and ſtyle of his work ſhew both many marks of an Eaſtern original, and one of his ſtories *Of a trick put upon a thief* is entirely taken from the Calilah u Damnah, * a celebrated collection of Oriental apologues.

In

* Though the exact age of the Calilah u Damnah be by no means clear, we know that it was tranſlated out of Arabic into Greek by Symeon Seth ſeveral years before Alfonſus wrote. The ſtory mentioned here is not in that copy of Symeon's tranſlation which Starkius has printed under the title of *Specimen Sapientiæ Indorum*. Berolin. 1697. 8vo. but it is in Ms. *Bod.* 510. and in the Latin verſion of Symeon's book, which Pouſſin publiſhed by way of Appendix to the Hiſtory of Pachymeres, *inter Script. Hiſt. Byzant.* The various titles, under which this Eaſtern romance has paſſed through Europe, may be ſeen in the Preface of Starkius, and in Fabric. Bib. Gr. vi. 460. and x. 324. though neither of them has taken notice of an Italian tranſlation, or imitation, by Firenzuola, entitled, *Diſcorſi degli animali*. See his *Proſe*, Fir. 1548. The other Italian verſion, which they mention, by Doni, was tranſlated into Engliſh, under the title of "The moral Philoſophy of Doni, out of Italian, by Sir Thomas North, Knight," 4to. 1601. (Ames. p. 435) and is alluded to, I ſuppoſe, by Jonſon in his Epicæne, p. 494. by the name of *Done's Philoſophy*, though he has made the Speaker, Sir Am. La-Fool, whether deſignedly, or not, I am uncertain,

In this part of the world, however, Alfonſus may be conſidered as an original writer. His work was very early tranſlated into French verſe. In an old copy, Ms. *Reg.* 16. E. VIII. the tranſlation is entitled "*Proverbes Peres Anforſe*;" and there is a ſhort introduction by the tranſlator, in which he ſays, "*Voil Peres Anfors tranſlater.*"—In a later copy, Ms. *Bod.* 1687, the introduction is omitted, but the poem is entitled "*le romaunz* Peres Aunfour *coment il apriſt et chaſtia ſun fils belement.*"—In another copy, Ms. *Harl.* 4388. there is neither introduction nor title; ſo that, by the mere omiſſions of tranſcribers, the French tranſlation has put on the appearance of an original work, and is quoted as ſuch by M. le Comte de Caylus in his *Memoire ſur les Fabliaux* (Acad. des Inſ. t. xx. p. 361.) under the general title of *Le chaſtoiement du pere au fils.* The fable *of the Sheep*, of which M. de Caylus has there given an abſtract, is in the Latin Alfonſus, Fab. ix. I will add, that the ſame fable, in the *Cento Novelle Antiche*, N. xxx. is fathered upon *uno novellatore di Meſſer Azzolino*; and Cervantes, changing the Sheep for Goats, has put it into the mouth of Sancho. Don Quix. P. 1. c. xx. Cervantes indeed has alſo altered the application of it, but, I think, not for the better.

I am inclined to believe that Hebers, the author or tranſlator of the French romance called *Dolopatos*, in the beginning of the XIIIth Century, had read this work of Alfonſus, perhaps before it was tranſlated into French. The ſtory *of the ſtone thrown into the well*, Decameron, vii. 4. which Fauchet ſuppoſes Boccace to have taken from Hebers, is in Alfonſus, Fab. xi. It is not in the Greek

certain, confound it with *Reynard the fox.* Since they wrote, there has been an Edition at Paris in 1724, with this title, "Contes et fables Indiennes, de Bidpai et de Lokman, traduites D'Ali Tchelebi-Ben-Saleh, Auteur Turc. Oeuvre poſthume, par M. Galland." The words "*et de Lokman*" in this title I ſuſpect to have been added by the Bookſeller, for I cannot find any thing of Lokman in the work itſelf. Perhaps M. Galland might have intended to annex the fables of Lokman, but was prevented by death. For the reſt, there is no material difference between this Edition and a former French verſion, which was made from the Perſic and printed in 1698, except in the ſtyle. They both differ very conſiderably from the Greek.

I will juſt take notice, that one of the fables in the Greek, p. 444, has been inſerted, but with great variations, by Matthew Paris in his Hiſtory, *ad ann.* 1195. as a Parable, which Richard I, after his return from the Eaſt, was uſed frequently to relate *ingratos redarguendo.*

Greek *Syntipas*, * which I imagine to have been the groundwork of the *Dolopatos*, and therefore I preſume that it was inſerted by Hebers, or the monk, whoſe Latin he tranſlated, and poſſibly from Alfonſus. At leaſt it is not more probable that Boccace ſhould take it from Hebers than from Alfonſus, with whoſe work he appears

* The only copy which I have ever ſeen of *Syntipas* is in Ms. *Harl.* 5560. I ſhould gueſs that it agreed in ſubſtance with that which Du Cange made uſe of in his *Gloſſarium Med. et Inf. Græcitatis* (ſee his *Index Auctorum*, p. 33.), though it ſeems to be of a later age, and in a more depraved dialect. They differ in this, that the Harleian copy is ſaid to have been tranſlated from the *Perſic* (απο Περσιακης βιβλε εις Ρωμαϊκην γλωτταν), and Du Cange's from the *Syriac* (απο Συριακης βιβλε, ὡς ειχεν αυταις λεξεσιν, εις την Ελλαδα γλωτταν). However, I would not vouch that it really was tranſlated either from the Perſic or Syriac. Among the Oriental Mss. in the Bodleian Library, the Catalogue mentions one in Turkiſh (Rawlinſon, 31.) *De uxore Chaſikini Turcarum regis et filio*, which I ſuſpect to contain this ſame ſtory, tranſlated perhaps from the Greek, or from the Italian *Eraſto*.

Syntipas is ſaid to have been printed at Venice, *linguâ Græcâ vulgari*. Fabric. Bibl. Gr. x. 515. How far that Edition may agree with the Harleian Ms. I cannot ſay, having never ſeen it. To judge by the Ms. only, it ſeems probable, that, if *Syntipas* was the groundwork of the *Dolopatos*, Hebers muſt have departed as much from his original, as the ſucceeding compilers of *Les ſept Sages* and of *Eraſto* have from Hebers. Neither the ſtory mentioned in the text, nor the two others, which Fauchet refers to as borrowed by Boccace from Hebers, viz. Decam. iii. 2. and viii. 8. are to be found in the Ms. *Syntipas*. On the other hand, the ſtory in the Decam. vii. 6. which is ſaid in the text to be probably copied from Alfonſus, is alſo in *Syntipas*, though, from the ſilence of Fauchet, we may preſume that it was not in the *Dolopatos*.

The Plan of Syntipas is exactly the ſame with that of *Les ſept Sages*, the Italian *Eraſto*, the French *Eraſte*, and our own little ſtory-book, *The ſeven Wiſe Maſters*, except that, inſtead of *Dioclesian* of *Rome*, the King is called *Cyrus* of *Perſia*, and, inſtead of one tale, each of the Philoſophers tells two. This laſt circumſtance is an argument, I think, for the originality of *Syntipas*; and another may be drawn from the inſipidity of the greateſt part of the tales. The only one of them, which, as I remember, is retained in the modern *Eraſtus*, is that of the Knight, who in a fit of groundleſs paſſion killed a faithful dog. *Eraſte*, ch. viii. It is plainly borrowed from a ſtory in the Calilah u Damnah, p. 339. of the Greek tranſlation, though there, inſtead of a dog, the animal is called Νυμφη, by ſome miſtake, as I ſuſpect, of the tranſlator.

There is a tranſlation of this Romance in Engliſh octoſyllable verſe, not later than Chaucer's time, as I imagine, in Ms. Cotton. Galba. E. ix. It is entitled, "The proces of the ſeven ſages," and agrees exactly with *Les ſept ſages de Rome* in French Proſe in Ms. Harl. 3860.

pears to have been well acquainted. One of his novels, Decam. vii. 6. is plainly copied from thence, Fab. viii. and his celebrated novel of the two friends, *Tito* and *Giſippo*, Decam x. 8. is borrowed, with hardly any variation, except in the names of perſons and places, from the 2d of Alfonſus, or, which is the ſame thing, from the *Geſta Romanorum*, * into which collection, after a time, almoſt all the beſt fables of Alfonſus were incorporated.

This

* The title in the printed copies is "Ex geſtis Romanorum hiſtorie notabiles collecte; de viciis virtutibuſque tractantes; cum applicationibus moraliſatis et myſticis." The author of this ſtrange work is quite unknown, nor is it eaſy to fix with preciſion the time of its compoſition. Upon the whole I have no doubt that it is of a later date than Alfonſus, viz. the beginning of the XIIth Century, and I ſhould gueſs that it was compoſed about the end of that Century, or the beginning of the XIIIth.

Three couplets of *Engliſh* verſes in ch. 68. and ſome *Engliſh* names in ch. 128. which are to be found in ſeveral old Mss. (the former chapter being there numbered liii, and the latter xxviii) though they have been left out of the Editions, afford a reaſonable ground for conjecturing, that one of our own countrymen was the author.

As it continued to be a popular book at the time of the invention of Printing, it was very early put to the Preſs, and ſeveral Editions of it were publiſhed in different places before the year 1500. The earlieſt Editions that I have ſeen agree together exactly, and contain 152 Chapters. The Edition at Rouen in 1521 contains 181 Chapters, the Hiſtory of Apollonius Tyrius being the firſt of the additional chapters. See Diſcourſe, &c. n. 16. An Edition of *Geſta Romanorum*, printed in 1488, (probably at *Argentina*, Straſbourg) agrees exactly with the Edition of 1521. In Mss. Harl. 2270. and 5259, which are both ſeemingly complete, the number of chapters does not exceed 102; and yet, notwithſtanding there are ſo many more ſtories in the printed books, there are ſtill ſeveral in the Mss. which, I apprehend, have never been printed. See a note upon the Plot of Shakeſpeare's *Merchant of Venice*, with the ſignature of T. T. vol. iii. p. 224. and an addition to it in Appendix, ii. See alſo a note of Mr. Farmer's in the ſame Appendix, where he mentions his having found *the ſtory of the Caſkets* "in an old tranſlation of the *Geſta Romanorum* firſt printed by *Winkin de Worde*." As he ſays nothing of *the ſtory of the Bond*, we may preſume, from the known accuracy of Mr. Farmer's reſearches, that it is not contained in that tranſlation.

It has been ſaid above, that ſeveral of the fables in the *Geſta Romanorum* are taken from Alfonſus. The author has alſo borrowed from the Calilah u Damnah, by the help, I ſuppoſe, of ſome Latin tranſlation from the Greek of Symeon Seth. The originals of the greateſt part of his ſtories are not ſo eaſy to be traced. I ſpeak of thoſe which are found in the Mss. for of thoſe in the Editt. many are plainly taken from well known authors, ſome of which are quoted by name, as Aulus Gellius, Macrobius, Auguſtinus, Gervaſius Tilberienſis, and others.

This laſt circumſtance, though certainly very honourable to Alfonſus, has been very prejudicial to his fame. For inſtance, a tranſlation, as I ſuppoſe, of his laſt mentioned ſtory *of the two Friends* is entitled, in a Ms. of Lydgate, belonging to the late Dr. Aſkew, "a Tale of two Marchants of Egypt and of Baldad, *ex Geſtis Romanorum*," (Mr. Farmer's Notes on the Merch. of Ven. Laſt Ed. of Shakeſp.

I will add here a few inſtances, which occur to me at preſent, of ſtories, which writers of the XIVth Century have, or rather may have, borrowed from the *Geſta Romanorum*; for, in ſome of theſe inſtances, it is poſſible that they may have had recourſe to the very books, from which the compiler of that work drew his materials. I ſhall cite the chapters as they are numbered in the Edition of 1521 and in Ms. *Harl.* 2270. Where reference is made to only one of theſe, it ſhould be underſtood that I have not obſerved that ſtory in the other.

Ch. VIII. Ms. 96. is copied by Gower, *Conf. Am.* B. v. fol. 122. b.—Ch. LVII. Ms. 16. this ſtory is in the *Cento Novelle Antiche*, N. VI.—Ch. LXI. is in Gower, *Conf. Am.* B. III. fol. 54.—Ch. LXXXIX. This is the ſtory of *The three Rings*, which has been ſaid, but I think without any reaſon, to have been of uſe to Swift in his *Tale of a Tub*. It is in the C. N. A. *Nov.* LXXI. and in the *Decameron*, I. 3.—Ch. CIX. There is a great ſimilitude between this ſtory and one which is told in the C. N. A. *Nov.* LXV. and in the *Decameron*, X. 1. See alſo Gower, *Conf. Am.* B. v. fol. 96, 7.—Ch. CXVIII. is from Alfonſus. It is repeated in the C. N. A. *Nov.* LXXXIV.—Ch. CXIX. Ms. 102. has been verſified by Gower, *Conf. Am.* B. v. fol. 110. b. It has been mentioned in Note * as taken originally from the *Sapientia Indorum*, p. 444.—Ch. CXXIV. Ms. 20. makes the laſt Novel of the C. N. A.—Ch. CLVII. makes the LIth Novel of the C. N. A. but it may have been taken from Alfonſus.—Ch. CLXXI. Ms. 55. is the ſtory of *The two Friends*, mentioned in the text.—Ch. XLVIII. Ms. contains the ſtory of *The Caſkets*, and Ch. XCIX. Ms. that of *The Bond*, the two principal incidents in Shakeſpeare's *Merchant of Venice*. It is ſaid in the additional note, App. II. laſt Ed. of Shakeſp. that *Ser. Giovanni* had "worked up theſe two ſtories into one, as they are in the Play." But that is a miſtake, which I beg leave to retract here. The Novel of *Ser Giovanni (Pecorone, Giorn.* IV. *Nov.* I.) is founded only upon the ſtory of *The Bond*. It is probable therefore that Shakeſpeare took the ſtory of *The Caſkets* from the Engliſh *Geſta Romanorum*, and ingrafted it upon the other.—Ch. XCVIII. Ms. is copied with very little alteration in the C. N. A. *Nov.* LXVIII.

Many more ſtories in Gower, which ſeem to be founded upon antient Hiſtory, will appear upon examination to be taken from this book. It would lead me too far to particularize thoſe which Lydgate, Occleve, and other later writers have borrowed from it. I will only mention, for the credit of the collection, that Ch. LXXX. contains the complete fable of Parnell's *Hermit*.

Shakeſp. App. ii.) as if the tale had firſt appeared in that work. However ſomebody, not long after the invention of Printing, as I gueſs, did a little more juſtice to Alfonſus, by putting together his principal Tales, and inſerting them, with his name, in a collection of the fables of Æſop and other eminent fabuliſts in Latin. This collection was ſoon turned into French; and from that Verſion Caxton made the tranſlation into Engliſh, which has been mentioned in the Diſcourſe, &c. n. 22. Caxton's book has been reprinted more than once. I have ſeen an Edition of it in 1647, and I doubt whether there has been one ſince.

P. 80. l. 11. For it is written &c.] What is included between hooks is wanting in all the Mss. which I have examined. It is plainly neceſſary to the ſenſe, as it ſhews us what *the fourth and fifth reaſons* of Melibeus were, to which Prudence replies in p. 82, 83. I have therefore inſerted as literal a tranſlation as I imagine Chaucer might have made of the following paſſage in the French *Melibée*. Ms. *Reg.* 19 C. vii. *Car il eſt eſcript, la genglerie des femmes ne peut riens celler fors ce qu'elle ne ſcet. Apres le philoſophre dit, en mauvais conſeil les femmes vainquent les hommes, et par ces raiſons je ne dois point uſer de ton conſeil.*

P. 89. l. 20. Aviſe thee well] He refers, I preſume, to Cato, L. iii. Diſt. 6.

Sermones blandos blæſoſque cavere memento.

P. 92. l. 10. Aſſay to do ſwiche thinges] This precept of Cato is in L. iii. Diſt. 16.

Quod potes id tentato; operis ne pondere preſſus
Succumbat labor, et fruſtra tentata relinquas.

P. 98. l. 16. If thou have nede] Cato, L. iv. Diſt. 14.

Auxilium a notis petito, ſi forte laboras;
Nec quiſquam melior medicus quam fidus amicus.

P. 99. l. 26. ſom men &c.] This paſſage, which is defective in all the Mss. I have patched up, as well as I coud, by adding the words between hooks from the French *Melibée*, where it ſtands thus. *Aucunes gens ont enſeigne leur decevour, car ils ont trop doubte que on ne les deceuſt. Apres tu te dois garder de venim, et ſi te dois garder de compaignie de moqueurs, car il eſt eſcript, Avec les moqueurs n'aies compaignie, et fuy leurs paroles comme le venim.*

P. 106. l. 15. of the treſpaſours] The following paſſage, which the reader will ſee to be very material to the ſenſe, I have tranſlated from the French, and inſerted between hooks, as before. *Et a ce reſpont dame Prudence. Certes, diſt elle,*

elle, Ie t'ottroye que de vengeance vient molt de maulx et de biens, mais vengeance n'appartient pas a un chaſcun, fors ſeulement aux juges et a ceulx qui ont la juridicion ſur les malfaiteurs—

P. 110. l. 5. If a man of higher eſtat] This prudent advice is from Cato, L. iv. Diſt. 40.

Cede locum læſus, fortunæ cede potenti [f. potentis]
Lædere qui potuit, prodeſſe aliquando valebit.

P. 114. l. 13. If a netherdes doughter] The Editt. have ſtrangely corrupted this into—a *nerthes* doughter. The reading, which I have reſtored from the Mss. is confirmed by the original paſſage in *Pamphilus*. Ms. *Bod.* 3703.

Dummodo ſit dives *cujuſdam nata bubulci*,
Eligit e mille quem libet illa virum.

P. 116. l. 24. Waketh &c.] I can find nothing nearer to this in Cato, than the maxim, L. iii. Diſt. 7. *Segnitiem fugito*.—For the quotations from the ſame author in the following page, l. 12 and 16. ſee L. iv. Diſt. 17. and L. iii. Diſt.. 23.

Ver. 13898. corpus Madrian] The relicks of St. *Maternus*. Gloſſ. Urr. But I can find no ſuch ſaint in the common Legendaries.

Ver. 13948. A right wel faring] I have no better authority for the inſertion of *right* than Ed. Urr.

Ver. 13968. lusſheburghes] Baſe coins, probably, firſt imported, as Skinner thinks, from *Luxemburg*. They are mentioned in the Stat. 25 E. III. c. 2. *la monoie appelle* Lucynbourg, and in P. P. fol. 82. b.

As in *luſhburgh* is a luther alay, yet loketh like ſterling.

Ver. 14013. in the feld of Damaſcene] So Lydgate, from Boccace, ſpeaks of Adam and Eve. *Trag*. B. i. c. 1.

Of ſlime of the erth in *Damaſcene the felde*
God made them above ech creature.

Boccace is much longer in relating their ſtory, which is the firſt of his Tragedies.

Ver. 14021. Sampſon] His tragedy is alſo in Boccace. B. i. c. 19. but our author ſeems rather to have followed the original, Judges xiv, xv, xvi.

Ver. 14080. the querne] *The mill*. Kuerna, *mola*. Iſland.

Ver.

Ver. 14101. Hercules] In this account of the labours of Hercules Chaucer has evidently copied Boethius, L. iv. Met. 7. Many of the expreſſions he had uſed before in his proſe tranſlation of that author.

Ver. 14116. the hevene on his nekke longe] This is the reading of the beſt Mss. and is agreeable to Boethius, *loc. cit.* thus tranſlated by Chaucer. "And the laſt of his labors was, that *he ſuſteined the heven upon his necke* unbowed." The margin of Ms. C. 1. explains *longe* to mean *diu.*

The Editt. read,

And bare *his hed* upon his *ſpere* long.

Ver. 14123. ſaith Trophee] As all the beſt Mss. agree in this reading, I have retained it, though I cannot tell what author is alluded to. The margin of C. 1. has this note. *Ille vates Chaldæorum Tropheus.*

The Editt. read—*for trophee.*—

Ver. 14149. Nabuchodonoſor] For this hiſtory, and the following of Balthaſar, ſee Daniel, i—v. The latter only is related by Boccace, B. ii. c. xxiii.

Ver. 14253. Zenobia] Her ſtory is told by Boccace, *De caſ. Vir.* L. iii. c. 7. but more at large in his book *De claris Mulieribus*; from which our author has plainly taken almoſt every circumſtance of his narration; though in ver. 14331. he ſeems to refer to Petrarch as his original. Perhaps, Boccace's book had fallen into Chaucer's hands under the name of Petrarch.

Ver. 14295. Till fully fourty dayes] There is a confuſion in this paſſage, which might have been avoided, if our author had recurred to Trebellius Pollio, Trig. Tyrann. c. xxix. de Zenobia. "Quum ſemel concubuiſſet, expectatis menſtruis, continebat ſe ſi prægnans eſſet; ſin minus, iterum poteſtatem quærendis liberis dabat."

Ver. 14378. a vitremite] This word is differently written in the Mss. *vitrymite*; *witermite*; *wintermite*; *vitryte.* The Editt. read, *autremite*; which is equally unintelligible.

Ver. 14385. *ſouth* and ſeptentrioun] The Mss. read *north*; but there can be no doubt of the propriety of the correction, which was firſt made, I believe, in Ed. Urr. In the *Rom. de la R.* from whence great part of this tragedy of Nero is tranſlated, the paſſage ſtands thus, ver. 6501.

Ce deſloyal, que je te dy,
Et d'Orient et de *Midy*,

D'Occi-

D'Occident, de Septentrion,
Tint-il la juriſdicion.

Ver. 14408. domeſman] *Judge.* The word in Boethius, who has alſo related this ſtory, is *Cenſor*. L. ii. Met. vi.

Ora non tinxit lacrymis, ſed eſſe
Cenſor extincti potuit decoris —

which our author has thus rendered in his proſe verſion. "Ne no tere wette his face, but he was ſo harde herted, that he might be *domeſman*, or *judge*, of her dedde beautee."

Ver. 14484. Wher Eliachim] I cannot find any prieſt of this name in the book of Judith. The High prieſt of Jeruſalem is called Joacim in c. iv. which name would ſuit the verſe better than Eliachim.

Ver. 14493. Antiochus] This Tragedy is a poetical paraphraſe of 11 Maccabees, c. ix.

Ver. 14639. word and ende] Dr. Hickes in his Gr. A. S. p. 70. has propoſed to read "*ord* and end," both here and in Tro. B. v. ver. 1668. He has ſhewn very clearly that *ord and end* was a common Saxon expreſſion for *the whole* of a thing; the *beginning and end* of it. But all the Mss. that I have examined read *word*, and therefore I have left it in the text, as poſſibly the old Saxon phraſe, in Chaucer's time, might have been corrupted.

Ver. 14645. Creſus] In the opening of this ſtory, our author has plainly copied the following paſſage of his own verſion of Boethius, B. ii. Pro. 2. "Wiſte thou not how Creſus, kind of Lydiens, *of whiche king Cyrus was ful ſore agaſte* a litel before, &c." But the greateſt part is taken from the *Rom. de la R.* ver. 6847—6912.

14679. Tragedie is] This reflection ſeems to have been ſuggeſted by one which follows ſoon after the mention of Crœſus in the paſſage juſt cited from Boethius. "What other thing bewaylen the cryinges of tragedyes but onely the dedes of fortune, that with an aukewarde ſtroke overtourneth the realmes of grete nobleye?"

Ver. 14685. Peter of Spaine] This tragedie and the three following, in ſeveral Mss. are inſerted before, after ver. 14380. So that the Monkes Tale ends with ver. 14684.

And cover hire bright face with a cloude.

In

In favour of this arrangement, it may be obſerved, that, when the Monk is interrupted, the Hoſte alludes to this line as freſh in his memory, ver. 14788.

> He ſpake how *fortune covered with a cloude*
> I wote not what, and als of a *tragedie*
> Right now ye herd.—

Where *tragedie* may be ſuppoſed to allude to ver. 14679.

On the other hand, though the Monk profeſſedly diſregards chronological order, theſe very modern ſtories in the midſt of the ancient make an aukward appearance; and as the Hoſte declares himſelf to have been half aſleep, he may very well be ſuppoſed to ſpeak from a confuſed recollection of what had been ſaid 88 verſes before. And what he ſays of *tragedie* may be referred to ver. 14768.

I have followed the order obſerved in the beſt Mss. C. i. Aſk. 1. 2. HA.

Ver. 14697. Not Charles Oliver] Not the Oliver of Charles (Charlemagne) but an Oliver of Armorica, a ſecond Genelon, or Ganelon. See ver. 13124. 15233. So this paſſage is to be underſtood, which in Ed. Urr. has been changed to—Not Charles, *ne* Oliver.—But who this *Oliver of Bretagne* was, whom our author charges as *werker* of the death of King Petro, is not ſo clear. According to Mariana, L. xvii. c. 13. ſuch a charge might moſt properly be brought againſt *Bertrand* du Gueſclin, a Breton, afterwards Conſtable of France; as it was in conſequence of a private treaty with him, that Petro came to his tent, where he was killed by his brother Henry, and partly, as ſome ſaid, *con ayuda de Beltran.* But how he ſhould come to be called *Oliver* I cannot gueſs; unleſs, perhaps, Chaucer confounded him with *Olivier de Cliſſon*, another famous Breton of thoſe times, who was alſo Conſtable of France after Bertrand. Froiſſart mentions an *Olivier de Manny*, nephew to Bertrand du Gueſclin, as receiving large rewards from King Henry; vol. i. ch. 245. but he does not repreſent him as particularly concerned in the death of Petro.

The perſon meant, whoever he was, muſt have been ſufficiently pointed out at the time by his coat of arms, which is deſcribed in ver. 14693, 4. The "egle of blak" in "a feld of ſnow" is plain enough, but the reſt of the blazonry I cannot pretend to decypher.

Ver. 14701. Petro, King of Cypre] Concerning the taking of Alexandria by this prince, and his other exploits, ſee the note on ver. 51. and the authors there cited. He was aſſaſſinated in 1369. Acad. des Inſ. T. xx. p. 439.

Ver. 14709. Barnabo Viſcount] Bernabo Viſconti Duke of Milan, was depoſed by his nephew and thrown into priſon, where he died in 1385.

I did not attend to this circumſtance, when I ſtated the inſurrection of Strawe in 1381, as the lateſt hiſtorical fact mentioned in theſe tales: Diſcourſe &c. n. 6. The death of Bernabo was certainly later. Fortunately however this difference of four years has no other conſequence, than that it makes the ſuppoſed date of the Pilgrimage in 1383, which was before very doubtful, ſtill more improbable. The Knight might as probably be upon a Pilgrimage in 1387 as in 1383, according to the precedent of Sir Mathew de Gourney. See note on ver. 43.

Ver. 14717. Hugelin of Piſe] Chaucer himſelf has referred us to Dante for the original of this tragedy. See *Inferno*, c. xxxiii.

Ver. 14765, 6. Theſe two verſes in the Editt. have been tranſpoſed, to the confuſion of the ſenſe as well as of the metre.

Ver. 14811. ſay ſomwhat of hunting] For the propriety of this requeſt, ſee the note on ver. 166 of the Monkes Character.

Ver. 14816. thou Sire John] I know not how it has happened, that in the principal modern languages, John, or its equivalent, is a name of contempt, or at leaſt of ſlight. So the Italians uſe *Gianni*, from whence *Zani*; the Spaniards *Juan*, as *Bobo Juan*, a fooliſh John; the French *Jean*, with various additions; and in Engliſh, when we call a man *a John*, we do not mean it as a title of honour. Chaucer in ver. 3708, uſes *Jacke fool*, as the Spaniards do *Bobo Juan*; and I ſuppoſe *Jack aſs* has the ſame etymology.

The title of *Sire* was uſually given, by courteſy, to Prieſts, both ſecular and regular.

Ver. 14852. a maner dey] *A kind of dey*; but what *a dey* was it is not eaſy to determine preciſely. It is mentioned, as the laſt ſpecies of labourers in huſbandry, in the Stat. 25 Edw. III. St. i. c. 1. Qe cheſcun charetter, caruer, chaceour des carues, bercher, porcher, *deye*, & tous autres ſervantz.—And again in the Stat. 37 Edw. III. c. 14. Item qe charetters, charuers, chaceours des carues, bovers, vachers, berchers, porchers, *deyes*, & tous autres gardeins des beſtes, bateurs des bleez, & toutes maneres des genz *d'eſtate de garſon* entendantz a huſbandrie.—It probably meant originally *a day-labourer* in general, though it may ſince have been uſed to denote particularly the ſuperintendant of a *Dayerie*. See Du Cange, in v. DAERIA. DAYERIA. DAGASCALCI.

Ver. 14857. the mery orgon] This is put licentiouſly for *orgons*, or *organs*. It

is

is plain from *gon* in the next line that Chaucer meant to uſe this word as a Plural, from the LAT. GR. *Organa*. He uſes it ſo in ver. 15602.

And while that the organs maden melodie.

Ver. 14876. Was cleped faire damoſelle Pertelote] I ſuſpect that *faire* has been added by ſome one who was unneceſſarily alarmed for the metre.

After this verſe the Editt. (except Ca. 1.) have the two following.

He fethered her a hundred times a day,
And ſhe him pleaſeth all that ever ſhe may.

But as I found them in only two Mss. HA. and D. I was glad to leave them out as an injudicious interpolation. See below, ver. 15183.

Whoever wiſhes to ſee a great deal of uncertain etymology concerning the name *Pertelote*, may conſult Gl. V. in v. PARTELOT.

Ver. 14881. loken in every lith] *Locked* in every *limb*. The Editt. read *loking*. *Loken* is uſed by Occleve, in the firſt of his poems mentioned above in n. on ver. 5002.

Leſte was the Erles chamber dore unſtoken,
To which he came, and fonde it was not *loken*.

Ver. 14885. My leſe is fare in lond] *Fare*, or *faren*; gone. So the beſt Mss. Ed. Ca. 2. reads—*fer*. It is not eaſy to determine which of theſe is the true reading, unleſs we ſhould recover the old ſong, from which this paſſage ſeems to be quoted.

Ver. 14914. Away, quod ſhe] I have here inadvertently followed the printed copies. But inſtead of *Away* the beſt Mss. read *Avoy*, which is more likely to have been uſed by Chaucer. The word occurs frequently in the French Fabliaux &c. See T. ii. p. 243, 5. The Vocabulary, at the end of that volume, renders *Avoi, Helas*; but it ſeems to ſignify no more than our *Away!* The Italians uſe *Via!* in the ſame manner. *Roman de Troye*. Ms.

Lors dit Thoas, *Avoi, avoi,*
Sire Achilles, vous dites mal.

Ver. 14946. Lo Caton] L. ii. Diſt. 32. Somnia ne cures. I obſerve, by the way, that this diſtich is quoted by John of Saliſbury, Polycrat. L. ii. c. 16. as a precept *viri ſapientis*. In another place, L. vii. c. 9. he introduces his quotation

of the firſt verſe of Diſt. 20. L. iii. in this manner. Ait *vel Cato, vel alius,* nam autor incertus eſt—.

Ver. 14971. Catapuce] *Catapuzza,* Ital. *Catapuce,* Fr. A kind of Spurge.

Ver. 14990. On of the greteſt authors] Cicero, *de Divin.* L. i. c. 27. relates this and the following ſtory; but in a contrary order; and with ſo many other differences, that one might be led to ſuſpect that he was here quoted at ſecond hand, if it were not uſual with Chaucer, in theſe ſtories of familiar life, to throw in a number of natural circumſtances, not to be found in his original authors.

Ver. 15116. Seint Kenelme] See his life in all the Editt. of the Engliſh *Golden Legende.*

Ver. 15147. Lo hire Andromacha] We muſt not look for this dream of Andromache in Homer. The firſt author who relates it is the fictitious Dares, c. xxiv. and Chaucer very probably took it from him, or from Guido de Columnis; or perhaps from Benoit de Sainte More, whoſe *Roman de Troye* I believe to have been that Hiſtory of Dares, which Guido profeſſes to follow, and has indeed almoſt entirely tranſlated. A full diſcuſſion of this point, by a compariſon of Guido's work with the *Roman de Troye,* would require more time and pains than I am inclined to beſtow upon it. I will juſt mention a circumſtance, which, if it can be verified, will bring the queſtion to a much ſhorter deciſion. The *Verſio Daretis Phrygii Gallico metro,* in the Ambroſian Library, of which Montfaucon ſpeaks, *Diar. Ital.* p. 19. is undoubtedly the *Roman de Troye* by Benoit de Sainte More. The verſes which are there quoted, differ no otherwiſe from the beginning of Benoit's Poem in Ms. *Harl.* 4482. than as an old copy uſually does from a more modern one. If therefore we can depend upon Montfaucon's judgement, that the Ms. which he ſaw was written in the xiith Century, it will follow, that Benoit wrote near a hundred years before Guido, whoſe work, in all the Mss. that I have ſeen or heard of, is uniformly ſaid to have been finiſhed in the year 1287. There can be no doubt that the later of theſe two writers copied from the former.

Ver. 15169. ſo ſiker as *In principio*] See the note on ver. 256.

The next line is taken from the fabulous conference between the Emperour Adrian and Secundus the Philoſopher, of which ſome account has been given in n. on ver. 6777. *Quid eſt Mulier?* Hominis confuſio, inſaturabilis beſtia &c.

Ver. 15196. Sithen March ended] I have ventured to depart from the Mss. and Editt. in this paſſage. They all read *began* inſtead of *ended.* At the ſame

time

time Ms. C. 1. has this note in the margin, " i. 2° die Maii." which plainly ſuppoſes that the 32 days are to be reckoned from the end of March. As the Vernal Equinox, according to our author's hypotheſis, Diſcourſe &c. p. 75, happened on the 12th of March, the place of the ſun (as deſcribed in ver. 15200,1) in 22° of Taurus agrees very nearly with his true place on the 2d of May, the 53d day incl. from the Equinox. Ms. C. reads thus,

Syn March began tway monthes and dayes two;

which brings us to the ſame day, but, I think, by a leſs probable correction of the faulty copies.

Ver. 15205. Twenty degrees] The reading of the greateſt part of the Mss. is *Fourty degrees.* But that is evidently wrong; for Chaucer is ſpeaking of the altitude of the Sun at, or about, Prime, i. e. ſix o'clock A. M. See ver. 15203. When the Sun is in 22° of Taurus, he is 21° high about $\frac{3}{4}$ after 6 A. M.

Ver. 15215. At the ſide of this verſe is written in the margin of Ms. C. *Petrus Comeſtor,* to intimate, I ſuppoſe, that this maxim is to be found in the *Hiſtoria Scholaſtica* of that author, who was a celebrated commentator on the Bible in the XIIth Century. See Fabricius, Bib. Med. Ætat. in v.

Ver. 15221. A col fox] Skinner interprets this *a blackiſh fox,* as if it were *a cole fox.* Gl. Urr. It is much eaſier to refute this interpretation than to aſſign the true one. *Coll* appears from ver. 15389 to have been a common name for a dog. In compoſition, it is to be taken *in malam partem,* but in what preciſe ſenſe I cannot ſay. See Chaucer's H. of F. B. iii. 187. *Coll-tragetour*—and in the Mirr. for Mag. Leg. of Glendour, fol. 127. b. *Colprophet* is plainly put for a *falſe, lying* prophet. Heywood has an Epigram *Of coleprophet.* Cent. vi. Ep. 89.

Thy prophefy poyſonly to the pricke goth:
Coleprophet and *colepoyſon* thou art both.

And in his Proverbial Dialogues, P. i. ch. x. he has the following lines.

Coll under canſtyk ſhe can plaie on both hands:
Diſſimulation well ſhe underſtands.

I will add an alluſion of our author, in the Teſt. of Love, B. ii. fol. cccxxxiii. b. to a ſtory of one *Collo,* which I cannot explain. " Buſiris ſlewe his geſtes, and he was ſlain of Hercules his geſte. Hugeſt betrayſhed many men, and of *Collo* was he betrayed."

Ver. 15240. But what that God] This paſſage has been tranſlated into (rather elegant)

elegant) Latin Iambics by Sir H. Savile, in his preface to Bradwardin, *de cauſâ Dei*, Lond. 1618. See the Teſtimonies &c. prefixed to Ed. Urr. Our author has diſcuſſed this queſtion of the divine preſcience &c. more at large in his Troilus, B. 4. from ver. 957 to ver. 1078. It is an addition of his own, of which there is no trace in the Philoſtrato of Boccace. See Eſſay &c. n. 62.

Ver. 15277. Phiſiologus] He alludes, I ſuppoſe, to a book in Latin metre, entitled, *Phyſiologus de naturis* XII *animalium*, by one Theobaldus, whoſe age is not known. Fabr. Bib. Med. Æt. in v. THEOBALDUS. There is a copy of this work in Ms. *Harl.* 3093. in which the ixth ſection *De Sirenis* begins thus:

Sirenæ ſunt monſtra maris reſonantia magnis
Vocibus et modulis cantus formantia multis,
Ad quas incaute veniunt ſæpiſſime nautæ,
Quæ faciunt ſompnum nimia dulcedine vocum &c.

See alſo R. R. ver. 680.

Ver. 15318. in Dan Burnel the aſſe] The ſtory alluded to is in a poem of Nigel Wireker, entitled, *Burnellus, ſeu Speculum ſtultorum*, written in the time of Richard I. The ſubſtance of the ſtory is in Gl. Urr. v. BURNELL. The Poem itſelf is in moſt collections of Mss. The printed copies are more rare, though there have been ſeveral editions of it. See Leyſer, *Hiſt. Po. Med. Ævi*, p. 752, 3.

Burnell is uſed as a nickname for the aſs in the Cheſter Whitſun Playes. Ms. *Harl.* 2013. See the note on ver. 3539. In the pageant of Balaam, he ſays—

Go forth, *Burnell*, go forth, go.
What? the devil, my aſſe will not go.

and again, fol. 36. b

Burnell, why begileſt thou me?

The original word was, probably, *Brunell*, from his brown colour; as the Fox below, ver. 15340. is called *Ruſſell*, from his red colour, I ſuppoſe.

Ver. 15341. by the gargat] The Editt. have changed this into *gorget*; but *gargat* is an old FR. word. *Rom. de Rou.* Ms. *Reg.* 4 C. xi.

O grant culteals e od granz cuignees
Lur unt *les gargates* trenchies.

Ver. 15353. O Gaufride] He alludes to a paſſage in the *Nova Poetria* of Geoffrey de Vinſauf, publiſhed not long after the death of Richard I. In this work the author has not only given inſtructions for compoſing in the different

ſtyles

ſtyles of Poetry, but alſo examples. His ſpecimen of the plaintive kind of compoſition begins thus:

Neuſtria, ſub clypeo regis defenſa Ricardi,
Indefenſa modo, geſtu teſtare dolorem.
Exundent oculi lacrymas; exterminet ora
Pallor; connodet digitos tortura; cruentet
Interiora dolor, et verberet æthera clamor:
Tota peris ex morte ſua. Mors non fuit ejus,
Sed tua; non una, ſed publica mortis origo.
O Veneris lacrymoſa dies! o ſydus amarum!
Illa dies tua nox fuit, et Venus illa venenum.
Illa dedit vulnus, &c.

Theſe lines are ſufficient to ſhew the object, and the propriety, of Chaucer's ridicule. The whole poem is printed in Leyſer's *Hiſt. Po. Med. Ævi*, p. 862—978.

Ver. 15451. As ſayth my Lord] Oppoſite to this verſe, in the margin of Ms. C. 1. is written "Kantuar," which means, I ſuppoſe, that ſome Archbiſhop of Canterbury is quoted.

Ver. 15468. Sayd to another] I have obſerved, in the Diſcourſe, &c. § xxxvii. that in Mss. Aſk. 1. 2. this line is read thus,

Seide unto *the nunne* as ye ſhul heer.

shall. | a.
shof. | o.
shul. | u.

The following are the ſix forged lines, which the ſame Mss. exhibit by way of introduction to the Nonnes tale.

Madame, and I dorſte, I wolde you pray
To telle a tale in fortheringe of our way.
Than mighte ye do unto us grete eſe.
Gladly, ſire, quoth ſhe, ſo that I might pleſe
You and this worthy company,
And began hire tale riht thus ful ſobrely.

Ver. 15514. out of relees] All the beſt Mss. concur in this reading, and therefore I have followed them, though I confeſs that I do not clearly underſtand the phraſe; unleſs perhaps it mean *without releaſe*; *without being ever releaſed from their duty*. The common reading *withouten lees* is a genuine Saxon phraſe. Butan leas; *abſque falſo*: without a lie.

Ver. 15518. Aſſembled is] This ſtanza is very like one in the Prioreſſes tale, ver. 13403—13410.

Ver.

Ver. 15530. Sone of Eve.] See the Diſcourſe, &c. § xxxvii. n. 30.

Ver. 15536. Be thou min advocat] I have no better authority for the inſertion of *thou* than Edd. Urr. The metre, perhaps, might be ſafe without it, conſidering *highe* as a diſſyllable, but the verſe would be very rough.

Ver. 15553. Firſt wol I] The note upon this in the margin of Ms. C. 1. is—"*Interpretatio* &c. *quam ponit Frater Jacobus Januenſis in Legendâ aureâ.*" It has been obſerved in the Diſcourſe, &c. that this whole tale is almoſt literally tranſlated from the *Legenda aurea.*

Ver. 15654. louting] i. *latitantem.* Marg. Ms. C. 1. from the SAX. *lutan*, or *lutian*; *latere.*

Ver. 15675. On Lord, on faith] I have adopted this reading in preference to that of the beſt Mss.—O Lord, O Faith, O God &c.—in order to guard againſt the miſtake, which the Editt. have generally fallen into, of conſidering *O*, in this paſſage, as the ſign of the vocative caſe. *On* and *o* are uſed indifferently by Chaucer to ſignify *one.*

Ver. 15738. And of the miracle] I ſhould have been glad to have met with any authority for leaving out this parentheſis of fourteen lines, which interrupts the narration ſo aukwardly, and to ſo little purpoſe. The ſubſtance of it is in the printed Editions of the Latin *Legenda aurea*, but appears evidently to have been at firſt a marginal obſervation, and to have crept into the text by the blunder of ſome copyiſt. Accordingly it is wanting in Caxton's *Golden Legende*, and, I ſuppoſe, in the French *Legende Dorée*, from which he tranſlated. The author of the French verſion had either made uſe of an uncorrupted Ms. or perhaps had been ſagacious enough to diſcern and reject the interpolation.

Ver. 15783. And we alſo] It ſhould have been *us.* I take notice of this, becauſe Chaucer is very rarely guilty of ſuch an offence againſt grammar.

Ver. 15855. Your cours is don] So all the Mss. In Ed. Urr. *don* is changed to *run*; and I believe no modern poet would have joined any other verb with *cours*, eſpecially after he had uſed *ydon* in the preceding line; but I am not clear that Chaucer attended to ſuch niceties.

In the latter part of this line, the beſt Mss. read—your faith *han ye* conſerved, —and I know not by what negligence I omitted to follow them.

Ver. 15966. thin utter eyen] *Exterioribus oculis.* Marg. Ms. C. 1.

Ver. 16023. five mile] So all the Mss. except E. which reads "*half a mile.*" This latter reading muſt certainly be preferred, if we ſuppoſe that Chaucer meant

to

to mark the interval between the concluſion of the Nonnes tale and the arrival of the Chanon. But it would be contrary to the general plan of our author's work, and to his practice upon other occaſions, that the Hoſt ſhould ſuffer the company

"To riden by the way, dombe as the ſton,"

even for half a mile. I am therefore rather inclined to believe that *five mile* is the right reading, and that it was intended to mark the diſtance from *ſome place*, which we are now unable to determine with certainty, for want of the Prologue to the Nonnes tale.

I have ſometimes ſuſpected, that it was the intention of Chaucer to begin the journey *from* Canterbury with the Nonnes tale. In that caſe, *five mile* would mark very truly the diſtance from Canterbury to Boughton under blee. The circumſtances too of the Chanon's overtaking the pilgrims and looking, "as he had priked," or galloped, "miles three," would agree better with this ſuppoſition. It is ſcarce credible that he ſhould have ridden after them from Southwark to Boughton without overtaking them; and if he had, it muſt have been a very inadequate repreſentation of his condition, to ſay that "it ſemed, he had priked *miles three*." Beſides, the words of the Yeman, ver. 16056, 7.

——Now in the morwe tide
Out of your hoſtelrie I ſaw you ride——

ſeem to imply, that they were overtaken in the ſame morning in which they ſet out; but it muſt have been conſiderably after noon before they reached Boughton from Southwark.

There is another way of ſolving theſe difficulties, by ſuppoſing that the Pilgrims lay upon the road, and that the Nonnes tale was the firſt of the ſecond day's journey. It is moſt probable, that a great part of the company, not to mention their horſes, would have had no objection to dividing the journey to Canterbury into two days; but if they lay only five miles on this ſide of Boughton, I do not ſee how they coud ſpend the whole ſecond day till evening (ſee ver. 17316) in travelling from thence to Canterbury.

I muſt take notice too, in oppoſition to my firſt hypotheſis, that the manner, in which the Yeman expreſſes himſelf in ver. 16091, 2. ſeems to ſhew that he was riding *to* Canterbury.

Ver. 16156. For Caton ſayth] This precept of Cato is in L. 1. Diſt. 17.

Ne cures ſi quis tacito ſermone loquatur;
Conſcius ipſe ſibi de ſe putat omnia dici.

Ver. 16211. thurgh jupartie] So Ms. C. 1. I have followed it, as it comes neareſt to the true original of our word *jeopardie*, which our etymologiſts have ſadly miſtaken. They deduce it from *J'ai perdu*, or *Jeu perdu*; but I rather believe it to be a corruption of *Jeu parti*. A *jeu parti* is properly a game, in which the chances are exactly even. See Froiſſart, v. i. c. 234. Ils n'eſtoient pas à *jeu parti* contre les François. v. ii. c. 9. ſi nous les voyons à *jeu parti*. From hence it ſignifies any thing uncertain, or hazardous. In the old French Poetry, the diſcuſſion of a Problem, where much might be ſaid on both ſides, was called a *Jeu parti*. See *Poeſies du Roy de Navarre*, Chanſon xlviii. and *Gloſſ.* in v. See alſo Du Cange in v. JOCUS PARTITUS.

Ver. 16288. The four ſpirites &c.] Compare Gower, *De Conf. Am.* B. iv. fol. 76. b.

Ver. 16306. Aſcaunce] See the note on ver. 7327.

Ver. 16430. But all thing] This is taken from the *Parabolæ* of *Alanus de Inſulis*, who died in 1294. See Leyſer, *Hiſt. Po. Med. Ævi*, p. 1074.

Non teneas aurum totum quod ſplendet ut aurum,
Nec pulchrum pomum quodlibet eſſe bonum.

Ver. 16480. a preeſt, an annuellere] They were called *annuelleres*, not from their receiving a yearly ſtipend, as the Gloſſ. explains it, but from their being employed ſolely in ſinging *annuals*, or *anniverſary Maſſes*, for the dead, without any cure of ſouls. See the Stat. 36 Edw. III. c. viii. where the *Chapelleins Parochiels* are diſtinguiſhed from others *chantanz anuales, et a cure des almes nient entendantz*. They were both to receive yearly ſtipends, but the former was allowed to take ſix marks, and the latter only five. Compare Stat. 2 H. V. St. 2. c. 2. where the ſtipend of the *Chapellein Parochiel* is raiſed to eight marks, and that of the *Chapellein annueler* (he is ſo named in the ſtatute) to ſeven.

Ver. 16915. the ſecree of ſecrees] He alludes to a treatiſe, entitled, *Secreta Secretorum*, which was ſuppoſed to contain the ſum of Ariſtotle's inſtructions to Alexander. See Fabric. Bibl. Gr. v. ii. p. 167. It was very popular in the middle ages. Ægidius de Columnâ, a famous divine and biſhop, about the latter end of the XIIIth Century, built upon it his book *De regimine principum*, of which

which our Occleve made a free tranſlation in Engliſh verſe, and addreſſed it to Henry V, while Prince of Wales. A part of Lydgate's tranſlation of the *Secreta Secretorum* is printed in Aſhmole's *Theat. Chem. Brit.* p. 397. He did not tranſlate more than about half of it, being prevented by death. See Ms. *Harl.* 2251. and Tanner, *Bib. Brit.* in v. LYDGATE. The greateſt part of the viith Book of Gower's *Conf. Amant.* is taken from this ſuppoſed work of Ariſtotle.

Ver. 16918. As his book Senior] Ed. Urr. reads—As *in* his book—which I ſhould have preferred to the common reading, if I had found it in any copy of better authority.

The book alluded to is printed in the *Theatrum Chemicum*, vol. v. p. 219. under this title, "Senioris Zadith fil. Hamuelis tabula Chymica." The ſtory which follows of Plato and his diſciple is there told, (p. 249.) with ſome variations, of Salomon. "Dixit *Salomon* rex, Recipe lapidem qui dicitur *Thitarios*—Dixit ſapiens, Aſſigna mihi illum. Dixit, eſt corpus *magneſiæ*—Dixit, quid eſt *magneſia*? Reſpondit, *magneſia* eſt *aqua*, compoſita &c.

Ver. 16961. Do him come forth] So Mss. Aſk. 1. 2. and ſome others. The common reading is—Do him *comfort*. The alteration is material, not only as it gives a clearer ſenſe, but as it intimates to us, that the narrator of a tale was made to come out of the crowd, and to take his place within hearing of the Hoſt, during his narration. Agreeably to this notion when the Hoſt calls upon Chaucer, ver. 13628, he ſays,

> Approche nere, and loke up merily.
> Now ware you, Sires, and let this man have place.

It was neceſſary that the Hoſt, who was to be "juge and reportour" of the tales (ver. 816), ſhould hear them all diſtinctly. The others might hear as much as they coud, or as they choſe of them. It would have required the lungs of a Stentor, to ſpeak audibly to a company of thirty people trotting on together in a road of the fourteenth Century.

Ver. 16965. to ſlepen by *the morwe*] This muſt be underſtood generally for *the day-time*; as it was then after-noon. It has been obſerved in the Diſcourſe &c. § xiii. that, in this epiſode of the Coke, no notice is taken of his having told a tale before.

Ver. 16991. wol ye juſt at the fan?] Some Mss. read—*van*. The ſenſe of both words is the ſame. The thing meant is the *Quintaine*, which is called a *fan*,

or *van*, from its turning round like a weather-cock. See Du Cange in v. VANA; Meneſtrier *ſur les tournois*, as quoted by Menage, *Dict. Etymol.* in v. QUINTAINE; and Kennet's *Paroch. Antiq.*

Ver. 16993. win of ape] This is the reading of Mss. HA. D. E. and Ed. Ca. 1. and I believe the true one. The explanation in the Gloſſ. of this and the preceding paſſage, from Mr. Speght, is too ridiculous to be repeated. *Wine of ape* I underſtand to mean the ſame as *vin de ſinge* in the old *Calendrier des Bergiers*. Sign. l. ii. b. The author is treating of Phyſiognomy, and in his deſcription of the four temperaments he mentions, among other circumſtances, the different effects of wine upon them. The Cholerick, he ſays, *a vin de Lyon; ceſt a dire, quant a bien beu veult tanſer noyſer et battre*—The Sanguine, *a vin de Singe; quant a plus beu tant eſt plus joyeux*—In the ſame manner the Phlegmatic is ſaid to have *vin de mouton*, and the Melancholick *vin de porceau*.

I find the ſame four animals applied to illuſtrate the effects of wine in a little Rabbinical tradition, which I ſhall tranſcribe here from Fabric. Cod. Pſeudepig. V. T. vol. i. p. 275. *Vineas plantanti Noacho Satanam ſe junxiſſe memorant, qui, dum Noa vites plantaret, mactaverit apud illas* ovem, leonem, ſimiam *et* ſuem: *Quod principio potûs vini homo ſit inſtar* ovis, *vinum ſumptum efficiat ex homine* leonem, *largius hauſtum mutet eum in ſaltantem* ſimiam, *ad ebrietatem infuſum transformet illum in pollutam et proſtratam* ſuem. See alſo *Geſta Romanorum*, c. 159. where a ſtory of the ſame purport is quoted from Joſephus, *in libro de caſu rerum naturalium*.

Ver. 16999. a faire chivachee] A fair *expedition*. See the note on ver. 85. The common Editt. read—*cheviſance*.

Ver. 17112. Take any brid] This paſſage is too like one which has occurred before in the Squieres tale, ver. 10925. The thought is plainly taken from Boethius, L. iii. Met. 2. See alſo *Rom. de la R.* ver. 14717—34.

Ver. 17124. Let take a cat] This is imitated from the *Rom. de la R.* ver. 14825.

Ver. 17130. Lo, here hath kind] So Mss. Aſk. 1. 2. The common Editt. read, *luſt*. *Kind* is *nature*. See the next line but one, and ver. 10922, 4.

Ver. 17132. A ſhe-wolf] This is alſo from the *Rom. de la R.* ver. 8142.

Tout ainſi comme fait la louve,
Que ſa folie tant empire,
Qu'elle prent de tous loups le pire.

Ver. 17173. or any thefe] *Any* is from conjecture only, inſtead of *a*, the reading

ing of all the Mss. that I have conſulted. The reading of Ed. Urr. is—or *elles* a theſe—whether from authority or conjecture I cannot tell; but even as a conjecture I ſhould have adopted it in preference to my own, if I had taken notice of it in time.

Ver. 17278. My ſone, thy tonge] In the *Rom de la R.* ver. 7399. this precept is quoted from *Ptolomée*,

Au commencer *de l'Almageſte.*

See the note on ver. 5764.

Ver. 17281. The firſte vertue] This precept is alſo quoted in the *Rom. de la R.* ver. 7415. from Cato. It is extant L. i. Diſt. 3.

Virtutem primam eſſe puta compeſcere linguam.

Ver. 17308. be non auctour newe] This ſeems to be from Cato. L. i. Diſt. 12.

Rumores fuge, ne incipias *novus auctor* haberi.

It looks as if Chaucer read,

Rumoris fuge ne incipias novus auctor haberi.

Ver. 17316. Foure of the clok] See the Diſcourſe &c. § xli.

Ver. 17321. Therwith the mones exaltation, In mene Libra, alway gan aſcend] This is a very obſcure paſſage. Some of the Mss. read—I mene Libra. According to the reading which I have followed, *exaltation* is not to be conſidered as a technical term, but as ſignifying ſimply *riſing*; and the ſenſe will be, *that the moon's riſing, in the middle of Libra, was continually aſcending* &c.

If *exaltation* be taken in its technical meaning, as explained in the note on ver. 6284, it will be impoſſible to make any ſenſe of either of the readings: for the *exaltation of the moon* was not in *Libra*, but in *Taurus*. *Kalendrier des Bergiers.* Sign. i. ult. Mr. Speght, I ſuppoſe, being aware of this, altered *Libra* into *Taurus*; but he did not conſider, that the Sun, which has juſt been ſaid to be *deſcending*, was at that time in *Taurus*, and that conſequently *Taurus* muſt alſo have been *deſcending*.

Libra therefore ſhould by no means be parted with. Being in that part of the Zodiac which is nearly oppoſite to *Taurus*, the place of the Sun, it is very properly repreſented as *aſcending* above the horizon toward the time of the Sun's ſetting. If any alteration were to be admitted, I ſhould be for reading—

Therwith

Therwith *Saturnes* exaltation,
I mene Libra, alway gan aſcende—

The exaltation of *Saturn* was in *Libra*. *Kalendrier des Bergers.* Sign. K. i.

Ver. 17354. I cannot geſte, rom, ram, ruf] This is plainly a contemptuous manner of deſcribing *alliterative poetry*; and the Perſon's prefatory declaration that "he is a Southern man," would lead one to imagine, that compoſitions in that ſtyle were, at this time, chiefly confined to the Northern provinces. It was obſerved long ago by William of Malmeſbury, l. iii. *Pontif. Angl.* that the language of the North of England was ſo harſh and unpoliſhed, as to be ſcarce intelligible to a Southern man. *Quod propter viciniam barbararum gentium, et propter remotionem regum quondam Anglorum modo Normannorum contigit, qui magis ad Auſtrum quam ad Aquilonem diverſati noſcuntur.* From the ſame cauſes we may preſume, that it was often long before the improvements in the poetical art, which from time to time were made in the South, coud find their way into the North; ſo that there the hobbling alliterative verſe might ſtill be in the higheſt requeſt, even after Chaucer had eſtabliſhed the uſe of the Heroic metre in this part of the iſland. Dr. Percy has quoted an alliterative poem by a Cheſhire man on the battle of Flodden in 1513, and he has remarked "that all ſuch poets as uſed this kind of metre, retained along with it many peculiar Saxon idioms." Eſſay on Metre of P. P. This may perhaps have been owing to their being generally inhabitants of the Northern counties, where the old Saxon idiom underwent much fewer and ſlower alterations, than it did in the neighbourhood of the capital.

To geſte here is *to relate geſtes*. In ver. 13861. he has called it *to telle in geſte*. Both paſſages ſeem to imply that *Geſtes* were chiefly written in alliterative verſe, but the latter paſſage more ſtrongly than this. After the Hoſt has told Chaucer, that he "ſhall no longer *rime*," he goes on—

"Let ſee wher thou canſt tellen ought *in geſte*,
Or tellen *in proſe* ſomwhat at the leſte—"

Geſte there ſeems to be put for a ſpecies of compoſition, which was neither *Rime* nor *Proſe*; and what that coud be, except *alliterative metre*, I cannot gueſs. At the ſame time I muſt own, that I know no other paſſage which authorizes the interpretation of *Geſte* in this confined ſenſe. In the H. of F. ii. 114. Chaucer ſpeaks of himſelf as making—

"bokes

"bokes, ſonges, ditees
In *rime*, or elles in *cadence*."

where *cadence*, I think, muſt mean a ſpecies of poetical compoſition diſtinct from riming verſes. The name might be properly enough applied to the metre uſed in the *Ormulum* (ſee the Eſſay, &c. n. 52.) but no work of Chaucer in any ſuch metre, without rime, has come within my obſervation.

Ver. 17378. had the wordes] This is a French phraſe. It is applied to the Speaker of the Commons in *Rot. Parl.* 51 E. III. n. 87. Monſ. Thomas de Hungerford, Chivaler, qi *avoit les paroles* pur les Communes d'Angleterre en ceſt Parlement, &c.

P. 282. l. 17. forlete ſinne or that ſinne forlete hem] The ſame thought occurs, by way of precept, at the end of the Doctour's tale, ver. 12220.

Forſaketh ſinne or ſinne you *forſake*.

P. 307. l. 22. ſayth Moyſes] I cannot tell where. Perhaps there may be ſome ſuch paſſage in the Rabbinical hiſtories of Moſes, which the learned Gaulmin publiſhed in the laſt century (Paris, 1629, 8vo.) and which, among other traditions, contain that alluded to by S. Jude, Ep. ver. 9.

P. 308. l. 26. in the *thurrok*] The Editt. have changed this word, in this place, into *timber*, though, in another place, p. 347. l. *prim.* they have left it, and Mr. Speght explains it to mean *an heap*. It is a Saxon word, which the Gloſſaries render *cymba*, *caupolus*; originally perhaps *campulus*, as it was ſometimes written. Du Cange, in v. CAUPULUS. It ſeems to have ſignified any ſort of *keeled* veſſel, and from thence, what we call, *the hold* of a ſhip. The following explanation of it from an old book, entitled, "*Oure Ladyes mirroure*" (Lond. 1530. fol. 57. b.) will fully juſtify Chaucer's uſe of it in both places, in the firſt literally, and in the ſecond metaphorically. "Ye ſhall underſtande that there ys a place in the bottome of a ſhyppe, wherin ys gathered all the fylthe that cometh into the ſhyppe—and it is called in ſome contre of thys londe a *thorrocke*. Other calle yt an *hamron*, and ſome calle yt the *bulcke* of the ſhyppe." I know not what to make of *hamron*.

P. 314. l. 9. outragious array of clothing] What follows ſhould be read carefully by any Antiquary, who may mean to write *de Re Veſtiariâ* of the Engliſh nation in the xivth Century.

P. 375. l. 7. ſo high doctrine I lete to divines] See before, ver. 17366—71.

and

and below, p. 385. l. 2. " The expoſition of this—I betake to the maiſters of Theologie." The ſecular clergy, in the time of Chaucer, being generally very ignorant, it would not have been in character, I ſuppoſe, to repreſent the Perſone as a deep divine, though a very pious, worthy Prieſt. The Frere, whoſe brethren had the largeſt ſhare of the learning which was then in faſhion, is made to ſpeak with great contempt of the Parochial Paſtors, ver. 7590.

" This every *lewed* Vicar and Perſon
Can ſay &c."

And yet in the Perſon's Character, ver. 402. we are told, that—

" He was alſo a *lerned* man, a *clerk*."

It may be doubted therefore, whether in theſe paſſages Chaucer may not ſpeak for himſelf, forgetting or neglecting the character of the real ſpeaker.

P. 389. l. 12. Now preye I to hem alle &c.] What follows being found, with ſome ſmall variations, in all complete Mss. (I believe) of the Canterbury Tales, and in both Caxton's Editions, which were undoubtedly printed from Mss. there was no pretence to leave it out in this Edition, however difficult it may be to give any ſatisfactory account of it.

I muſt firſt take notice, that this paſſage in Ms. Aſk. 1. is introduced by theſe words—

Here taketh the maker his leve.

and is concluded by theſe—

Here endeth the Perſonnys Tale.

In Ms. Aſk. 2. there is a ſimilar introduction and concluſion in Latin; at the beginning,—*Hic capit auctor licentiam*—and at the end,—*Explicit narratio Rectoris, et ultima inter narrationes hujus libri de quibus compoſuit Chaucer, cujus anime propicietur Deus. Amen.*

Theſe two Mss. therefore may be conſidered as agreeing in ſubſtance with thoſe Mss. mentioned in the Diſcourſe, &c. §. xlii. in which this paſſage makes part of the Perſones Tale. One of them is deſcribed by Hearne, in his letter to Bagford, App. to R. G. p. 661, 2.

In Edit. Ca. 2. as quoted by Ames, p. 56. it is clearly ſeparated from the Perſones Tale, and entitled,

The Prayer.

In

In the Mss. in which it is alſo ſeparated from the Perſones tale, I do not remember to have ſeen it diſtinguiſhed by any title, either of *Prayer*, or *Revocation*; or *Retractation*, as it is called in the Preface to Ed. Urry. If we believe what is ſaid in p. 389. l. 24. Chaucer had written a diſtinct piece entitled *his Retractions*, in which he had revoked his blameable compoſitions.

The juſt inference from theſe variations in the Mss. is perhaps, that none of them are to be at all relied on; that different Copyiſts have given this paſſage the title that pleaſed them beſt, and have attributed it to the Perſone or to Chaucer, as the matter ſeemed to them to be moſt ſuitable to the one or the other.

Mr. Hearne, whoſe greateſt weakneſs was not his incredulity, has declared his ſuſpicion, "that the Revocation, meaning this whole paſſage, is not genuine, but that it was made by the Monks." App. to R. G. p. 603. I cannot go quite ſo far. I think, if the Monks had ſet about making a Revocation for Chaucer to be annexed to the Canterbury Tales, they would have made one more in form. The ſame objection lies to the ſuppoſal, that it was made by himſelf.

The moſt probable hypotheſis, which has occurred to me, for the ſolution of theſe difficulties, is to ſuppoſe, that the beginning of this paſſage, except the words *or reden it* in l. 13. and the end make together the genuine concluſion of the Perſones tale, and that the middle part, which I have incloſed between hooks, is an interpolation.

It muſt be allowed, I think, as I have obſerved before in the Diſcourſe, &c. §. xlii, that the appellation of "litel tretiſe" ſuits better with the Perſones tale taken ſingly, than with the whole work. The doubt expreſſed in l. 15. "if there be any thing that diſpleſeth &c." is very agreeable to the manner in which the Perſone ſpeaks in his Prologue, ver. 17366. See the note on p. 375. l. 7. The mention of "verray penance confeſſion and ſatisfaction" in p. 390. l. 12. ſeems to refer pointedly to the ſubject of the ſpeaker's preceding diſcourſe; and the title given to Chriſt in p. 390. l. 15. "Preſte of all Preſtes" ſeems peculiarly proper in the mouth of a Preeſt.

So much for thoſe parts which may be ſuppoſed to have originally belonged to the Perſone. With reſpect to the middle part, I think it not improbable, that Chaucer might be perſuaded, by the Religious who attended him in his laſt illneſs, to revoke, or retract, certain of his works; or at leaſt that they might give

out, that he had made ſuch Retractions as they thought proper. In either caſe, it is poſſible that the ſame zeal might think it expedient to join the ſubſtance of theſe Retractions to the Canterbury Tales, the antidote to the poiſon; and might accordingly procure the preſent interpolation to be made in the Epilogue to the Perſones tale, taking care at the ſame time, by the inſertion of the words "*or reden it*" in l. 13. to convert that Epilogue from an addreſs of the Perſone to his *hearers* into an addreſs of Chaucer to his *readers*.

But, leaving theſe very uncertain ſpeculations, I will ſay a few words upon thoſe *enditinges of worldly vanitees*, which are here ſuppoſed to have ſitten heavy on our author's conſcience.

P. 389. l. 24. the boke of Troilus] It has been ſaid in the Eſſay, &c. n. 62. that the Troilus is borrowed from the Filoſtrato of Boccace. This is evident not only from the Fable and Characters, which are the ſame in both poems, but alſo from a number of paſſages in the Engliſh which are literally tranſlated from the Italian. At the ſame time there are ſeveral long paſſages, and even epiſodes, in the Troilus, of which there are no traces in the Filoſtrato. Of theſe therefore it may be doubted, whether Chaucer has added them out of his own invention, or taken them either from ſome completer copy of Boccace's poem than what we have in print, or from ſome copy interpolated by another hand. He ſpeaks of himſelf as a tranſlator *out of Latin*, B. ii. 14. and in two paſſages he quotes his author by the name of *Lollius*, B. i. 394—421, and B. v. 1652. The latter paſſage is in the Filoſtrato, but the former, in which the 102d Sonnet of Petrarch is introduced, is not. What he ſays of having tranſlated *out of Latin* need not make any difficulty, as the *Italian* language was commonly called *Latino volgare* (ſee the quotation from the Theſeida, Diſcourſe, &c. n. 9.) and Lydgate (Prol. to Boccace) expreſsly tells us, that Chaucer tranſlated—" a boke, which called is *Trophe*,

In *Lombard tonge*, as men may rede and ſee."

How *Boccace* ſhould have acquired the name of *Lollius*, and the *Filoſtrato* the title of *Trophe*, are points which I confeſs myſelf unable to explain.

Ibid. the boke of Fame] Chaucer mentions this among his works in the Leg. of G. W. ver. 417. He wrote it while he was Comptroller of the Cuſtom of wools, &c. (ſee B. ii. ver. 144—8.) and conſequently after the year 1374. See App. to Pref. C.

P. 389. l. 25. the boke of five and twenty Ladies] This is the reading of all the

the Mss. If it be genuine, it affords a ſtrong proof that this enumeration of Chaucer's works was not drawn up by himſelf; as there is no ground for believing that *the Legende of Good Women* ever contained, or was intended to contain, the hiſtories of *five and twenty* Ladies. See the note on ver. 4481. It is poſſible however that xxv may have been put by miſtake for xix.

Ibid. the boke of the Ducheſſe] See the note on ver. 4467. One might have imagined that this poem, written upon a particular occaſion, was in all probability an original compoſition; but upon comparing the portrait of a beautiful woman, which M. de la Ravaliere (Poeſ. du R. de N. Gloſſ. v. BELEE) has cited from Ms. *du Roi*, N° 7612. with Chaucer's deſcription of his heroine (ver. 817, *et ſeq.*) I find that ſeveral lines in the latter are literally tranſlated from the former. I ſhould not therefore be ſurpriſed, if, upon a further examination of that Ms. it ſhould appear, that our author, according to his uſual practice, had borrowed a conſiderable part of his work from ſome French poet.

P. 390. l. 1. the boke of Seint Valentines day &c.] In the Editt. *the Aſſemblee of Foules.* Chaucer himſelf in the Leg. of G. W. ver. 419. calls it *the Parlement of Foules.* See the note on ver. 1920. and App. to Pref. C. note [e].

Ibid. l. 2. the tales of Canterbury &c.] If we ſuppoſe, that this paſſage was written by Chaucer himſelf, to make part of the concluſion of his Canterbury Tales, it muſt appear rather extraordinary, that he ſhould mention thoſe tales in this general manner, and in the midſt of his other works. It would have been more natural to have placed them either at the beginning or at the end of his catalogue.

Ibid. l. 3. the boke of the Leon] This book is alſo aſcribed to Chaucer by Lydgate, Prol. to Boccace, but no Ms. of it has hitherto been diſcovered. It may poſſibly have been a tranſlation of *Le dit du Lion*, a poem of Guillaume de Machaut, compoſed in the year 1342. Acad. des Inſc. t. xx. p. 379. 408. Some lines from this poem, as I apprehend, are quoted in the Gloſſary to *Poeſ. du Roi de N.* v. ARROUSERS. BACHELER.

Whether we ſuppoſe this liſt of Chaucer's exceptionable works to have been drawn up by himſelf, or by any other perſon, it is unaccountable that his tranſlation of the *Roman de la Roſe* ſhould be omitted. If he tranſlated the whole of that very extraordinary compoſition, as is moſt probable, he coud ſcarce avoid being guilty of a much greater licentiouſneſs, in ſentiment as well as diction, than we find in any of his other writings. His tranſlation, as we have it, breaks

off at ver. 5370. of the original (ver. 5810. Ed. Urr.) and beginning again at ver. 11253. ends imperfect at ver. 13105. In the latter part we have a ſtrong proof of the negligence of the firſt editor, who did not perceive that two leaves in his Ms. were miſplaced. The paſſage from ver. 7013 to ver. 7062 incl. and the paſſage from ver. 7257 to ver. 7304. incl. ſhould be inſerted after ver. 7160. The later Editors have all copied this, as well as many other blunders of leſs conſequence, which they muſt have diſcovered, if they had conſulted the French original.

A Bacheler, who dances with Franchiſe, is ſaid to reſemble

"The Lordes ſonne of Wyndeſore."

R. R. ver. 1250.

This ſeems to be a compliment to the young Princes in general, rather than to any particular ſon of Edward III, who is certainly meant by *the Lord of Windſor*. In the French it is ſimply—Il ſembloit eſtre *filz de Roy*.

ADDITIONAL NOTES.

Ver. 383. poudre marchant] See Branders roll. n. CXIII. *For to make flaum-payns*—thenn take powdour of pepper or *els powdour marchant*—and n. CXVIII. *Veel in buknade.*

Ver. 3692. a trewe-love] See the Gloſſ. in v. TREWE-LOVE.

Ver. 3934. a market-beter] See the Gloſſ. in v. MARKET-BETER. In a more modern author *to beat the market* ſeems to ſignify merely *to go up and down the market*. Promos and Caſſandra, by Whetſtone, Act. IV. S. 6. a Servant ſays,

> " Wyld foule, &c. are ſo deare,—
> That this houre *I have the market bett*,
> To drive a bargayne to my moſt profytt."

Ver. 6781. elenge] See the Gloſſ. in v. ELENGE.

Ver. 6931. the nale] See the Gloſſ. in v. NALE.

Ver. 6990. wariangles] See the Gloſſ. in v. WARIANGLES.

Ver. 13758. a fel ſtaf-ſling] See the Gloſſ. in v. STAFF-SLING.

ADDITIONAL NOTES.

A GLOSSARY.

A CLOSSARY.

ADVERTISEMENT.

THE following Gloſſary is intended to facilitate the reading of Chaucer, by explaining, in our preſent language, ſuch of his words and phraſes as are now become difficult to be underſtood, either from a total diſuſe, or from any ſmaller alterations of orthography or inflexion. Many of theſe words and phraſes having been already explained in the Notes of this edition, it has been thought ſufficient in that caſe to refer the reader to thoſe Notes. For the reſt, it is hoped that this work may be of uſe in removing ſome of the moſt material difficulties, which occur, not only in the Canterbury Tales, but alſo in the other *genuine* [1] compoſitions of Chaucer, as far as the preſent ſtate of their text makes it ſafe to attempt any explanation of them.

It would be injuſtice to the learned author of the Gloſſary to Mr. Urry's edition [2], not to acknowledge, that I have built upon his foundations, and often with his materials. In particular, I have followed, and have endeavoured to improve upon, his example, by conſtantly citing one or more places, in which the word or phraſe explained is to be found [3]. Where the places

[1] At the end of this advertiſement I ſhall add a ſhort *Account of* what I conceive to be *the genuine works of Chaucer*, and of thoſe which have been either falſely aſcribed to him, or improperly intermixed with his, in the Editions. Thoſe under the two latter deſcriptions may be of uſe to illuſtrate the works of Chaucer, but ſhould not be confounded with them.

[2] Mr. Timothy Thomas. See App. to the Preface. A. note [n].

[3] The expediency of this practice is obvious. It enables the reader to apprehend more clearly the interpretation of the Gloſſariſt, when right; and it affords him an opportunity of correcting thoſe miſtakes, to which we are all ſo exceedingly liable.

places cited by him were appoſite and ſatisfactory, I have generally ſpared myſelf the trouble of hunting for others, with this caution however, that I have not made uſe of any one of his references without having firſt verified it by actual inſpection; a caution, which every compiler ought to take in all caſes, and which in the preſent caſe was indiſpenſably neceſſary, on account of the numerous and groſs errors in the text of that edition [4] to which Mr. Thomaſes Gloſſary was adapted.

For the further prevention of uncertainty and confuſion, care has been taken to mark the part of ſpeech to which each word belongs, and to diſtribute all homonymous words into ſeparate articles [5]. The numbers, caſes, modes, times, and other inflexions of the declinable parts of ſpeech are alſo marked, whenever they are expreſſed in a manner differing from modern uſage.

Etymology is ſo clearly not a neceſſary branch of the duty of a Gloſſariſt, that, I truſt, I ſhall be eaſily excuſed for not having troubled the reader with longer or more frequent digreſſions of that ſort. In general, I have thought it ſufficient to mark ſhortly the original language from which each word is probably to be derived, according to the hypotheſis, which has been more fully explained in the ESSAY, &c. *Part the ſecond*, that the *Norman-Saxon* dialect, in which Chaucer wrote, was almoſt entirely compoſed of words derived from the *Saxon* and *French* languages [6].

As

[4] See App. to the Preface. A. p. xiii.

[5] The neglect of this precaution, and of that juſt mentioned, has made Mr. Hearne's Gloſſaries to *Robert of Glouceſter* and *Robert of Brunne* of very little uſe. Who would place any confidence in ſuch interpretations as the following?—R. G. **ar.** *as, after, before, ere, till.* **bet.** *better, bid, bad, deſired, prayed, be, are.*—P. L. **ame.** *aim, eſteem, love, deſire, reckon'd, aim'd, fathom, tell.* **bidene.** *biting, abiding, tarrying, bidding, praying, bidden, being bidden, being deſired, continually, commanded, judged, adjudged, readily.*

[6] A few words are marked as having been taken immediately from the *Latin* language. The number has increaſed very conſiderably ſince the time of Chaucer. It is obſervable, that the *verbs* of this ſort are generally formed from the *participle paſt*, whereas thoſe which have come to us through France are as generally formed from the *infinitive mode*.

In referring words to the other two great claſſes a preciſe accuracy has not been attempted. The ſmall remains of the genuine *Anglo-Saxon* language, which our lexicographers

As every author muſt be allowed to be the beſt expoſitor of his own meaning, I have always endeavoured to eſtabliſh the true import of any doubtful word or phraſe by the uſage of Chaucer himſelf in ſome other ſimilar paſſage. Where it has been neceſſary to call in foreign aſſiſtance, recourſe has been chiefly had to ſuch authors as wrote before him, or at leaſt were contemporary with him in ſome part of his life [7].

The proper names of perſons and places, as they occur in Chaucer, are often either ſo obſcure in themſelves, or ſo diſguiſed by a vitious orthography, that they ſtand in as much need of an interpreter as the moſt obſolete appellative. Some other proper names, particularly of authors quoted, though ſufficiently known and clear, have been inſerted in this Gloſſary, in order to make it, in that reſpect, anſwer the purpoſes of an Index.

As there are ſeveral paſſages, of which, after all my reſearches, I am unable

phers have been able to collect, do not furniſh authorities for a multitude of words, which however may be fairly derived from that ſource, becauſe they are to be found with little variation in the other collateral languages deſcended from the *Gothic*. The term SAXON therefore is here uſed with ſuch a latitude as to include the *Gothic*, and *all its branches*. At the ſame time, as the *Francic* part of the *French* language had a common original with the *Anglo-Saxon*, it happens that ſome words may be denominated either FRENCH or SAXON with almoſt equal probability. In all ſuch caſes, the final judgement is left to thoſe, who have leiſure and inclination (according to our author's phraſe ver. 15246.) *to boult* the matter *to the bren*.

[7] Some of theſe authors have been pointed out in the ESSAY, &c. §. VIII. n. 24. Of the others the moſt conſiderable are, the author of the *Viſions of Pierce Ploughman*, GOWER, OCCLEVE, and LYDGATE.

In the ESSAY, &c. n. 57. a circumſtance is mentioned, which ſhews that the *Viſions of Pierce Ploughman* were written after 1350. I have ſince taken notice of a paſſage which will prove, I think, that they were written after 1362. The great ſtorm of wind, alluded to in fol. xx. b. l. 14.

And the Southweſterne winde on Satterdaie at even, &c. is probably the ſtorm recorded by Thorn, *inter* x *Script*. c. 2122. Walſingham, p. 178. and moſt particularly by the Continuator of Adam Murimuth, p. 115.

A. D. M.CCC.LXII.—XV. die Januarii, *circa horam veſperarum*, ventus vehemens *notus Auſtralis Africus* tantâ rabie erupit, &c.

The 15th of January in the year 1362, N. S. was a *Saturday*.

able to give any probable explanation, I ſhall follow the laudable example of the learned Editor of "*Ancient Scottiſh Poems* from the Ms. of *George Bannatyne*. Edinb. 1770." by ſubjoining a liſt of ſuch words and phraſes as I profeſs not to underſtand. I only wiſh the reader may not find occaſion to think, that I ought to have made a conſiderable addition to the number.

I will juſt add, for the ſake of thoſe who may be diſpoſed to make uſe of this Gloſſary in reading the works of Chaucer not contained in this edition, that it will be found to be almoſt equally well adapted to every edition of thoſe works, except Mr. Urry's. Mr. Urry's edition ſhould never be opened by any one for the purpoſe of reading Chaucer.

T. TYRWHITT.

AN

ACCOUNT

OF THE

WORKS OF CHAUCER

TO WHICH

THIS GLOSSARY IS ADAPTED;

AND OF

THOSE OTHER PIECES

WHICH HAVE BEEN IMPROPERLY INTERMIXED WITH HIS IN THE EDITIONS.

OF the CANTERBURY TALES, the greateſt work of Chaucer, it is needleſs to repeat what has been ſaid in different parts of this Edition; particularly in the *App. to the Preface*, A. vol. I. and in the *Introductory Diſcourſe*. One of the earlieſt of his other works was probably

I. THE ROMAUNT OF THE ROSE. He ſpeaks of it himſelf in LW. 329 and 441. It is profeſſedly a tranſlation of the French *Roman de la Roſe*, and many groſs blunders in the printed text may be corrected by comparing it with the Original. Dr. Hunter was ſo obliging as to lend me a Ms. of this poem, the only one that I have ever heard of, which has occaſionally been conſulted to good advantage; but it does not ſupply any of the moſt material defects of the printed Editions. See page 515 and 516 of this vol.

II. TROILUS AND CRESEIDE, in v Books. This Poem is alſo mentioned by our author in LW. 332 and 441. It is for the moſt part a tranſlation of the *Filoſtrato*

loſtrato of Boccace; but with many variations, and ſuch large additions, that it contains above 2700 lines more than its original. See the Eſſay, &c. n. 62. and page 514 of this vol.

There are ſeveral Mss. of this poem in the Bodleian Library and in the Muſeum, which have been occaſionally conſulted.

III. THE COURT OF LOVE was firſt printed among the additions made to Chaucer's works by John Stowe, in the Edition of 1561. One might reaſonably have expected to find it mentioned in LW. *loc. cit.* but notwithſtanding the want of that teſtimony in its favour, I am induced by the internal evidence to conſider it as one of Chaucer's genuine productions. I have never heard of any Ms. of this poem.

IV. THE COMPLAINT OF PITEE. So this Poem is entitled in Ms. *Harl.* 78. It is extant alſo in Ms. *Bodl.* Fairf. 16. The ſubject is alluded to in the *Court of Love*, ver. 700. ſeq.

V. OF QUENE ANNELIDA AND FALSE ARCITE, with the COMPLAINT OF ANNELIDA. The ſtory of this poem is ſaid in ver. 10. to have been originally in Latin; and in ver. 21. Chaucer names the authors whom he profeſſes to follow. "*Firſte folwe I* STACE *and after him* CORINNE." As the opening only is taken from Statius, L. IV. v. 519, we muſt ſuppoſe that *Corinne* furniſhed the remainder; but who *Corinne* was is not eaſy to gueſs. See the Gloſſ. in v. CORINNE. It ſhould be obſerved, that the *Arcite*, whoſe infidelity is here complained of, is quite a different perſon from the *Arcite* of the *Knightes tale*; from which circumſtance we may perhaps be allowed to infer, that this poem was written before Chaucer had met with the Theſeida.

It is extant in Mss. *Harl.* 372. and *Bodl.* Fairf. 16.

VI. THE ASSEMBLEE OF FOULES is mentioned by Chaucer himſelf in LW. 419. under the title of "*The Parlement of foules.*" In Ms. *Bodl.* Fairf. 16. it is entitled "*The Parlement of Briddes.*"

The opening of this poem is built upon the *Somnium Scipionis* of Cicero, as it appears at the head of Macrobiuſes commentary. The deſcription of a *Garden* and *Temple*, from ver. 183 to ver. 287, is almoſt entirely taken from Boccaces deſcription of the Temple of Venus in the VII book of the Theſeida. See the note on ver. 1920. I have found no reaſon to retract the ſuſpicion there intimated as to the date of this poem; nor can I confirm it by any external evidence.

VII. THE

VII. The Complaint of the Black Knight, in Mss. *Bodl.* Fairf. 16. and Bod. 638. is entitled "*Complaint of a lover's life.*" I do not wiſh much confidence to be given to the conjecture, in App. to the Pref. C. n. [e] that this poem relates to John of Gaunt.

VIII. Chaucer's A. B. C. was firſt printed in Mr. Speght's 2d Edit. in 1602. It is ſaid, in the title, to have been compoſed *at the requeſt of the Ducheſſe Blanche.* If that be true, it ought to be placed before.

IX. The Booke of the Duchesse, which Chaucer himſelf has mentioned by the title of "*The deth of Blaunche the Ducheſſe.*" LW. 418. See an account of this poem in the n. on ver. 4467. and page 515 of this vol.

X. The House of Fame is mentioned by Chaucer himſelf in LW. 417. It was probably written while he was comptroller of the cuſtom of wools, and conſequently not earlier than 1374. See the paſſage from B. II. quoted in the App. to the Pref. C. n. [e]. It is extant in Mss. *Bodl.* Fairf. 16. and Bod. 638.

XI. Chaucer's Dreme was firſt printed in Mr. Speght's Edit. of his works in 1597. Bale ſeems to ſpeak of it under the title, "*De caſtello dominarum.* Lib. i." The ſuppoſed plan of this poem, prefixed to it by Mr. Speght, is a mere fancy; but there is no ground for doubting the authenticity of the poem itſelf.

When I imagined that a paſſage in this Dreme, ver. 1820—1926, was probably copied from the *Lay of Elidus* (Diſcourſe, &c. n. 24.) I did not recollect, that the incident there related is very ſimilar to one in the Grecian fabulous hiſtory (See Hyginus, fab. CXXXVI. *de Polyido.*) and therefore might eaſily have come to Chaucer through ſome other channel.

XII. The Flour and the Lefe was alſo printed for the firſt time in the Edit. of 1597; but I do not think its authenticity ſo clear as that of the preceding poem. The ſubject, at leaſt, is alluded to by Chaucer in LW. 188—194.

XIII. The Legende of goode Women is extant in Mss. *Bodl.* Arch. Seld. B. 24. and Fairf. 16. For the time of its compoſition ſee the Diſcourſe, &c. n. 3. See alſo the n. on ver. 4481. An additional argument, for believing that the number intended was *nineteen,* may be drawn from the *Court of Love,* ver. 108. where, ſpeaking of *Alceſte,* Chaucer ſays—

"To whom obeyed *the ladies gode ninetene.*"

XIV. The Complaint of Mars and Venus is ſaid, in the concluſion, to have

have been tranſlated from the French of *Graunſon*; probably that *Otho de Graunſon*, who was retained in the military ſervice of Richard II, with an annuity of 200 marks. Pat. 17 R. II. p. 1. m. 6. ap. Rymer. Mr. Speght mentions a tradition, if I underſtand him right, that this poem was originally made of the Lady *Elizabeth*, daughter to *John of Gaunt*, whom he calls *King of Spaine*, and her huſband the Lord *John Holland*, half-brother to Richard II. I cannot ſee any thing in the poem itſelf that countenances this particular notion, though I have little doubt, that it was intended to deſcribe the ſituation of *ſome* two lovers under a veil of myſtical allegory.

This poem is extant in Mss. *Bodl.* Arch. Seld. B. 24. and Fairf. 16. In Ms. *Harl.* 7333 it is entitled "*The broche of Thebes as of the love of Mars and Venus*;" which inclines me to believe, that it is the poem, mentioned by Lydgate, and from him by Bale, which has of late been ſuppoſed to be loſt. Lydgate's words are—

> Of *Annelida* and of falſe *Arcite*
> He made a *complaynt* dolefull and piteous,
> And of *the broche* which that *Vulcanus*
> At *Thebes* wrought, full divers of nature.
>
> Prol. to *Trag.* Sign. A. ii. b.

From this paſſage Bale, as I ſuppoſe, deceived by the ambiguous ſenſe of the word *broche*, has attributed to Chaucer a poem "*De Vulcani veru*;" of Vulcan's *ſpit*. He ſhould have ſaid "*De Vulcani gemmâ*, or *monili*." See BROCHE in the Gloſſary.

This *broche of Thebes*, from which the whole poem is here ſuppoſed to have taken its title, is deſcribed at large in the *Complaint of Mars*, ver. 93—109. The *firſt idea* of it ſeems to have been derived from what Statius has ſaid of the *fatal necklace* made by *Vulcan* for Harmonia. Theb. II. 265—305. Lydgate refers us to *Ovide*; but I cannot find any thing in him upon the ſubject.

XV. THE CUCKOW AND THE NIGHTINGALE in Ms. Fairf. 16. is entitled "*The boke of Cupide God of Love.*" It is extant alſo in Ms. Bod. 638. and as far as ver. 235. in Arch. Seld. B. 24. and might be much improved and augmented with ſome lines from thoſe Mss. The Ballade of three Stanzas with an Envoye, which ſeems to belong to this poem in the Editt. does not appear at all in Ms. Bod. 638. In Ms. Fairf. 16. it is at the end of the *Booke of the Ducheſſe*. I cannot believe that it was written by Chaucer.

Beſide

Beſide theſe more conſiderable works, it appears from LW. 422. 430. that our author had compoſed many "*balades, roundels, virelayes*;" that he had "*made many a lay and many a thing.*" A few pieces of this ſort are ſtill extant, but hardly any, I think, of ſo early a date as the Legende. I will ſet them down here as they ſtand in the Editt.

1. *L'Envoy de Chaucer à Bukton.* Beginning,

My maiſter Bukton, whan of Chriſt, &c.

So this little poem is entitled in Ms. Fairf. 16. It has always been printed at the end of the *Booke of the Ducheſſe*, with an &c. in the firſt line inſtead of the name of *Bukton*; and in Mr. Urry's Edit. the following moſt unaccountable note is prefixed to it. "This ſeems an Envoy to the Duke of *Lancaſter* after his loſs of *Blanch.*"

From the reference to the *Wife of Bathe*, ver. 29. I ſhould ſuppoſe this to have been one of our author's later compoſitions, and I find that there was a *Peter de Buketon*, the King's Eſcheator for the County of York, in 1397, (Pat. 20. R. II. p. 2. m. 3. ap. Rymer.) to whom this poem, from the familiar ſtyle of it, is much more likely to have been addreſſed than to the Duke of Lancaſter.

2. *Balade ſent to King Richard.*

Beginn. *Sometime the world*, &c.

So this poem is entitled in Ms. Harl. E. It is extant alſo in Fairf. 16. and in Cotton. Otho. A. XVIII.

3. *Balade* beginning—*Fle fro the preſe*, &c.

In Ms. Cotton. Otho. A. XVIII. this balade is ſaid to have been made by Chaucer "*upon his death-bed lying in his anguiſh*;" but of ſuch a circumſtance ſome further proof ſhould be required. It is found, without any ſuch note, in Ms. Arch. Seld. B. 24. and Fairf. 16.

4. *Balade of the village.*

Beginn. *This wretched worldes*, &c.

It is extant in Ms. Fairf. 16. and Bod. 638. In Ms. Aſhmol. 59. it is ſaid to have been *tranſlated from the French.* Tanner, in v. CHAUCER.

5. *L'Envoy de Chaucer à Skogan.*

Beginn. *Tobroken ben the Statutes*, &c.

So this poem is entitled in Ms. Fairf. 16. Among a number of people of all ſorts, who had letters of protection to attend Richard II. upon his expedition to Ireland in 1399, is *Henricus Scogan, Armiger.* This jocoſe expoſtulation was pro-

bably addreſſed to him by our author ſome years before, when Scogan's intereſt at court may be ſuppoſed to have been better than his own.

6. *Chaucer to his emptie purſe.*

Beginn. *To you, my purſe,* &c.

This balade is extant in Ms. Fairf. 16. and in Cotton. Otho. A. XVIII. The *Envoy* appears to be addreſſed to Henry the 4th.

7. Balade beginning—*The firſte ſtock,* &c.

Theſe three Stanzas have been preſerved in a "*Moral Balade by Henry Scogan*;" of which ſome notice will be taken below.

8. *Proverbes by Chaucer.*

Beginn. *What ſhal theſe clothes,* &c.

So this little piece is entitled in Ms. Harl. 7578. It evidently contains *two* diſtinct *Proverbs*, or *Moral Admonitions.*

9. *Chaucer's wordes to his Scrivenere.*

Beginn. *Adam Scrivenere,* &c.

A proof of his attention to the correctneſs of his writings. See alſo T. V. 1794, 5.

The works of Chaucer in proſe are,

I. A Translation of Boethius *de conſolatione Philoſophiæ,* which he has mentioned himſelf in L. W. ver. 425.

II. A Treatise on the Astrolabe, addreſſed to his ſon *Lowis,* in 1391. It is plain from what is ſaid at the beginning of this treatiſe, that the printed copies do not contain more than two of the five parts, of which it was intended to conſiſt.

III. The Testament of Love is evidently an imitation of Boethius *de conſolatione Philoſophiæ.* It ſeems to have been begun by our author after his troubles, in the middle part of the reign of Richard II, and to have been finiſhed about the time that Gower publiſhed his *Confeſſio Amantis,* in the 16th year of that reign. At leaſt it muſt then have been far advanced, as Gower mentions it by its title. *Conf. Am.* 190. b.

The foregoing I conſider as the genuine works of Chaucer. Of thoſe, which have been improperly intermixed with his in the Editions, the following are known to be the works of other authors.

1. *The*

1. *The Teſtament and Complaint of Creſeide* appears from ver. 41. not to have been written by Chaucer; and Mr. Urry was informed "by Sir James Ereſkin, late Earl of Kelly, and diverſe aged ſcholars of the Scottiſh nation," that the true author was "Mr. ROBERT HENDERSON, chief School-maſter of Dumferlin, a little time before Chaucer was firſt printed, and dedicated to King Henry VIII. by Mr. Thynne." I ſuppoſe, the ſame perſon is meant that is called ROBERT HENRYSONE in "*Ancient Scottiſh Poems*," where ſeveral of his compoſitions may be ſeen, from p. 98 to p. 138.

2. *The Floure of Courteſie* is ſaid, in the title, to have been *made by* JOHN LYDGATE.

3. *La Belle Dame ſans mercie*, a tranſlation from Alain Chartier, is attributed in Ms. *Harl.* 372. to Sir RICHARD ROS. See App. to the Pref. C. note [n]. Upon looking further into Alain's works I find a Balade upon the taking of Fougieres by the Engliſh in 1448 (*Oeuvres d'Al. Chartier*, p. 717.); ſo that he was certainly living near *fifty* years after Chaucer's death; which makes it quite incredible that the latter ſhould have tranſlated any thing of his.

4. *The Letter of Cupide* is dated in 1402, two years after Chaucer's death. It was written by THOMAS OCCLEVE, who mentions it himſelf, as one of his own compoſitions, in a *Dialogue*, which follows his *Complaint*. Ms. *Bodl.* 1504.

"Yes, *Thomas*, yes, in the *epiſtle of Cupide*
Thou haſt of hem ſo largelich ſeid."

5. JOHN GOWER *unto the noble King Henry the 4th*, with ſome Latin verſes of the ſame author.

6. *Sayings of* DAN JOHN (LYDGATE).

7. SCOGAN *unto the lordes and gentlemen of the Kynges houſe.*

So the title of this poem is expreſſed in the old Editt. but, according to Mr. Speght, *in the written copies* it is thus; "Here followeth a moral balade to the *Prince*, the Duke of *Clarence*, the Duke of *Bedford*, the Duke of *Gloceſter*, the King's ſonnes; by *Henry Scogan*, at a ſupper among the Marchants in the Vintry at London in the houſe of *Lewis John*." This cannot be quite accurate; as neither of the two younger ſons of Henry IV. had the title of *Duke* while their eldeſt brother was *Prince*; but I find that there was, about that time, a *Lewis John*, a Welſhman, who was naturalized by act of Parliament, 2 H. V. and who was concerned with Thomas Chaucer in the execution of the office of Chief Butler.

Rot. Parl. 2 H. V. n. 18. The ſame perſon, probably, was appointed Remitter of all monies that ſhould be ſent to Rome for three years. Ap. Rymer. *an. eodem.*

The article concerning Skogan in Tanner's Bibl. Brit. is a heap of confuſion. He is there called *John*; is ſaid to have been a *Maſter of Arts* of Oxford and *jeſter* to K. Edward VI. (perhaps a miſprint for IV); to have been contemporary with Chaucer, and famous in the year 1480. In a collection of fooliſh ſtories, which is ſuppoſed to have been firſt publiſhed by Dr. Andrew Borde, in the time of Henry VIII, under the title of *Scogan's jeſts*, he is called *Thomas*; and there too he is repreſented as a Graduate, I think, of Oxford, and as jeſter to ſome King, but without any circumſtances ſufficient to determine what King is meant.

I am inclined to believe that the Scogan, who wrote this poem, is rightly named *Henry* in Mr. Speght's Ms. As to the two circumſtances of his having been a *Maſter of Arts* of Oxford and *jeſter* to a King, I can find no older authority for either than Dr. Borde's book. That he was contemporary with Chaucer, but ſo as to ſurvive him for ſeveral years, perhaps till the reign of Henry V, is ſufficiently clear from this poem.

Shakeſpeare ſeems to have followed the jeſt-book, in conſidering Scogan as a mere buffoon, when he mentions, as one of Falſtaff's boyiſh exploits, that he "broke Scogan's head at the Court-gate;" (2d Part of Henry IV. A. 3.) but Jonſon has given a more dignified, and, probably, a juſter account of his ſituation and character. *Maſque of the Fortunate Iſles.* Vol. VI. p. 192.

Mere-fool. Skogan? what was he?
Johphiel. O, a fine gentleman and maſter of arts
Of Henry the fourth's time, that made diſguiſes
For the king's ſons, and writ in ballad-royal
Daintily well.
Mere-fool. But wrote he like a gentleman?
Johphiel. In rhime, fine tinkling rhime and flowand verſe,
With now and then ſome ſenſe; and he was paid for't,
Regarded and rewarded; which few poets
Are now a-days.

This deſcription of Skogan correſponds very well with the ideas which would naturally be ſuggeſted by the peruſal of the poem before us, and of that addreſſed

dreſſed to him by Chaucer. See above, p. 529. And indeed I queſtion whether Jonſon had any other good foundation for what he has ſaid of him.

8. *A balade of goode counſeil, tranſlated out of Latin verſes into Engliſh, by* DAN JOHN LYDGATE.

9. *A balade made in the preiſe, or rather diſpreiſe, of women for their doubleneſs*; by LYDGATE, according to Ms. Aſhmol. 6943.

10. *A balade warning men to beware of deceitful women*; by LYDGATE, according to Ms. Harl. 2251.

To theſe, which are known to be the works of other authors, we ſhould perhaps add an 11th, viz. *Balade in commendation of our Ladie*; as a poem with the ſame beginning is aſcribed to LYDGATE, under the title of "*Invocation to our Lady.*" Tanner, in v. LYDGATE.

The anonymous compoſitions, which have been from time to time added to Chaucer's in the ſeveral Editt. ſeem to have been received, for the moſt part, without any external evidence whatever, and in direct contradiction to the ſtrongeſt internal evidence. Of this ſort are "*The Plowman's tale,*" firſt printed in 1542: See the Diſcourſe, &c. §. XL. n. 32. "*The Story of Gamelyn,*" and "*The Continuation of the Canterbury Tales,*" firſt printed in Mr. Urry's Edition; "*Jack Upland,*" firſt produced by Mr. Speght in 1602. I have declared my ſuſpicion, in the Gloſſ. v. ORIGENES, that the "*Lamentation of Marie Magdalene*" was not written by Chaucer; and I am ſtill clearer that the "*Aſſemblee of Ladies,*" "*A Praiſe of Women,*" and the "*Remedie of Love,*" ought not to be imputed to him. It would be a waſte of time to ſift accurately the heap of rubbiſh, which was added, by John Stowe, to the Edit. of 1561. Though we might perhaps be able to pick out two or three genuine fragments of Chaucer, we ſhould probably find them ſo ſoiled and mangled *, that he would not thank us for aſſerting his claim to them.

* As a ſpecimen of the care and diſcernment, with which Mr. Stowe's collections were made, I would refer the curious reader to what is called a *Balade*, fol. 324. b. Ed. Sp.

Beginn. *O merciful and o merciable.*

The four firſt ſtanzas are found in different parts of an imperfect poem upon the *Fall of Man.* Ms. Harl. 2251. n. 138. The 11th ſtanza makes part of an *Envoy*, which in the ſame Ms. n. 37. is annexed to the poem entitled "*The Craft of Lovers,*" among the Additions to Chaucer's works by J. Stowe; which poem, by the way, though printed with a date of

of 1347, and aſcribed to Chaucer, has in the Ms. a much more probable date of 1459, near ſixty years after Chaucer's death.

There is one little piece, perhaps by Chaucer, fol. 224. Ed. Sp.

Beginn. *Alone walking, In thought plaining*, &c.

which comes nearer to the deſcription of a *Virelay*, than any thing elſe of his that has been preſerved. See the book quoted in the Gloſſ. v. *Virelaye*.

EXPLANATION OF THE ABBREVIATIONS

BY WHICH

THE WORKS OF CHAUCER AND SOME OTHER BOOKS

ARE GENERALLY

CITED IN THE FOLLOWING GLOSSARY.

The Arabian numerals, without any letter prefixed, refer to the verſes of the *Canterbury Tales* in this Edition.

		Edit. Sp. 1602.
A. B. C.	—Chaucer's A. B. C, — —	fol. 347
A. F.	—Aſſemblee of Foules, — —	233
An.	—Annelida and Arcite, — —	243 b.
Aſtr.	—Treatiſe on the Aſtrolabe, — —	249
Bal. Vil.	—Balade of the Village, — —	319 b.
Ber.	—The Hiſtory of Beryn, Edit. Urr. p. 600.	
B. K.	—Complaint of the Black Knight, —	257 b.
Bo.	—Tranſlation of Boethius, 5 Books, —	197 b.
C. D.	—Chaucer's Dreme, — — —	334
C. L.	—Court of Love, — — —	327
C. M.	—Complaint of Mars, — —	309 b.
C. M. V.	—Complaint of Mars and Venus, —	308 b.
C. N.	—Cuckow and Nightingale, — —	316 b.
Cotg.	—Cotgrave's Fr. and Eng. Dictionary.	
Conf. Am.	—Gower's *Confeſſio Amantis*, Edit. 1532.	
C. V.	—Complaint of Venus, — —	310
Du.	—The Book of the Ducheſſe, commonly called, *The Dreme of Chaucer*, — —	227
F.	—The Houſe of Fame, 3 Books, —	262
F. L.	—The Flour and Leaf, — —	344

Gam. —The Tale of Gamelyn, Edit. Urr. p. 36.

Jun. Etymol.—Junii Etymologicon Ling. Angl. by Lye.

Kilian. —Kiliani Etymologicum Ling. Teuton.

L. W. —Legende of good Women, — — 185

Lydg. *Trag.* —Lydgate's Tranſlation of Boccace *De caſibus virorum illuſtrium*, Edit. J. Wayland.

M. —The Tale of Melibeus, vol. ii. p. 72.

Magd. —Lamentation of Marie Magdalene, — 302

P. —The Perſones Tale, vol. ii. p. 281.

P. L. —Tranſlation of Peter of Langtoft, by Robert of Brunne. Ed. Hearne.

P. P. —Viſions of Pierce Ploughman, Edit. 1550.

Prompt. Parv.—*Promptorium Parvulorum ſive Clericorum.* Ms. Harl. 221. A dictionary, in which many hundreds of Engliſh words are tranſlated into Latin, compiled in 1440, by a Frier Preacher, a Recluſe, at Lynne in Norfolk. He gives notice in his preface, that *his Engliſh* is that ſpoken in the *Eaſt country*; and accordingly his orthography will be found to differ very much from Chaucer's. His name was *Richard Fraunces*, if we may believe a Ms. note cited by Hearne, Gloſſ. to P. L. v. *Neſhe*; who has there alſo given an account of an edition of this dictionary, printed by Pynſon in 1499. Dr. Hunter has a copy of it.

Prov. —Proverbes by Chaucer, — — 321 b.

R. —The Romaunt of the Roſe, — — 109

R. G. —Robert of Gloceſter's Chronicle. Ed. Hearne.

Sk. —Skinner's *Etymologicon Ling. Angl.*

Sp. —Speght, the Editor of Chaucer.

T. —Troilus and Creſeide, 5 Books, — 143

T. L. —Teſtament of Love, 3 Books, — 271 b.

Ur. —Urry, the Editor of Chaucer.

A GLOSSARY.

A, WHICH is commonly called the *Indefinite Article*, is really nothing more than a corruption of the Saxon *Adjective* ANE, or AN, before a Subſtantive beginning with a conſonant.

It is ſometimes prefixed to another Adjective; the Subſtantive, to which both belong, being underſtood. ver. 208.

A Frere there was, A WANTON *and* A MERY. See ver. 165, and the note.

It is alſo joined to *Nouns plural*, taken collectively; as, *An hundred frankes*, ver. 13201. *A thouſand frankes*, ver. 13206. —and to ſuch as are not uſed in the ſingular number; as, *A liſtes*, ver. 1715. See the note. So the Latins ſaid, *Unæ literæ*, Cic. ad Att. v. 9. and the French, formerly, *unes lices*; *unes lettres*; *unes tréves*. Froiſſart. v. i. c. 153. 237. v. ii. c. 78.

A, *prep.* before a *Gerund*, is a corruption of ON. *To go* A BEGGING. 11884. R. 6719. i. e. *on begging*. The *prep.* is often expreſſed at length. ON HUNTING *ben they ridden*. 1689. *To ride* ON HAWKING. 13667..

In the ſame manner, before a *noun* it is generally a corruption of ON or IN. *A'bed*. 5989, 6509. *A'fire*. 6308. *A'Goddes name*. 17267. *A'morwe*. 824. *A'night*. 5784. *A'werke*. 4335, 5797. though in ſome of theſe inſtances perhaps it may as well be ſuppoſed to be a corruption of AT.

A in compoſition, in words of Saxon original, is an abbreviation of AF, or OF; of AT; of ON, or IN; and often only a corruption of the prepoſitive particle GE, or Y. In words of French original, it is generally to be deduced from the Latin AB, AD, and ſometimes EX.

A, *Interj.* Ah! 1080. 9109.

ABACKE, *adv.* SAX. Backwards. L. W. 864.

ABAIST, *part. pa.* FR. Abaſhed, aſhamed. 8193. 8887.

ABATE, *v.* FR. To beat down.

ABAWED, *part. pa.* FR. *Eſbabi*. Aſtoniſhed. R. 3646. *I was* ABAWED *for marveile*. Orig. *Moult* M'ESBAHY *de la merveille*.

ABEGGE, ABEYE, ABIE, *v.* SAX. To ſuffer for. 3936. 12034. 16162.

ABET, *n.* SAX. Help. T. ii. 357.

ABIDE, *v.* SAX. To ſtay. 3131,3.

ABIDDEN, ABIDEN, *part. pa.* { T. ii. 935. 2984. 9762.

ABIT for ABIDETH. 16643. R. 4977.

ABLE, *adj.* FR. Fit, proper. 167. R. 986.

ABOTE, *part. pa.* of ABATE. C. D. 1290.

ABOUGHT, *part. pa.* of ABEGGE. 2305.

ABOUTEN, *prep.* SAX. On-butan. About. 2191. 4146.

ABRAIDE, *v.* SAX. To awake; to ſtart. 4188. See BRAIDE.

ABRAIDE, *pa. t.* Awaked, ſtarted. 8937. 10791. 15014.

ABREDE, *adv.* SAX. Abroad. R. 2563.

ABREGE, *v.* FR. To ſhorten, to abridge. 9531.

ABROCHE,

ABROCHE, *v.* FR. To tap, to ſet abroach; ſpoken of a veſſel of liquor. 5759.

ABUSION, *n.* FR. Abuſe, impropriety. T. iv. 990.

ACCESSE, *n.* FR. Properly, the approach of a fever; *A fever*. B. K. 136.

ACCIDIE, *n.* FR. from Ακηδια, Gr. Negligence; ariſing from diſcontent, melancholy, &c. P. 342. ſeq.

ACCORD, *n.* FR. Agreement. 840.

——— *v.* FR. To agree. 832.

ACCORDEDEN, *pa. t. pl.* L. W. 168.

ACCORDANT, ACCORDING, } *part. pr.* { 10417. 6506.

ACCUSE, *v.* FR. To diſcover. R. 1591.

ACHATE, *n.* FR. Purchaſe. 573.

ACHATOUR, *n.* FR. A purchaſer; a caterer. 570.

ACHEKED, *part. pa.* SAX. Choaked. L. W. 2006.

ACHEVE, *v.* FR. To accompliſh. R. 2049. 4600.

ACKELE *(Akele)*, *v.* SAX. To cool. C. L. 1076.

ACLOYE, *v.* A. F. 517. may perhaps mean—To cloy; to embarraſs with ſuperfluity.

ACOIE, *v.* FR. To make quiet. R. 3564.

ACOMBERD, *part. pa.* FR. Encumbered. 510.

ACROKE, *adj.* Fr. Crooked, aukward. C. L. 378.

ADAWE, *v.* SAX. To awake. 10274. T. iii. 1126.

ADO, *v.* SAX. To do. It is uſed to expreſs the FR. *à faire*. *To have* ADO. R. 3036. To have to do. *And don all that they han* ADO. R. 5080. *Et facent ce qu'ils doivent* FAIRE. Orig. 4801.

ADON (corruption of OF-DON), *part. pa.* SAX. Done away. L. W. 2582.

ADON, *pr. n.* Adonis. 2226.

ADOUN, *adv.* SAX. Downward, 2417.—Below. 17054.

ADRAD, ADRADDE, *part. pa.* of ADREDE, *v.* SAX. Afraid, 607, 3425.

ADRIANE for ARIADNE, *pr. n.* 4487.

ADVERTENCE, *n.* FR. Attention, T. iv. 698.

ADVOCACIES, *n. pl.* FR. Law-ſuits, T. ii. 1469.

ADVOCAS, *n. pl.* FR. Lawyers, advocates. 12225.

AFERED, AFERDE, *part. pa.* SAX. Afraid, frightened. 12218. T. ii. 606.

AFFECTE, *n.* LAT. Affection. R. 5486. T. iii. 1397.

AFFERMED, *part. pa.* FR. Confirmed. 2351. L. W. 790.

AFFIE, *v.* FR. To truſt. R. 3155.

AFFRAY, *v.* FR. To affright. 8331.

——— *n.* FR. Diſturbance, 5557.—Fear. R. 4397.

AFFRIKAN, *pr. n.* The elder *Scipio Africanus*. A. F. 41.

AFILE, *v.* FR. To file, poliſh, 714.

AFOREN, AFORNE, AFORE, *adv. et prep.* SAX. Æt-foran. Before.

AGAIN, *prep.* SAX. On-zean. Againſt. 2453. 10456. Toward. 4811. 5419.—*adv.* 993. 10456.

AGASTE, *v.* SAX. To terrifie. 1509.

AGAST, for AGASTED, *part. pa.* Terrified. 2343.

AGATHON, *pr. n.* L. W. 526. I have nothing to ſay concerning this writer, except that one of the ſame name is quoted in the Prol. to the *Tragedie of Cambiſes*, by Thomas Preſton. There is no ground for ſuppoſing, with Gloſſ. *Ur.* that *a philoſopher of Samos* is meant, or any of the Agathoes of antiquity.

AGEINS, *prep.* 12667, as AGAIN.

AGEN, *adv.* 803, as AGAIN.

AGILTE, *v.* SAX. To offend, to ſin againſt. P. 385.

AGILTE, for AGILTED, *pa. t.* Sinned. 5674.

AGO, AGON, for YGON, *part. pa.* SAX. Gone; paſt. 2338. 6445.

AGREE, FR. *à gré*. In good part. R. 4349.

AGREFE,

AGREFE, *(A'grefe)*. In grief. 14899. T. iii. 864.

AGREGE, *v.* FR. To aggravate. M. 76.

AGREVED, *part. pa.* FR. Injured, agrieved. 4197. L. W. 345.

AGRISE, *v.* SAX. To ſhudder. 5034.—To make to ſhudder. 7231.

AGROSE, *pa. t.* Shuddered, trembled. T. ii. 930. L. W. 830.

AGROTED, *part. pa.* Cloyed, ſurfeited. AGROTONE WITH METE OR DRINKE. *Ingurgito.* Prompt. Parv.

AGUILER, *n.* FR. A needle-caſe. R. 98.

AJUST, *v.* FR. To applie. Bo. ii. pr. 3.

AKEHORNS, *n. pl.* SAX. Acorns. Bo. i. m. 6.

AKNOWE, *part. pa.* SAX. *To ben aknowe.* C. L. 1199. To confeſs. *I am aknowe.* Bo. iv. pr. 4. I acknowledge.

AL, ALLE, *adj.* SAX. All. *Al and ſom.* 5673, 11910. The whole thing. *At al.* 8921, 9098. In the whole. *Over all.* 7666, 8924. Through the whole. *In alle manere wiſe.* 13276. By every kind of means. *At alle rightes.* 2102. With every thing requiſite.

ALAIN, *pr. n.* A. F. 316. a poet and divine of the XIIth. Century. Beſide his *Planctus Naturæ*, or *Plaint of Kinde*, which is here quoted, he wrote another poem in Latin verſe, called *Anticlaudianus*, to which our author alludes in F. ii. 478. For the reſt of his works ſee *Fabric. Bibl. Med. Æt.* in v. ALANUS DE INSULIS.

ALDER, ALLER, *gen. ca. pl.* Of all. 801. 825. It is frequently joined in compoſition with adjectives of the ſuperl. deg. *Alderfirſt.* 9496. *Alderlaſt.* B. K. 504. *Alderleveſt.* T. iii. 240. Firſt, Laſt, Deareſt of all.

AL, ALL, *adv.* SAX. generally anſwers to the LAT. *Omnino. Al alone.* 9200. Quite alone. *Al hol.* 11762. Entire. *Al holly.* 7678. Entirely. *All in one.* C. D. 670. At the ſame time. *All newe.* 13308. Anew. *All only.* 13385. T. iv. 1096. Solely, ſingly. It is ſometimes uſed elliptically for *although*, or *all be it that.* 2266. ALL *tell I not as now his obſervances.* 2477. ALL *be ye not of o complexion.*

ALARGED, *part. pa.* FR. *Eſlargi.* Given largely. C. D. 156.

ALAUNS, *n. pl.* A ſpecies of Dog. See the n. on ver. 2150. They were much eſteemed in Italy in the XIVth Century. *Gualv. de la flamma*, (ap. Murator. Antiq. Med. Æ. t. ii. p. 394.) commends the governors of Milan, *quod equos emiſſarios equabus magnis commiſcuerunt, et procreati ſunt in noſtro territorio* DESTRARII *nobiles, qui in magno pretio habentur.* Item CANES ALANOS *altæ ſtaturæ et mirabilis fortitudinis nutrire ſtuduerunt.*

ALAYE, *n.* FR. Allay; a mixture of baſe metal. 9043.

ALBIFICATION, *n.* LAT. A Chemical term for making white. 16273.

ALCALY, *n.* ARAB. A Chemical term for a ſpecies of Salt. 16278.

ALCHYMISTRE, *n.* FR. Alchymiſt. 16672.

ALDRIAN, *pr. n.* A ſtar on the neck of the Lion, SP. 10579.

ALE AND BRED. 13801. This oath of Sire Thopas *on ale and bred* was perhaps intended to ridicule the ſolemn vows, which were frequently made in the days of Chivalrie, to a *Peacock*, a *Pheaſant*, or ſome other *noble bird*. See M. de Sainte Palaye, *Sur l'anc. cheval. Mem. IIIme.* I will add here, from our own hiſtory, a moſt remarkable inſtance of this ſtrange practice. When Edward I. was ſetting out upon his laſt expedition to Scotland in 1306, he knighted his eldeſt ſon and ſeveral other young noblemen with great ſolemnity. At the cloſe of the whole (ſays Matthew of Weſtminſter, p. 454.) *allati ſunt in pompaticâ gloria duo* CYGNI *vel* OLORES *ante regem, phalerati retibus aureis vel fiſtulis deauratis, deſiderabile ſpectaculum*

taculum intuentibus. Quibus viſis, Rex VOTUM VOVIT DEO CÆLI ET CYGNIS *ſe proficiſci in Scotiam, mortem Johannis Comyn et fidem læſam Scotorum vivus ſive mortuus vindicaturus, &c.* This practice is alluded to in "DUNBAR'S WISH, *that the King were Johne Thomſonnis man.*" Ms. Maitland. St. 5.

I wold gif all that ever I have
To that condition, ſo God me ſaif,
That ye had VOWIT TO THE SWAN
Ane yeir to be Johne Thomſonnis man.

And ſo in the *Prol.* to the *Contin. of the Canterb. T.* ver. 452. the Hoſteler ſays—I MAKE A VOWE TO THE PECOCK, *ther ſhall wake a foule miſt.*

ALEGE, *v.* FR. To alleviate. R. 6626.

ALEGEANCE, *n.* FR. Alleviation. C. D. 1688.

ALEIS, *n.* FR. *Aliſe.* The Lote-tree. R. 1377.

ALEMBIKES, *n. pl.* FR. Veſſels for diſtilling; Stills. 16262.

ALE-STAKE, *n.* SAX. A ſtake ſet up before an Ale-houſe, by way of ſign. 12255.

ALEYE, *n.* FR. An alley. 13491.

ALGATES, ALGATE, *adv.* SAX. Always. *Toutesfois.* FR. 7031, 7619.

ALGEZIR, *pr. n.* A city of Spain. 57.

ALIGHT, *v.* SAX. To deſcend. 8785.

ALIGHT, *pa. t.* for ALIGHTED. 985, 2191.

ALISANDRE, *pr. n.* Alexandria, a city in Egypt. 51.

ALLEGE, *v.* FR. To alledge. 9532.

ALMAGEST, *pr. n.* 5765. The Arabs called the Μεγαλη Συνταξις of Ptolemee *Almageſthi*, or *Almegiſthi*, a corruption of Μεγιστη. See D'Herbelot, in v.

ALMANDRES, *n. pl.* FR. Almond-trees. R. 1363.

ALMESSE, *n.* SAX. from the LAT. Gr. *Eleemoſyna.* Alms, 7191, P. 383. ALMESSES, *pl.* P. 383.

ALNATH, *pr. n.* The firſt ſtar in the horns of *Aries*, whence the firſt manſion of the moon takes its name. SP. 11593.

ALONDE, *(A londe)*; On land. L. W. 2164-2402.

ALONG, *prep.* SAX. On-longe, 16398. *Whereon it was along.* By what it was occaſioned. T. ii. 1001. *On me is nought along thine evil fare.* Thy ill fare is not occaſioned by me.

ALOSED, *part. pa.* FR. Praiſed. R. 2354.

ALOUE, *v.* FR. To allow, to approve. 10988. *His dedes are to* ALOWE *for his hardyneſſe.* P. L. 281. *Therefore lords* ALOW *him litle, or lyſten to his reaſon.* P. P. 76. b.

ALOWE, *adv.* SAX. Low. C. L. 1201.

ALPES, *n. pl.* Bullfinches. R. 658.

ALS, *conj.* SAX. Alſo. 4315, 11902.—As. T. v. 367.

AMALGAMING. A Chemical term for mixing of Quickſilver with any metal. 16239.

AMBASSATRIE, *n.* FR. Embaſſy. 4653.

AMBES AS, 4544. Two aces, at dice. FR.

AMBLING, *part. pr.* FR. 8264.

AMENDE, *v.* FR. To mend. 3068, 3076.

AMENUSE, *v.* FR. To leſſen. P. 308, 310.

AMEVED, *part. pa.* FR. Moved. 8374.

AMIAS, *pr. n.* The city of Amiens. R. 3826.

AMIDDES, *prep.* SAX. At, or, in the middle. 2011.

AMIS, *adv.* SAX. Ill; badly. 11610, 17197. See MIS.

AMONESTE, *v.* FR. To admoniſh, to adviſe. M. 83. 97. P. 381.

AMONG, *adv.* SAX. Together; at the ſame time; at the ſame place. R. 690, 3881. Du. 298. *Ever among.* R. 3771. Ever at the ſame time. *Conf. Am.* 114. b.

AMONGES, *prep.* SAX. Among. 6534, 9902. See the n. on ver. 761.

AMORETTE, *n.* FR. An amorous woman. R. 4755. *And eke as well by* (r. be.) AMORETTES.—*Car auſſi bien ſont* AMOURETTES. Orig. 4437.

AMORILY, C. L. 1383. is perhaps put by miſtake for *Merily*.

AMOR-

AMORTISED, *part. pa.* FR. Killed. P. 296.

AMORWE, On the morrow. 824, 2491.

AMPHIBOLOGIES, *n. pl.* FR. GR. Ambiguous expreſſions. T. iv. 1406.

AN, for ON, *prep.* 11161. R. 2270.

ANCILLE, *n.* LAT. A maid ſervant. A. B. C. 109.

ANCRE, *n.* FR. Anchor. R. 3780.

AND, *conj.* SAX. If. 768, 10307, 15613, 16714.

ANELACE, *n.* 359. See the note.

ANES, *adv.* for ONES. Once. 4072.

ANHANG, *v.* SAX. To hang up. 12193.

ANIENTISSED, *part. pa.* FR. Reduced to nothing. M. 94.

ANIGHT, In the night. L. W. 1473.

ANKER, *n.* SAX. An anchorite, or hermite, R. 6348.

ANNUELLER, *n.* 16480. See the note.

ANNUNCIAT, *part. pa.* LAT. Foretold. 14021.

ANOIE, *n.* FR. Hurt, trouble. R. 4404.

ANOIE, *v.* To hurt, to trouble. M. 78.

ANOIFUL, *adj.* Hurtful; unpleaſant. M. 77.

ANTEM, *n.* SAX. An anthem. 13590.

ANTICLAUDIAN. F. ii. 478. The title of a Latin poem by *Alanus de Inſulis*. See ALAIN.

ANTILEGIUS, *pr. n.* Antilochus. Du. 1064.

ANTIPHONERE, *n.* LAT. GR. A book of Antiphones, or *Anthems*. 13449.

ANVELT, *n.* SAX. An anvil. Du. 1165.

ANY, *adj.* SAX. Either; *One of two*. 7115. —It uſually ſignifies *one of many*.

APAIDE, *part. pa.* FR. Paid, ſatisfied. 1870, 9439.

APAIRE, *v.* FR. See APEIRE.

APE, *n.* SAX. Metaphorically, a fool. 3389, 16781. *The monke put in the mannes bode an ape, And in his wife's eke.* 13370. The monk made a fool of the man, and of his wife too.—*Win of ape.* 16993. See the note.

APEIRE, *v.* FR. To impair; to detract from. 3149. *Our ſtate it* APEIRES. P. L. 290.—To be impaired; to go to ruin. T. ii. 329.

APERT, *adj.* FR. Open. P. 339. *Priv: and apert.* 6696. In private and in publick.

APIES for OPIES, *n. pl.* FR. Opiates. L. W. 2659.

APPALLED, *part. pa.* FR. Made pale. 10679, 13032.

APPARAILE, *v.* FR. To prepare. L. W. 2462.

APPARENCE, *n.* FR. An appearance. 11577.

APPERCEIVE, *v.* FR. To perceive. 8476.

APPERCEIVINGS, *n. pl.* Perceptions. 10600.

APPETITE, *v.* FR. To deſire, to covet. L. W. 1580.

APPOSE, *v.* FR. To object to; to queſtion. 7179, 15831. It ſeems to be a corruption of *Oppoſe*.

APPROVER, *n.* FR. An informer. 6925.

APPRENTISE, *n. pl.* FR. Apprentices, novices. R. 687.

AQUEINTABLE, *adj.* FR. Eaſy to be acquainted with. R. 2213.

AQUITE, *v.* FR. To pay for. 6742.

ARACE, *v.* FR. To draw away by force. 8979.

ARANDE, *n.* SAX. A meſſage. T. ii. 72.

ARAYE, *n.* FR. Order. 8138.—Situation. 6484, 13300.—Clothing. 6509.—Equipage. 8821.

———, *v.* FR. To dreſs. 3689.—To diſpoſe. 8837.

ARBLASTERS, *n. pl.* FR. *Arbaleſtres*. Engines to caſt darts, &c. R. 4196.

ARCHANGEL, *n.* R. 915. The herb ſo called; a dead nettle. *Gloſſ. Ur.*—In the Orig. it is *Meſange*, the bird which we call a Titmouſe.

ARCHEBISHOP, *n.* SAX. LAT. An Archbiſhop. 7084.

ARCHE-

ARCHEDEKEN, *n.* SAX. LAT. An Archdeacon. 6884.

ARCHEDIACRE, *n.* FR. Arch-deacon. C.D. 2136.

ARCHEWIVES, 9071. Wives of a ſuperior order.

ARDURE, *n.* FR. Burning. P. 370.

AREDE, *v.* SAX. To interpret. Du. 289. See REDE.

ARERAGE, *n.* FR. Arrear. 604.

AREISE, *v.* SAX. To raiſe. P. 330.

ARESONE, *v.* FR. *Arraiſoner.* To reaſon with. R. 6220.

ARESTE, *n.* FR. Arreſt, conſtraint. 9158. Delay. L. W. 806.

ARESTE, *v.* FR. To ſtop. 829.

ARETTE, *v.* FR. To impute to. 728, P. 331.

ARGOIL, *n.* FR. Potter's clay. 16281.

ARIETE, *pr. n.* Aries, one of the ſigns in the Zodiac. T. iv. 1592. T. v. 1189.

ARISTOTLE, *pr. n.* 10547. A treatiſe on *Perſpective*, under his name, is mentioned by Vincent of Beauvais, in the XIII. century. *Spec. Hiſtor.* L. iii. c. 84. *Extat etiam liber, qui dicitur* Perſpectiva Ariſtotelis.

ARIVAGE, *n.* FR. F. i. 223. as *Arivaile.*

ARIVAILE, *n.* FR. Arrival. F. 451.

ARK, *n.* LAT. A part of the circumference of a circle. 4422.

ARME, *n.* T. ii. 1650. may perhaps be put for *defence, ſecurity.*

ARMLES, *adj.* SAX. Without an arm. 14209.

ARM-GRETE, *adj.* SAX. As thick as a man's arm, 2147.

ARMIPOTENT, *adj.* LAT. Mighty in arms. 1984.

ARMORIKE, *pr. n. Baſſe Bretagne,* in France, called antiently *Britannia Armorica.* 11041.

ARMURE, *n.* FR. Armour. M. 100.

ARN, *pl. n.* of AM. *v.* SAX. Are. 4706, 8218.

ARNOLDE OF THE NEWE TOWN, *pr. n.* of a Phyſician and Chemiſt of the XIII. Century. 16896. See *Fabric. Bibl. Med. Æt.* in. *v.* ARNALDUS VILLANOVANUS.

AROUME, F. ii. 32. ſeems to ſignify *At large.* AROWME OR MORE UTTER. *Remote. deprope. ſcorſum.* Prompt. Parv.

A'ROW; in a *row*; probably from the FR. *Rue.* Succeſſively. 6836. R. 7606.

ARSMETRIKE, *n.* LAT. Arithmetick. 1900. See the note.

ARTE, *v.* LAT. To conſtrain. T. i. 389. C. L. 46.

ARTELRIES, *n. pl.* FR. Artillerie. M. 100.

AS, *adv.* SAX. Alſ. Al ſo. *Omnino ſic. As faſt.* T. v. 1640. Very faſt. *As ſwith.* 5057, 16404. Very quickly; immediately. See the n. on ver. 3172.

ASCAUNCE, See the n. on ver. 7327.

ASHEN, *n. pl.* SAX. Aſhes. 1304. T. ii. 539.

ASLAKE, *v.* SAX. To ſlacken; to abate. 1762. 3553.

ASPE, *n.* SAX. A ſort of poplar. 2923. L. W. 2637.

ASPEN, *adj.* Of an aſp. 7249.

ASPIE, *v.* FR. To eſpie. 13521.

ASPRE, *adj.* FR. Rough, ſharp. T. iv. 827. Bo. iv. pr. 7.

ASPRENESSE, *n.* Sharpneſs. Bo. iv. pr. 4.

ASSAUT, *n.* FR. Aſſault. 991.

ASSEGE, *n.* FR. Siege. 10620.

ASSETH. R. 5600. Sufficient, enough. *Aſſez.* Orig. P. P. fol. 94. b. *And if it ſuffice not for* ASSETH.

ASSISE, *n.* FR. Situation. R. 1238.

ASSOILE, *v.* FR. To abſolve; to anſwer. 9528. C. L. 1284. *Aſſoileth.* imp. m. 2 perſ. pl. 9528.

ASSOMONED, *part. pa.* Summoned. C. L. 170.

ASSURE, *v.* FR. To confide. T. i. 681.

ASTERTE, *v.* SAX. To eſcape. 1597. 6550.

6550.—To releaſe. 6896. *Aſterte* for *Aſterted. part. pa.* 1594.

ASTONED, 8192. ASTONIED. 11651. *part. pa.* Fr. Confounded, aſtoniſhed.

ASTRELABRE, *n.* Fr. Aſtrolabe. 3200.

ASTROLOGIEN, *n.* Fr. Aſtrologer. *Aſt.*

ASWEVED, *part. pa.* Sax. Stupified, as in a dream. F. ii. 41.

ASWOUNE. In a ſwoon. 3821,6. 10788. T. iii. 1098. *Adoun he fell all ſodenly* IN SWOUNE.

AT, ATTE, *prep.* Sax. See the n. on ver. 12542. *At after ſouper.* 10616, 11531. As ſoon as ſupper was finiſhed. *At day.* 13169. At break of day. *At on.* 4195, 8313. Of one mind.

ATAKE, *v.* Sax. To overtake. 16024.

——, for ATAKEN. *part. pa.* 6966.

A'THRE; In three parts. 2935.

ATTAMED, *part. pa.* Fr. *Entamé.* Opened; Begun. 14824.—Taſted, felt. C. D. 596. —Diſgraced. C. D. 1128.

ATTEMPRE, *adj.* Fr. Temperate. 14844. M. 73.

ATTEMPRELY, *adv.* Fr. Temperately. 13192.

ATTOUR, *n.* Fr. Head-dreſs. R. 3718.

ATTRY, ATTERLY, *adj.* Sax. Poiſonous, pernicious. P. 332.

A'TWINNE, 3589. A'TWO, P. 366. In two, aſunder.

ATYZAR. See the n. on ver. 4725.

AVALE, *v.* Fr. To lower; to let down. 3124.—To fall down. T. iii. 627.

AVANCE, *v.* Fr. To advance; to profit. 246. T. v. 434.

AVANT, *n.* Fr. Boaſt. 227.

AVANTAGE, *n.* Fr. Advantage 2449.

AVANTE, *v.* Fr. To boaſt. 5985.

AVAUNT, *adv.* Fr. Forward. R. 3958, 4790.

AUCTORITEE, *n.* Lat. A text of Scripture; or of ſome reſpectable writer. See the n. on ver, 6790. 6858.—and ver. 5583.

AUCTOUR, *n.* Lat. A writer of credit. 6794.

AVENAUNT, *adj.* Fr. Becoming. R. 1263.

AVENTAILE, *n.* Fr. See n. on ver. 9080.

AVENTURE, *n.* Fr. Adventure. 846.

AVERROIS, *pr. n.* 435. Ebn Roſchd, an Arabian Phyſician of the XII. century. See D'Herbelot, in *v.* ROSCHD, and the authors mentioned in n. on ver. 433.

AUGHT, *n.* Sax. Aꝛiþt. Any thing. T. iii. 468. It is ſometimes uſed as an *adverb. If that the childes mother were* AUGHT *ſhe.* 5454. *Can he* OUGHT *tell a merry tale or tweie?* 16065.

AUGHT, *pa. t.* of OWE. T. iii. 1801. as OUGHT.

AUGHT-WHERE, *adv.* Sax. Any where. L. W. 1538.

AUGRIM, a corruption of *Algorithm.* See n. on ver. 3210.

AVICEN, *pr. n.* 434. 12823. Ebn Sina, an Arabian phyſician of the X. century. See D'Herbelot, in v. SINA, and the authors mentioned in n. on ver. 433.

AVIS, *n.* Fr. Advice. 1870. *The king at his* AVYS *ſent meſſengers thre.* P. L. 285.

AVISAND, *part. pr.* Obſerving. C. D. 1882.

AVISE, *v.* Fr. To obſerve. T. ii. 276. *Aviſeth you. imp. m. 2 perſ. pl.* Look to yourſelves; take care of yourſelves. 3185.

AVISION, *n.* Fr. Viſion. 15120, 9.

AUMBLE, *n.* Fr. An ambling pace. 13814.

AUMENER, *n.* Fr. *Aumoniere.* A purſe. R. 2087.

AUMERE, *n.* R. 2271. *Aumere* of ſilke. Bourſe *de ſoy.* Orig. It ſeems to be a corruption of AUMENER.

AUNTRE, *v.* Fr. Corruption of AVENTURE. To adventure. 4207.

AUNTROUS, *adj.* Adventurous. 13837.

AVOUTERER, AVOUTRER, *n.* Fr. An adulterer. P. 365. 6954.

AVOUTERIE, AVOUTRIE, *n.* Adulterie. 6888. 9309.

AVOW, *n.* FR. Vow. 2239. 2419.

AURORA. Du. 1169. The title of a Latin metrical verſion of ſeveral parts of the Bible by *Petrus de Riga*, Canon of Rheims, in the XII. century. Leyſer, in his *Hiſt. Poet. Med. Ævi*, p. 692—736. has given large extracts from this work, and among others the paſſage which Chaucer ſeems to have had in his eye. See p. 728.

Aure Jubal varios ferramenti notat ictus.
Pondera librat in his. Conſona quæque facit.
Hoc inventa modo prius eſt ars muſica, quamvis
Pythagoram dicant hanc docuiſſe prius.

AUTER, *n.* FR. Altar. 2294.

AWAITE, *n.* FR. Watch. 7239. 17098.

AWAITING, *part. pr.* Keeping watch. 7634.

AWAPED, *part. pa.* SAX. Confounded, ſtupified. T. i. 316. L. W. 814.

AWAYWARD, *adv.* SAX. Away. 17211.

AWREKE, *v.* SAX. To revenge. 10768. R. 278.

AXE, *v.* SAX. To aſk. 3557.

AXING, *n.* Requeſt. 1828.

AY, *adv.* SAX. Ever. 7406.

AYEL, *n.* FR. Grandfather. 2479.

AYEN, *adv. & prep.* P. 365. as AGAIN.

AYENST, *prep.* P. 374. as AGAIN.

AYENWARD, *adv.* SAX. Back. T. iii. 751.

B.

BA, *v.* 6015. ſeems to be formed from BASSE, *v.* FR. To kiſs.

BACHELER, *n.* FR. An unmarried man. 9150.—A Knight: 3087. 3465.—One who has taken his firſt degree in an Univerſity. 11438.

BACHELERIE, *n.* FR. Knighthood; 17074. *The Bachelerie.* 8146. The Knights.

BADE, *pa. t.* of BEDE. 6706. 7449.

BADDER, *comp. d.* of BAD. *adj.* SAX. Worſe. 10538.

BAGGE, *v.* To ſwell; to diſdain. *Sk.* Rather, perhaps, to ſquint. Du. 624.

BAGGINGLY, *adv.* R. 292. ſeems to be the tranſlation of *en lorgnoyant*; ſquintingly.

BAILLIE, *n.* FR. Cuſtody, government. R. 4302. 7574.

BAITE, *v.* SAX. To feed; to ſtop to feed. T. i. 192. C. L. 195.

BALANCE, *n.* FR. Doubt, ſuſpenſe. R. 4667.—*I dare* LAY IN BALANCE *All that I have.* 16079. I dare *wager* all t. I. h.

BALE, *n.* SAX. Miſchief, ſorrow. 16949.

BALES, C. L. 80. r. BALAIS. *pr. n.* FR. A ſort of baſtard Ruby.

BALKES, *n. pl.* SAX. The timbers of the roof. 3626.

BALLED, *adj.* Smooth as a ball; bald. 198. 3520.

BANDON, *n.* FR. See Du Cange. in v. ABANDONS. *To her bandon.* R. 1163. To her diſpoſal. *A ſon bandon.* Orig.

BANE, *n.* SAX. Deſtruction. 1099.

BARBE, *n.* A hood, or muffler, which covered the lower part of the face, and the ſhoulders. T. ii. 110. See Du Cange, in v. BARBUTA.

BAREN, *pa. t. pl.* of BERE. *v.* SAX. Bore. 723.

BARGAINE, *n.* FR. Contention. R. 2551.

BARGARET, *n.* FR. *Bergerette.* A ſort of ſong. F. L. 348.

BARME, *n.* SAX. The lap. 10945. 14750. BARME-CLOTH, 3236. An apron.

BARRE, *n.* FR. A bar of a door. 552.—A ſtripe. 331.

BARREINE, *adj.* SAX. Barren. 8324.

BASILICOK, *n.* A Baſiliſk. P. 362.

BASSE, *n.* FR. A Kiſs. C. L. 797.

BASTING, *part. pr.* Sewing ſlightly. R. 104.

BATAILED, *part. pa.* FR. Embattled. R. 4162.

BATHE for BOTHE. 4085. 4189.

BATHE, *v.* SAX. 15273. We ſhould rather ſay *to baſk.*

BAUDE,

BAUDE, *adj.* FR. Joyous. R. 5674.

BAUDERIE, BAUDRIE, *n.* Pimping. 1928. T. iii. 398. Keeping a bawdy-houſe. 6887.

BAUDY, *adj.* Dirty. 16103. *With* BAUDY *cote.* Lydg. *Trag.* B. ix. f. 36. b.

BAYARD, *pr. n.* FR. Originally, a Bay-horſe; a horſe in general, 16881. T. i. 218.

BAY-WINDOW, C. L. 1058. A large window; probably ſo called, becauſe it occupied a whole *bay*, i. e. the ſpace between two croſs-beams.

BE, *prep.* SAX. By. 2577.

BE for BEEN, *part. pa.* SAX. 60. 7611. 9245.

BEAU SEMBLANT, FR. Fair appearance. C. L. 1085.

BEAU SIRE, FR. Fair Sir; a mode of addreſs. R. 6053.

BEBLEDDE, *part. pa.* SAX. Covered with blood. 2004.

BEBLOTTE, *v.* SAX. To ſtain. T. ii. 1027.

BECKE, *v.* FR. To nod. 12330, 17295.

BECLAPPE, *v.* SAX. To catch. 15477.

BEDAFFED, *part. pa.* SAX. Made a fool of. 9067. See DAFFE.

BEDE, *v.* SAX. To order, to bid.—To offer. 8236. 9658. T. v. 185.—To pray. R. 7374. *To bede his necke.* T. iv. 1105. To offer his neck for execution.

BEDOTE, *v.* SAX. To make to dote; to deceive. L. W. 1545. See DOTE.

BEDREDE, *adj.* SAX. Confined to bed. 7351. 9168.

BEDREINTE, *part. pa.* Drenched, thoroughly wetted. C. L. 577.

BEEN, *n. pl.* SAX. Bees. 10518.

BEFILL for BEFELL, *pa. t.* of BEFALL. *v.* SAX. 10007.

BEFOREN, BEFORNE, *adv. et prep.* SAX. Before.

BEGILED, *part. pa.* FR. Beguiled. 12208.

BEGON, *part. pa.* of BEGO. *v.* SAX. Gone. *Wel begon.* 6188. R. 5533. In a good way. *Wo begon.* 5338. 11628. Far gone in woe. *Worſe begon.* T. v. 1327. In a worſe way. *With gold begon.* R. 943. Painted *over* with gold; *à or paintes.* Orig.

BEGONNE, *part. pa.* of BEGINNE, *v.* SAX. Begun. 11341.

BEHALVE, *n.* SAX. Half; ſide, or part. T. iv. 945.

BEHESTE, *n.* SAX. Promiſe. 4461, 2.

BEHETE, *v.* SAX. To promiſe. 1856.

BEHEWE, *part. pa.* SAX. Coloured. T. iii. 216. See HEWE.

BEHIGHTE, *v.* SAX. To promiſe. P. 310.

BEHIGHTE, *part. pa.* Promiſed. 11100.

BEHIGHTEN, *pa. t. pl.* Promiſed. 11639.

BEHOVE, *n.* SAX. Behoof, advantage. R. 1090.

BEJAPED, *part. pa.* SAX. Tricked. 19853. Laughed at. T. i. 532.

BEKNOWE, *v.* SAX. To confeſs. 1558. 5306.

BEL AMY, FR. Good friend. 12252.

BELEVE, *n.* SAX. Belief. *His beleve.* 3456. His creed.

BELLE, *adj. fem.* FR. Fair. T. ii. 288.

BELLE CHERE, FR. Good cheer. 13339.

BELLE CHOSE, FR. 6029. 6092.

BELLE ISAUDE, F. iii. 707. The fair Iſaude; the miſtreſs of Triſtan. She is called *Iſoude.* L. W. 254.

BELLE, *v.* SAX. To roar. F. iii. 713.

BELMARIE, *pr. n.* See n. on ver. 57.

BELOUS, *n.* SAX. Bellows. P. 307.

BEMES, *n. pl.* SAX. Trumpets. 15404. R. 7605.

BEN, *inf. m.* SAX. To be. 141. 167.

——— *pr. t. pl.* Are. 764. 820. 945.

——— *part. pa.* Been. 361. 465.

BENCHED, *part. pa.* Furniſhed with benches. L. W. 204.

BENDE, *n.* FR. A band; or horizontal ſtripe. R. 1079.

BENDING, *n.* Striping; making of bands, or ſtripes. P. 314.

BENE, *n.* SAX. A bean. 9728. *And al n'as wurth a* BENE. R. G. 497.

BENEDICITE! LAT. An exclamation, answering to our *Bleſs us!* It was often pronounced as a Triſyllable, *Bencite!* 15399. T. i. 781. iii. 758. 862.

BENIGNE, *adj.* FR. Kind. 8973.

BENIME, *v.* SAX. To take away. P. 328.

BENISON, *n.* FR. Benediction. 9239.

BENOMEN, *part. pa.* of BENIME. Taken away. R. 1509.

BENT, *n.* SAX. The bending, or declivity of a hill. 1983.

BERAINED, *part. pa.* SAX. Rained upon. T. iv. 1172.

BREDE, *n.* SAX. Beard. *To make* any one's *berde*; to cheat him. See n. on ver. 4094.

BERE, *n.* SAX. A bear. 2060.

BERE, *v.* SAX. To bear; to carry. *To bere in*, or *on hand*; To accuſe falſely. 5040, 5975. To perſuade falſely. 5814, 5962.—*To bere the belle.* T. iii. 199. To carry the prize.

BERE, *n.* SAX. A bier. 2906.—A pillow-bear. Du. 254.

BERING, *n.* SAX. Behaviour. P. 313.

BERME, *n.* SAX. Yeſt. 16281.

BERNARD, *pr. n.* 436. a Phyſician of Montpelier in the XIIIth Century. See the authors mentioned in n. on ver. 433.

BERNARD, *pr. n.* L. W. 16. St. Bernard, Abbot of Clairvaux in the XIIth Century. Our author alludes to a proverbial ſaying concerning him. *Bernardus ipſe non vidit omnia.* See Hoffman, in v.

BERNE, *n.* SAX. A barn. 3258.

BESANT, *n.* FR. A piece of gold, ſo called becauſe firſt coined at Byſantium, now Conſtantinople. *Sk.* R. 1106.

BESEKE, *v.* SAX. To beſeech. 920.

BESET, BESETTE, *part. pa.* SAX. Placed, employed. 3299, 7534.

BESEY, *part. pa.* of BESEE, *v.* SAX. Beſeen. *Evil beſey*, 8841. Ill-beſeen; of a bad appearance. *Richely beſey*, 8860, of a rich appearance.

BESHET, *part. pa.* SAX. Shut up. R. 4488. T. iii. 603.

BESHREWE, *v.* SAX. To curſe. 6426, 7.

BESIDE, *prep.* SAX. By the ſide of. 5597. 6002.

BESMOTRED, *part. pa.* SAX. Smutted. 76.

BESPET, *part. pa.* SAX. Spit upon. P. 299.

BESTADDE, BESTAD, *part. pa.* SAX. Situated. 5069. It is ſometimes uſed in an ill ſenſe, for *Diſtreſſed.* R. 1227.

BESTE, *n.* FR. A beaſt. 1978.

BESTE, *adj. ſup.* SAX. Beſt. 1808, 11843.

BESY, *adj.* SAX. Buſy. 2855.

BET, BETTE, *adv. comp.* for BETTER. 7533, 13362.

BETAKE, *v.* SAX. To give, 3748. To recommend to. 8037.

BETAUGHT, *pa. t.* Recommended to. R. 4438. See the n. on ver. 13852.

BETE, *v.* SAX. To prepare, make ready. *To bete fires*, 2255, 2294. To make fires.—To mend; to heal. *To bete nettes*, 3925. To mend nets. *To bete ſorwe.* T. i. 666. To heal ſorrow.

BETE, *v.* FR. To beat. 4206.

BETECHE, *v.* as BETAKE. See the n. on ver. 13852.

BETH, *imp. m.* 2 *perſ. pl.* SAX. Be ye. 7656, 17259.

BETID, BETIDDE, *pa. t.* & *part.* of BETIDE, *v.* SAX. Happened. 7773. T. ii. 55.

BETOKE, *pa. t.* of BETAKE. Recommended. 16009.

BETRAISED, *part. pa.* FR. Betrayed. *Thei have* BETRAISED *thee.* P. L. 255.

BETWIX, BETWIXEN, *prep.* SAX. Between. 2134.

BEWEPE, *v.* SAX. To wepe over. T. i. 763.

BEWREY, BEWRIE, *v.* SAX. To diſcover. 5193. 9747. T. ii. 537.

BEYE, *v.* SAX. To buy. 16762. See ABEYE.

BEYETE.

BEYETE, *part. pa.* SAX. Begotten. T. i. 978.

BIALACOIL, *pr. n.* FR *Bel-accueil.* Courteous reception. R. 2984. & *al.* The ſame perſon is afterwards called *Faire welcoming*. R. 5856.

BIBBED, *part. pa.* LAT. Drunk, 4160.

BIBLE, *n.* FR. Any great book, 16325. F. iii. 244.

BICCHEL BONES. See the n. on ver. 12590.

BIDDE, *v.* as BEDE, 3641.

BIE, *v.* SAX. To ſuffer. 5749. See ABEYE.

BIGINE, *pr. n.* FR. *Beguine.* A nun, of a certain order. R. 6861, 7368. See Du Cange, in v. *Begbinæ.*

BIKER, *n.* SAX. A quarrel. L. W. 2650.

BILDER, *n.* SAX. A builder. *The bilder oke.* A. F. 176. The oak uſed in building.

BILL, *n.* A letter. 9811.

BIMENE, *v.* SAX. To bemoan. R. 2667.

BINT, for BINDETH. C. M. V. 47, 8.

BIRDE for BRIDE, *n.* SAX. R. 1014.

Hire chere was ſimple, as BIRDE *in bour.* i. e. as bride in chamber.

Simple fut comme une ESPOUSEE. Orig.

BISMARE, *n.* SAX. Abuſive ſpeech. 3963.

And bold, and abiding, BISMARES *to ſuffer.* P. P. 108. b.

BIT, for BIDDETH, 187. 10605.

BITORE, *n.* FR. A bittern. 6554.

BITRENT, *part. pa.* Twiſted; carried round. T. iii. 1237. iv. 870. Perhaps from the SAX. Betpymian. *Circumdare.*

BIWOPEN, *part. pa.* of BEWEPE. Drowned in tears. T. iv. 916.

BLANCMANGER, *n.* FR. 389. ſeems to have been a very different diſh in the time of Chaucer, from that which is now called by the ſame name. There is a receipt for making it in Ms. *Harl.* n. 4016. One of the ingredients is, "*the brawne of a capon, teſed ſmall.*"

BLANDISE, *v.* FR. To flatter. P. 310.

BLANCHE FEVERE, T. i. 917. See Cotgrave, in v. "*Fievres blanches.* The agues wherewith maidens that have the greene-ſickneſs are troubled; and hence; *Il a les fievres blanches*: Either he is in love, or ſick of wantonneſs." C. N. 41. *I am ſo ſhaken with* THE FEVERS WHITE.

BLE, *n.* SAX. Colour. Magd. 391.

BLEE, *pr. n.* 16024, 16952. A foreſt in Kent. Ur.

BLEINE, *n.* SAX. A puſtule. R. 553.

BLEND, *v.* SAX. To blind, to deceive. T. ii. 1496.

BLENT, *pa. t.* of BLEND. T. v. 1194.

——— *part. pa.* 9987. 16545.

BLENT, *pa. t.* of BLENCH, *v.* SAX. Shrinked, ſtarted aſide. 1080. And ſo perhaps it ſhould be underſtood in ver. 3751. and T. iii. 1352.

BLERED, *part. pa.* SAX. In its literal ſenſe is uſed to deſcribe a particular diſorder of the eye, attended with ſoreneſs and dimneſs of ſight: and ſo perhaps it is to be underſtood in ver. 16198. But more commonly, in Chaucer, a man's *eye* is ſaid to be *blered* metaphorically, when he is any way *impoſed upon.* 17201. R. 3912. See alſo ver. 3863.

BLEVE, *v.* SAX. To ſtay. T. iv. 1357.

BLIN, *v.* SAX. To ceaſe. 16639.

BLISSE, *v.* SAX. To bleſs. 8428.

BLIVE, BELIVE, *adv.* SAX. Quickly. 5973, 7102.

BLOSME, *n.* SAX. Bloſſom. 3324.

——— *v.* To bloſſom. 9336.

BLOSMY, *adj.* Full of bloſſoms, 9337.

BOB UP AND DOWN, *pr. n.* of a town in the road to Canterbury. 16951. It is not marked in the common maps.

BOBANCE, *n.* FR. Boaſting. 6151.

BOCHE, *n.* FR. *Boſſe.* A ſwelling; a wen or boil. Bo. iii. pr. 4.

BODE, BODEN, *part. pa.* of BEDE, *v.* SAX. Bidden, commanded. 6612.

BODE, *pa. t.* of BIDE. *v.* SAX. Remained, T. v. 29.

Bode, *n.* Sax. A ſtay, or delay. An. 120. ——— An omen. A. F. 343.

Bodekin, *n.* Sax. A dagger. 3958.

Boece, *pr. n.* 6750. 15248. Boethius. His moſt popular work *De conſolatione Philoſophiæ* was tranſlated by Chaucer certainly before 1381, (See L. W. 425.) and probably much earlier. The reflections on Predeſtination in T. iv. 966—1078. of which there is no trace in the *Filoſtrato*, are almoſt entirely taken from Bo. v. pr. 3. Several other paſſages of the ſame work, which our author has copied, have been pointed out in the notes on ver. 743. 2923.

Boiste, *n.* Fr. A box. 12241.

Boistous, *adj.* Sax. Boiſterous; rough. 17160.

Boistously, *adv.* Roughly. 8667.

Bokeler, *n.* Fr. A buckler. 112.

Bokeling, *part. pr.* Fr. Buckling. 2505.

Boket, *n.* Sax. A bucket. 1535.

Bolas, *n.* Bullace; a ſort of plumb, or ſloe. R. 1377.

Bole Armoniac. 16258. Armenian earth. Fr. Gr.

Bollen, *part. pa.* of Bolge. *v.* Sax. Swollen. B. K. 101.

Bolt, *n.* Sax. An arrow. 3264. *Bolt-upright.* 13246. Strait as an arrow.

Bone, *n.* Sax. A boon, petition. 2671. *He bade hem all a bone.* 9492. He made a requeſt to them all.

Boras, *n.* Fr. Borax. 632, 16258.

Bord, *n.* Fr. A border; the ſide of a ſhip. 3585. *Over bord.* 5342.

Borde, *n.* Sax. A table. 52.

Bordel, *n.* Fr. A brothel.—*Bordel-women.* P. 377. Whores.

Bordellers, *n. pl.* Keepers of bawdy-houſes. R. 7084.

Borel, *n.* Fr. *Bureau.* Coarſe cloth of a brown colour. See Du Cange, in v. Burellus. In ver. 5938, it ſeems to ſignifie *clothing* in general.

Borel, *adj.* made of plain, coarſe ſtuff. 11028.—*Borel folk.* 7454, 6. *Borel men.* 13961. Laymen. So in P. P. 50. *Burel clerks* is probably put for *Lay clerks.*

Borwe, *n.* Sax. A pledge. *Hath laid to borwe.* 1624. Hath pledged. *Have here my feith to borwe.* 11546. Have here my faith for a pledge. *Seint John to borwe.* 10910. St. John being my ſecurity.

Bosard, *n.* Fr. A buzzard; a ſpecies of Hawk, unfit for ſporting. R. 4033.

Bosse, *n.* Fr. A protuberance. 3266.

Bost, *n.* Sax. Pride, boaſting. 14105.

Bost, *adv.* Aloud. *He cracked* bost. 3999. *He ſpake thiſe wordes* bost. P. L. 275.

Bote, *n.* Sax. Remedy; Help; Profit. 426, 13396.

Bote, *v.* Sax. To help. P. 315.

Bote, *pa. t.* of Bite. *v.* Sax. Bit. 14519. *His ſwerd beſt* bote. P. L. 243.

Boteles, *adj.* Sax. Bootleſs; remedileſs. T. i. 783.

Botel, Botelle, *n.* Fr. Bottle. 7513, 12820.

Boterflie, *n.* Sax. A butterflie. 15280.

Bothe, *adj.* Sax. Two together. *Our bothe labour.* T. i. 973. The labour of us two together. *Noſtrum amborum labor.* In T. iv. 168. Ed. Ca. reads *your bother love*, which might lead one to ſuſpect that *bother* was the ancient genitive caſe of Bothe, as *Aller* was of *Alle*. See the Eſſay, &c. n. 27.

Bothe, *conj.* is generally uſed to copulate *two* members of a ſentence; but ſometimes *more*. See ver. 992.

And rent adoun *bothe* wall, and ſparre, and rafter.—

And ver. 2300.

To whom *both* heven, and erthe, and ſee is lene.

So the Greeks ſometimes uſed Αμφοῖιν.

Od. ὁ. 78. Αμφοῖιν κυδος τε, και αγλαϊη, και οπιαφ.

Bothum, *n.* Fr. *Bouton.* A bud, particularly of a roſe. R. 1721. *et al.*

Bougeron, *n.* Fr. A ſodomite. R. 7072.

BOUGHTON UNDER BLEE, *pr. n.* of a town in Kent. 16024.

BOUKE, *n.* SAX. The body. 2748.

BOULTE, *v.* SAX. To ſift, to ſeparate the flour of wheat from the bran. 15246.

BOUN, *adj.* SAX. Ready. 11807. *And bade hem all to be* BOWNE. P. P. 10. b.

BOUNTEE, *n.* FR. Goodneſs. 8033, 10163.

BOURDE, *n.* FR. A jeſt. 17030.

BOURDE, *v.* FR. To jeſt. 12712.

BOURDON, *n.* FR. A ſtaff. R. 3401, 4092.

BOURE, *n.* SAX. A houſe; a chamber. 3367, 13672.

BOWE, *n.* SAX. A bow, 108. *A dogge for the bowe.* 6951, 9888. A dog uſed in ſhooting.

BOXE, *n.* A blow. L. W. 1386.

BRACER, *n.* FR. Armour for the arm. 111.

BRADWARDIN, *pr. n.* 15248. Thomas Bradwardine, Archbiſhop of Canterbury in 1349. His book *De cauſa Dei*, to which our author alludes, is in print. See Tanner, in v. BRADOWARDINUS.

BRAIDE, *n.* SAX. A ſtart. L. W. 1164. *At a* BRAIDE. R. 1336. *Tantoſt.* Orig.

BRAIDE, *v.* SAX. To awake; to ſtart. 4283, 6381. See ABRAIDE. *Out of his wit he braide.* 11339, 14456. He ran out of his ſenſes. In ver. 5257, it ſignifies *to take off.* See alſo F. iii. 588.

BRAKET, *n.* BRIT. *Bragod.* A ſweet drink made of the wort of ale, honey, and ſpice. 3261. It is ſtill in uſe in Wales. Richards, in v. *Bragod.*

BRASIL, *n.* A wood uſed in dying, to give a read colour. 15465.—This paſſage of Chaucer is a deciſive proof, that the Brazil-wood was long known by that name before the diſcovery of the country ſo called in America. See *Huetiana*, p. 268. In the inventory of the effects of Henry V. *Rot. Parl.* 2 H. VI. m. 20. is the following article. "II *Graundes peces du Bracile*, pris. VIS. VIII d."

BRATT, *n.* SAX. A coarſe mantle. 16349.

BRECH, *n.* SAX. Breeches. 12882.

BREDE, *n.* SAX. Breadth. 1972. *In brede.* T. i. 531. Abroad. In F. iii. 132. it ſeems to be put for *bride.*

BREME, *adj.* SAX. Furious. 1701. *full ſcharply and full* BRIM. P. L. 244.

BRENNE, *v.* SAX. To burn. 2333.

BRENT, *pa. t. & part.* Burnt. 2427. 2959.

BRENNINGLY, *adv.* SAX. Hotly. 1566.

BRERES, *n. pl.* FR. Briars. 1534.

BRESTE, *v.* SAX. To burſt. 1982. 11071.

BRET-FUL, *adj.* 689. The ſenſe is much more clear than the etymology.

BRIBE, *n.* FR. Properly, what is given to a beggar; *What is given to an extortioner, or cheat.* 6960.

BRIBEN, *inf. m.* FR. To beg. 4415. or perhaps, *To ſteal.* See *Rot. Parl.* 22 E. IV. n. 30. *Have ſtolen and* BRIBED *Signetts* (Cygnets). And ſo in P. P. 115. b. *a bribour* ſeems to ſignifie *a thief*; as *bribors, pilors, and pikeharneis*, are claſſed together; and ſtill more plainly in Lydg. *Trag.* 152.

Who ſaveth *a theſe*, whan the rope is knet,—
With ſome falſe turne *the bribour* will him quite.

See alſo *Antient Scottiſh Poems*, p. 171. ſt. 7. l. 3.

BRIBOURES. 6949. Upon ſecond thoughts, I believe that I was wrong in adopting this word from Ms. C. 1. and that we ſhould rather read with other Mss.

"Certain he knew of *briberies* mo."

See the n. on ver. 2469.

BRIDALE, *n.* SAX. A marriage-feaſt. 4373.

BRIDDES, *n. pl.* SAX. Birds. 10925.

BRIGE, *n.* FR. Contention. M. 122.

BRIKE, *n.* SAX. Breach; Ruin. 14700.

BRIMME, *adj.* R. 1836. T. iv. 184. as BREME.

BROCAGE, *n.* A treaty by a broker or agent. 3375. R. 6971.

BROCHE, *n.* FR. Seems to have ſignified originally *the tongue* of a *buckle* or *claſp*; and from thence the *buckle* or *claſp* itſelf. 3265. 8131. T. v. 1660. But ſee ver. 160.

It

It probably came by degrees to signifie *any sort of jewel.* BROCHE. JUELL. *Monile. armilla.* Prompt. Parv. See NOUCHE.

BROIDED, *part. pa.* FR. Braided, woven. 1051.

BROKKING, *part. pr.* Throbbing, quavering. 3377.

BROMEHOLME, *pr. n.* A priory in Norfolk. 4284. *The roode of Bromholme* is mentioned in P. P. 24.

BRONDE, *n.* FR. A torch. 9651.

BROSTEN, *part. pa.* of BRESTE. 3827.

BROTEL, *adj.* SAX. Brittle. 9155. M. 107.

BROTELNESSE, *n.* Brittleneſs. 9155.

BROTHERHED, *n.* SAX. Brotherly affection. 12972.

BROUDED, *part. pa.* FR. *Brodé.* Embroidered. 14387.

BROKEN, *inf. m.* SAX. To brook; enjoy, uſe. 10182. 15306.

BUCKES HORNE. A buck's horn. 3387. To *blow the buckes horne* is put for *any uſeleſs employment.*

BUFFETTE, *n.* FR. A blow. P. 297.

BUGLE-HORN, *n.* A drinking-veſſel made of horn. 11565. Gloſſ. *Ur.* derives it from *Buculæ cornu.* The Gloſſ. to *Anc. Scott. Po.* explains *Bowgle* to mean *a Buffalo.* I have been told that in ſome parts of the North *a Bull* is now called *a Boogle.*

BUMBLE, *v.* SAX. To make a humming noiſe. In ver. 6554. it is uſed to deſcribe the noiſe made by a bittern.

BURDOUN, *n.* FR. *Bourdon.* A humming noiſe; the baſs in muſick. 675. 4163.

BURIELS, *n. pl.* SAX. Burying-places. 15654.

BURNED, *part. pa.* FR. Burniſhed. 1985.

BURNEL THE ASSE. 15318. See the note. The ſtory ſuppoſes, that the prieſt's ſon, when he was to be ordained, directed his ſervant to call him at cock-crowing, and that the cock, whoſe leg he had formerly broken, having overheard this, purpoſely refrained from crowing at his uſual time; by which artifice the young man was ſuffered to ſleep till the ordination was over.

BURNETTE, *n.* FR. *Brunette.* Cloth died of a brown colour. R. 226. 4756. See Du Cange in v. BURNETUM.

BUSK, *n.* FR. A buſh. R. 54. 102.

BUTTE, BUT, *adv. & conj.* SAX. But; *Sed.* 4824.—Unleſs; *Niſi.* 13115. *I n'ere* BUT *loſt. Non eſſem* niſi *perdita.* 15942. 16069. —Only. 11349. *which that am* BUT *lorne.*

BUT, *prep.* SAX. Without. Gloſſ. *Ur.* I cannot ſay that I have myſelf obſerved this prepoſition in Chaucer, but I may have overlooked it. The Saxons uſed it very frequently; and how long the Scottiſh writers have laid it aſide, I am doubtful. It occurs repeatedly in Bp. Douglas. BUT *ſpot or falt.* p. 3. l. 53. *Poete* BUT *pere.* p. 9. l. 19. BUT *and* BEN. p. 123. l. 40. *Without* and *within*; Butan and binnan; originally, I ſuppoſe, Bi utan and bi innan. *By* and *with* are often ſynonymous.

BUXOME, *adj.* SAX. Obedient; civil. 13107. 13172.

BUXUMLY, *adv.* SAX. Obediently. 8062.

BY, *prep.* SAX. has ſometimes the ſignification of IN. *By the morwe.* 16965. In the morning, or day-time. See the note. *By his life.* R. 5955. In his life-time.—It is ſometimes uſed adverbially. *By and by.* 1013. 4141. Near, hard by. BY AND BY. *Sigillatim.* Prompt. Parv. See R. 4581. *Theſe were his wordes* by and by. i. e. *Severally, diſtinctly.* And ſo perhaps this phraſe ſhould be underſtood in the paſſage above quoted.

BYFORNE. See BEFORNE.

BYLEVE, *v.* SAX. To ſtay. 10897. T. iii. 624.

BYRAFT, *part. pa.* of BYREVE, *v.* SAX. Bereved, taken away. 1363.

BYWORD, *n.* SAX. A proverb. T. iv. 769.

C. CACCHE,

C.

CACCHE, *v.* To catch. P. 362.

CADENCE, *n.* FR. F. ii. 114. See the n. on ver. 17354. and *Jun. Etymolog.* in v.

CAIRRUD, *pr. n.* of a city in Bretagne. 11120.

CAITIF, *n.* & *adj.* FR. *Chetif.* A wretch; wretched. 1719. 1948.

CALCINATION, *n.* FR. A chemical proceſs, by which bodies are reduced to a calx. 16272.

CALCULED, *pa. t.* FR. Calculated. 11596.

CALEWEIS, R. 7093. is probably miſ-written. The Orig. has *La poire du* CAILLOUEL. 12468. Cotgrave ſays, that *Caillouët* is *the name of a very ſweet pear.*

CALIDONE, *pr. n.* 12539. It ſhould be *Lacedomie.* See the n. on ver. 12537.

CALIOPHIA, *pr. n.* F. iii. 182. We ſhould rather read CALYPSA, with the two Bodl. Mss. for *Calypſo.*

CALLE, *n.* FR. A ſpecies of cap. 6600. T. iii. 775.

CAMAILLE, *n.* FR. A camel. 9072.

CAMELINE, *n.* FR. A ſtuff made of camel's hair. R. 7367.

CAMUSE, *adj.* FR. Flat. 3932. 3972.

CAN, *v.* SAX. To know. 4467. 5638. See CONNE.

CANANEE, *adj.* FR. Cananean. 15527.

CANE, *pr. n.* Cana in Galilee. 5593.

CANEL, *n.* FR. *Canal.* Channel. Du. 943.

CANELLE, *n.* FR. Cinnamon. R. 1370.

CANEVAS, *n.* FR. Canvas. 16407.

CANON, 12824. The title of Avicenne's great work. See D'Herbelot, in v. *Canun.*

CANTEL, *n.* SAX. A fragment. 3010.

CAPEL, *n.* LAT. A horſe. 17013, 4. *And gave him* CAPLES *to his carte.* P. P. 109.

CAPITAINE, *n.* FR. A captain. 12516.

CAPITOLIE, *n.* LAT. The Capitol at Rome. 14621, 3.

CAPPE, *n.* LAT. A cap, or hood. *To ſet a man's cap.* 588. 3145. To make a fool of him.

CAPTIF, *adj.* FR. Captive. T. iii. 383.

CARDIACLE, *n.* FR. GR. A pain about the heart. 12247.

CARECTES, *n. pl.* LAT. GR. Characters. P. P. 61.

CARFE, *pa. t.* of CARVE, *v.* SAX. Cut. 14519.

CARLE, *n.* SAX. A churl; a hardy country fellow. 547.

CARMES, *n. pl.* FR. Carmelite Friars. R. 7462.

CAROLE, *n.* FR. A ſort of dance. 1933.

CAROLE, *v.* FR. To dance. 2204. *In caroling.* 16813. In dancing.

CARPE, *v.* To talk. 476. *By* CARPING *of tonge*; By ſpeech. P. P. 566.

CARRAINE, *n.* FR. A carrion; dead or putrified fleſh. 2015. 14542.

CARRIKE, *n.* FR. A large ſhip. 7270.

CARTE, *n.* SAX. A chariot. 2024.

CARTER, *n.* SAX. A charioteer. 2024.

CAS, *n.* FR. *Cas.* Chance. 846. *Upon cas.* 3661. T. i. 271. By chance.

CAS, *n.* FR. *Caſſe.* A caſe, quiver. 2360.

CASSIODORE, *pr. n.* M. 90. Caſſiodorus; a Roman Senator and Conſul. A. C. 513. Several of his works are extant. See Fabric. *Bibl. Lat.* and *Bidl. Med. Æt.*

CAST, *n.* SAX. A contrivance. 3605. 2470.

CASTE, *v.* To throw. T. iii. 712. L. W. 1931.—To contrive. M. 131.

CASTELOIGNE, *pr. n.* Catalonia, in Spain. F. iii. 158.

CASUEL, *adj.* FR. Accidental. T. iv. 419.

CATAPUCE, *n.* FR. A ſpecies of ſpurge. 14971.

CATEL, *n.* FR. Goods; valuable things of all ſorts. 542. 3977. 4447.

CATERWAWED. 5936. *To gon a caterwawed* ſeems to ſignify the ſame *as to go a caterwawing*; or *caterwawling*, as it has been called by later writers.

CATON, *pr. n.* See the n. on ver 3227.

CAUGHT,

CAUGHT, *pa. t.* et *part.* of CATCH. 8986. 11824.

CAVILATIOUN, *n.* FR. Cavil. 7718.

CECILE, CECILIE, *pr. n.* Cecilia. 15664. 15686.

CEISE, R. 7258. CESE. A. F. 481, are misprinted for SEISE, *v.* FR. To seize, to lay hold of.

CELERER, *n.* LAT. *Celerarius.* The officer in a monastery who had the care of the provisions. 13942.

CELLE, *n.* LAT. A religious house. 172. It seems to be put for a man's *head.* 13978. See also 1378.

CELSITUDE, *n.* FR. Highness. C. L. 611.

CENSER, *n.* FR. An incense-pot. 3340.

CENSING, *part. pr.* FR. Fumigating with incense. 3341.

CENTAURIE, *pr. n.* of an herb. 14969.

CERCLE, *v.* FR. To surround. R. 1619.

CERCLES, *n. pl.* FR. Circles. 2039.

CERIAL, *adj.* FR. Belonging to the species of oak called *Cerrus.* LAT. *Cerro.* ITAL. *Cerre.* FR. 2292.

CERTAIN, *adj.* FR. is used sometimes as a substantive. *Of unces a certain.* 16244. *a certain of gold.* 16492. i. e. A certain *number* of ounces; a certain *quantity* of gold.

CERTAIN, CERTES, *adv.* Certainly. 3495. 6790.

CERUSE, *n.* FR. White lead. 632.

CESED, *part. pa.* for SEISED. C. M. 87. is used in a legal sense. *To that he be ceséd therwith*; Till that he be possessed thereof; Till he have *seisen* thereof.

CESSE, *v.* FR. To cease. T. ii. 483.

CHACE, *v.* FR. To chase; to pursue. 8217. 8269.

CHAFE, *v.* FR. To grow warm or angry. P. 340.

CHAFFARE, *n.* SAX. Merchandize. 4558. 13215.

CHAFFARE, *v.* SAX. To merchandize. 4559.

CHAIERE, *n.* FR. A chair. 14531. The chair, or pulpit, of a professor or preacher. 7100.

CHALONS, 4138. See the note.

CHAMBERERE, *n.* FR. A chamber-maid. 5882. 8695.

CHAMPARTIE, *n.* FR. A share of land; *A partnership in power.* 1951. Lydgate has the same expression. *Trag.* 139. B. viii. 17.

CHANTEPLEURE, *n.* FR. A sort of proverbial expression for *singing and weeping* successively. An. 323. See Lydg. *Trag.* St. the last; where he says that his book is

"Lyke *Chantepleure*, now singing now weping."

In Ms. *Harl.* 4333. is a Ballad, which turns upon this expression. It begins; *Moult vaut mieux* pleure chante *que ne fait* chante pleure.

CHANTERIE, *n.* FR. An endowment for the payment of a priest, to sing mass agreeably to the appointment of the founder. 512. There were thirty-five of these Chanteries established at St. Paul's, which were served by fifty-four Priests. *Dugd. Hist.* pref. p. 41.

CHAPMAN, *n.* SAX. A merchant, or trader. 13184, 6.

CHAPMANHEDE, *n.* SAX. The condition of a chapman, or tradesman. 13168.

CHAR, *n.* FR. A chariot. 2140. 14366.

CHARBOUCLE, *n.* FR. A carbuncle. 13800.

CHARGE, *n.* Fr. A load, burthen; business of weight. *It n'ere no charge.* 2289. It were no harm. *Of which there is no charge.* 10673. From which there is no consequence to be expected. *Of that no charge.* 16217. No matter for that.

CHARGE, *v.* FR. To weigh, to incline on acoount of weight. F. ii. 237.—*Which chargeth not to say.* T. iii. 1582. Which it is of no importance to say.

CHARGEANT, *particip. pr.* Burthensome. M. 94. P. 344.

CHAR-

CHARMERESSE, *n.* FR. An enchantreſs. F. iii. 171.

CHASTELAINE, *n.* FR. The wife of a *Chaſtelain*, or lord of a caſtle. R. 3740.

CHASTIE, *v.* FR. To chaſtiſe. R. 6993.

CHAUNTECLERE, *pr. n.* of a cock. 14855.

CHEKERE, *n.* FR. A cheſs-board. Du. 660.

CHEES, *pa. t.* of CHESE, *v.* SAX. Choſe. 9471. 10039.

CHEFFIS. R. 7091. We ſhould read *Cheſes*. The Orig. has *fromages*.

CHEKE. Du. 659. A term at cheſs, to give notice to the oppoſite party, that his king, if not removed, or guarded by the interpoſition of ſome other piece, will be made priſoner. It is derived originally from the Perſian *Shâh*, i. e. *King*; and means, *Take care of your king*. See Hyde, *Hiſt. Shahilud.* p. 3, 4.

CHEKELATOUN, 13664. See the note.

CHEKEMATE, or ſimply MATE, is a term uſed at cheſs, when the king is actually made priſoner, and the game conſequently finiſhed. The Perſian phraſe is *Shâh mât*, i. e. *The King is conquered*. T. ii. 754. Du. 659, 660. See Hyde, *Hiſt. Shahilud.* p. 152.

CHELAUNDRE, *n.* FR. A goldfinch. R. 81.

CHEPE, *v.* SAX. To cheapen; to buy. 5850.

CHEPE, *n.* Cheapneſs. 6105. F. iii. 884.

CHEPE, *pr. n.* Cheap-ſide in London. 756. 4375.

CHERCHE, *n.* SAX. A church. 2762.

CHERE, *n.* FR. Countenance, appearance. 8114. 8117.—Entertainment, good cheer. 13257.

CHERICE, *v.* FR. To cheriſh. 14438.

CHERRISANCE, *n.* FR. Comfort. R. 3337.

CHERL, *n.* SAX. A man of mean birth and condition. 6740. 7764.

CHERLISH, *adj.* Illiberal. 11827.

CHES, *n.* FR. The game of cheſs. 11212.

CHESE, *v.* SAX. To chooſe. 6480. 11398.

CHESE for CHESETH. 6497.

CHESTE, *n.* LAT. A coffin. 7905.

CHESTE, *n.* Debate. P. 329.

CHESTEINE, *n.* FR. The cheſnut tree. 2924.—The cheſnut fruit. R. 1375.

CHEVACHIE, *n.* FR. An expedition. See the n. on ver. 85. and ver. 16999.

CHEVALRIE, *n.* FR. Knighthood; the manners, exerciſes, and valiant exploits, of a knight. 45. 2108. 2186.

CHEVALROUS, *adj.* Valiant. T. v. 802.

CHEVE, *v.* FR. To come to an agreement, or concluſion. *Yvel mote he* CHEVE. 16693. Ill may he end. See ver. 4172. *Ye, they ſhal have the flour of* YVEL ENDING.

CHEVESAILE, *n.* FR. A necklace. R. 1082. The word does not occur in the Orig. in this place, but it is uſed in ver. 21897.

Et pour tenir la CHEVESSAILLE
Deux fermeaux d'or au col luy baille.

CHEVETAIN, *n.* FR. Chieftain. 2557.

CHEVISANCE, *n.* FR. An agreement for borrowing of money. 13259. 13277. 13321.

CHICHE, *adj.* FR. Niggardly, ſparing. R. 5588.

CHICHEVACHE. See the n. on ver. 9064.

CHIDERESSE, *n.* SAX. A female ſcold. R. 4266.

CHIDESTER, *n.* SAX. A female ſcold. 9409.

CHIERTEE, *n.* FR. Tenderneſs, affection. 5978. 13266.

CHIKE, *n.* SAX. A chicken. R. 541.

CHIMBE, *n.* SAX. The prominent part of the ſtaves beyond the head of a barrel. 3893.

CHIMBE, *v.* To ſound in conſonance, like bells. 3894.

CHIMENEY, *n.* FR. A chimney. T. iii. 1147.

CHINCHE, *adj.* as CHICHE. R. 5998. *Conf. Am.* 109. b.

CHINCHERIE, *n.* Niggardlineſs. M. 117.

CHIRCHE, *n.* SAX. A church. 12263.
CHIRCHEREVE, n. SAX. A church-warden. 6889.
CHIRCHHAWE, *n.* SAX. A church-yard. P. 376.
CHIRK, *v.* SAX. To chirp, as a ſparrow. 7386.
CHIRKING, *n.* A diſagreeable ſound. 2006. F. iii. 853.
CHIT for CHIDETH. 16389.
CHIVACHEE, *n.* as CHEVACHIE. 16999.
CHIVER, *v.* SAX. To ſhiver. R. 1732. B. K. 231.
CIERGES, *n. pl.* FR. Wax-tapers. R. 6248.
CIPIOUN, *pr. n.* Scipio. R. 10.
CIPRIS, *pr. n.* Venus. F. ii. 10.
CIRCES, *pr. n.* for CIRCE. 1946.
CITEE, *n.* FR. A city. 941.
CITOLE, *n.* FR. A muſical inſtrument. 1961. Sir John Hawkins, in his very curious *Hiſtory of Muſick*, v. 2. p. 106. n. ſuppoſes it to have been a ſort of *Dulcimer*, and that the name is a corruption of the LAT. *Ciſtella*. Beſide the paſſage which he has quoted from Gower. *Conf. Am.* 178. it is mentioned again in fol. 189. among the inſtruments *which ſowned lowe*. See alſo Du Cange, in v. CITOLA, and M. de la Ravaliere, *Poëſies du Roy de Navarre*. T. i. p. 248.
CITRIN, *adj.* FR. Of a pale yellow, or citron-colour. 2169.
CITRINATION, *n.* A chemical term. Arnoldus in Roſario Ms. l. 1. c. 5. *Citrinacio nihil aliud eſt quam completa albedinis digeſtio, nec albedo eſt aliud quam nigredinis ablatio.* Gloſſ. Carpent. in v.
CLAMBEN, *pa. t. pl.* of CLIMB, *v.* SAX. F. iii. 1061.
CLAPERS, *n. pl.* FR. Rabbet-burrows. R. 1405.
CLAPPE, *v.* SAX. To knock repeatedly. 7163, 6.—To talk faſt. 9076.
CLAPPETH, *imp. m. 2 perſ. pl.* 9076.
CLAPPING, *n.* Noiſy talking. 8875.
CLAPSED. Claſped. 275.
CLARRE, *n.* FR. Wine mixed with honey and ſpices, and afterwards ſtrained till it is *clear*. 1473. 9717. It was otherwiſe called *Piment*; as appears from the title of the following receipt, in the *Medulla Cirurgiæ Rolandi*. Ms. *Bod.* 761. fol. 86. "*Claretum* bonum, ſive *pigmentum*.—Accipe *nucem moſchatam, cariofilos, gingebas, macis, cinamomum, galangum*; quæ omnia in pulverem redacta diſtempera *cum bono vino cum tertiâ parte mellis*: poſt *cola per ſacculum*, et da ad bibendum. Et nota, quod illud idem poteſt fieri *de cereviſiâ*." And ſo in R. 5967. *Clarré* is the tranſlation of *Piment*. Orig. 11453.
CLATTEREDEN, *pa. t. pl.* of CLATTER, *v.* SAX. 2425.
CLAUDIAN, *pr. n.* His poem *De raptu Proſerpinæ* is alluded to in v. 10106. See alſo F. i. 449. iii. 419.
CLAUSE, *n.* FR. An end, or concluſion. T. ii. 728.
CLAW, *v.* SAX. To ſtroke. T. iv. 728. *He* CLAWED *him on the back*. 4324. He ſtroked him on the back, to encourage him. *To claw on the gall*, 6522. ſignifies the ſame as *To rub on a ſore place*.
CLED for CLAD. T. iii. 1527.
CLENENESSE, *n.* SAX. Purity. 7465. 7492.
CLEPE, *v.* SAX. To call. 8432.—To name. 4611.
CLERGIE, *n.* FR. The clerical profeſſion. 6859.
CLERGIAL, *adj.* Learned. 16220.
CLERGION, *n.* A young clerk. 13433.
CLERK, *n.* FR. A perſon in holy orders. P. 375.—A man of learning. 482.—A ſtudent at the univerſity. 3199. 6109. THE CLERK OF OXENFORDE. See his CHARACTER, ver. 287—310.
CLEVES, *n. pl.* SAX. Rocks. L. W. 1468. See CLIFFE.
CLIFFE, *n.* SAX. A rock. L. W. 1495.
CLIFTE, *n.* SAX. A cleft. 7727.

CLIKET,

CLIKET, *n.* FR. A key. 9991, 5, 7.
CLINKE, *v.* FR. To ring. 12926.
——— *v. neut.* To tinkle. 12598.
CLIPPE, *v.* SAX. To cut *hair*. 3324.—To embrace. 10287.
CLIPSY, *adj.* As if eclipſed. R. 5349.
CLOBBED, *adj.* SAX. Like a club. 13904.
CLOISTRE, *n.* FR. A cloiſter. 7681.—An incloſure. 15511.
CLOMBEN, *pa. t. pl.* of CLIMB, *v.* SAX. 3636.
CLOSER, *n.* FR. An incloſure. R. 4069.
CLOTE-LEFE. A leaf of the bur-dock, or clote-bur. 16045.
CLOTERED, *part. pa.* SAX. Clotted. 2747.
CLOUE-GILOFRE. See the note on ver. 13692.
CLOUTES, *n. pl.* SAX. Small pieces. 9827.
CLUM. 3639. This word ſeems to be formed from the SAX. *v.* Clumian, *Muſſitare, murmurare*; to expreſs the mumbling noiſe, which is made by a congregation in accompanying prayers, which they cannot perfectly repeat.
COAGULAT, *part. pa.* LAT. Curdled. 16279.
COCKES BONES. 16958. 17340. A corruption of a familiar oath, which appears undiſguiſed in ver. 12629.
COD, *n.* SAX. A bag. 12468.
COFRE, *n.* FR. A cheſt. 300. 8461.
COGGE, *n.* SAX. A cock-boat. L. W. 1479. See Du Cange, in v. COGO.
COILONS, *n. pl.* FR. Teſticles. 12886.
COINE, *n.* FR. A piece of money. 9044.
——— A quince. R. 1373.
COINT, *adj.* FR. Neat, trim. C. D. 1824.
COKE, *n.* LAT. A cook. See his CHARACTER, ver. 381, 9.
COKENEY. See the n. on ver. 4206.
COKEWOLD, *n.* A cuckold. How this word has been formed is difficult to ſay, but probably it has ſome relation to the FR. *Cocu*. In the beſt Mss. of the CANTERBURY TALES it is conſtantly ſpelled as above; and is always, I believe, to be pronounced as a *triſyllable*. See ver. 3154. 3226. 6796. 7198. 10130. 12316. The author of the *Remedie of Love*, ver. 288. ſeq. pretends, that the *true orthographie* of this word is *cokcold*, according to a moſt abſurd *etymologie*, which he has there given of it; an additional proof, if any were wanted, that the *Remedie of Love*, was not written by Chaucer.
COL. See the n. on ver. 15221.
COLD, *v.* SAX. To grow cold. 5299.
COLER, *n.* FR. A collar. 3239. T. V. 1659.
COLERED, *part. pa.* Collared; wearing collars. 2154.
COLLATION, *n.* FR. A conference. 8201.
COLLINGES, *n. pl.* FR. Embraces round the neck. T. L. ii. 340.
COLTISH, *adj.* SAX. Playful as a colt. 9721.
COLUMBINE, *adj.* LAT. Belonging to a dove; dovelike. 10015.
COMBRE-WORLD, *n.* An incumbrance to the world. T. iv. 279.
COMBUST, *adj.* LAT. Burnt. 16279. A term in aſtrology, when a planet is not more than 8° 30′ diſtant from the ſun. T. iii. 718.
COME for COMETH. 15710.
COMMENSAL, *n.* FR. A companion at table. T. L. i. 319.
COMMUNE, *n.* FR. Commonalty. 7946.
COMMUNES, n. pl. Commoners; common people. 2511.
COMPAIGNABLE, *adj.* Fr. Sociable. 12934.
COMPAME for COMPAGNE. 3709. See the note.
COMPAS, *n.* FR. A compaſs; a circle. *The trine compas*. 15513. The Trinity; an appellation borrowed, as it ſeems, from the common emblem of that myſtery, a circle circumſcribing a triangle.—Contrivance. F. i. 461. iii. 80.
COMPASMENT, *n.* L. W. 1414. } Contri-
COMPASSING, *n.* 1998. } vance.
COMPASS, *v.* To contrive. L. W. 1412.

He COMPASSED *his thought.* 5011. He contrived in his thought.

COMPENABLE, *adj.* FR. 14878. as COMPAIGNABLE.

COMPERE, *n.* FR. A goſſip; a near friend. 672. 4417.

COMPLIN, *n.* FR. *Complie.* Even-ſong; the laſt ſervice of the day. P. 311.—Singing, in general. 4169.

COMPOWNED, *part. pa.* Compoſed, put together. L. W. 2574. F. ii. 521.

COMPTE, *n.* FR. Account. R. 5026.

CONCETE, *n.* FR. Conception, apprehenſion. Bo. iii. pr. 10.

CONDESCENDE, *v.* FR. To yield. 10721.

CONDISE, *n. pl.* FR. Conduits. R. 1414.

CONFECTURE, *n.* FR. Compoſition. 12796.

CONFUSE, *adj.* FR. Confounded. 2232. 15931. *He became ſo* CONFUSE, *he conneth not loke.* P. P. 47. b.

CONJECTE, *v.* FR. To project. R. 6928.

CONISAUNCE, *n.* FR. Underſtanding. R. 5465.

CONJURE, *v.* FR. To adjure. 13574.

CONNE, *v.* SAX. To know; to be able. *I ſhal not* CONNE *anſwere.* M. 123. I ſhall not *know how*, or *be able, to* anſwer. *Thou ſhalt never*—CON *knowen.* R. 7135. Thou ſhalt never *be able* to know.—*To conne thank*; to be pleaſed, or obliged; *Sçavoir gré.* FR. 1810. 3066. *To conne maugrê.* R. 4559. To be diſpleaſed; *Sçavoir mal gré.* Orig.

CONSEIL, *n.* FR. Counſel. 9237.

CONSENTANT, *part. pr.* FR. *Conſentant of this curſedneſſe.* 12210. Conſenting to t. c.

CONSERVE, *v.* FR. To preſerve. 15855.

CONSISTORY, *n.* FR. ſignifies uſually an Eccleſiaſtical Court; but in v. 12096. 12191. any court of juſtice.

CONSTABLERIE, *n.* FR. A ward, or diviſion of a caſtle, under the care of a conſtable. R. 4218. See Du Cange, in v. CONSTABULARIUS CASTRI.

CONSTANTINE, *pr. n.* See the n. on ver. 9684.

CONTEKE, *n.* SAX. Contention. 2005. T. V. 1478.

CONTENANCE, *n.* FR. Appearance; pretence. 4419. 16732.

CONTRACT, *part. pa.* LAT. Contracted. P. 305.

CONTRARIAUNTES, *part. pr.* is uſed in the *plural* number, according to the French cuſtom. T. L. i. 319. b. Oppoſing, contradicting.

CONTRARIE, *v.* FR. To contradict. 6626.

CONTRARIOUS, *adj.* FR. Oppoſite. 6280. Perverſe. 6362.

CONTRARY, *n.* FR. Adverſary. 1861.

CONTREFETE, *v.* FR. To counterfeit; imitate. 130. 15327.

CONTROVE, *v.* FR. To invent. R. 4249. 7547.

CONTUBERNIAL, *adj.* LAT. Familiar. P. 352.

CONTUNE for CONTINUE. R. 4354. 5205. 5332. This is one of thoſe licences *for the ſake of rime*, of which ſee the n. on ver. 8915. Our author ſeems to have been aſhamed of it, as I do not recollect to have met with it in the CANTERBURY TALES. Lydgate has been leſs ſcrupulous. See *Trag.* 2. b. 14. b. 24. b.

COPE, *n.* FR. *Cape.* A cloak. 13955.

COPPE, *n.* SAX. The top of any thing. 556. F. iii. 76.

CORAGE, *n.* FR. Heart. 22.—Inclination. 9130.—Spirit; courage. 1947. 8096.

CORBETTES, *n. pl.* FR. Niches for ſtatues. F. iii. 214.

CORDETH for ACCORDETH. T. ii. 1043.

CORDEWANE, *n.* FR. *Cordouan.* Spaniſh leather, ſo called from Corduba. 13662.

CORDILERES, *n. pl.* FR. *Cordeliers.* An order of Friars, ſo called from their wearing a cord for a girdle. R. 7461.

CORINNE, *pr. n.* An. 21. What author is meant, I cannot ſay. One can hardly ſuppoſe

ſuppoſe that Chaucer had met with that poem of the antient Corinna, the contemporary of Pindar, which was entitled Βοιωτια επι Θηβαις (*Fragm. ex Apollonio Dyſcolo*, ap. Maittair. de Dialect. p. 429. l. 4.) nor do I know that any fictitious work upon the War of Thebes has ever been ſet forth under her name. She is mentioned by Propertius (2. El. 3. v. 21.) and by Statius (Sylv. V. Carm. 3. v. 158.) but neither of them takes notice of her having written on the affairs of Thebes.

CORNEWAILE, *pr. n.* Cornouaille, in Bretagne. R. 4250.

CORNICULERE, *n.* LAT. An officer in the Roman Government. 15837. See *Pitiſc. Lex. Ant. Rom.* in v. *Cornicularius*.

CORNMUSE, *n.* FR. A bag-pipe. F. iii. 128.

CORNY, *adj.* SAX. Strong of the corn, or malt. 12249. 12390.

COROUNE, *n.* FR. A crown, or garland. 2292. 15689.

CORPS, *n.* FR. Body. 12238. 13836.

CORPUS, *n.* LAT. Body. *Corpus Domini.* 13365. God's body. *Corpus Madrian.* 13898.

CORRIGE, *v.* FR. To correct. Bo. iv. pr. 4. pr. 7.

CORRUMPABLE, *adj.* FR. Corruptible. 3012.

CORRUMPE, *v.* FR. To corrupt. 2748.

CORSE, *v.* SAX. To curſe. T. iii. 1707.

CORSEINT, *n.* FR. A holy body; a Saint. C. D. 940. *The* CORSAYNT *and the kirke.* P. L. 44.

CORVEN, *part. pa.* of CARVE, *v.* SAX. Cut. 2698.

COSIN, *n.* FR. A couſin, or kinſman. It is ſometimes uſed *adjectively*. 744. 17159. Allied, related.

COSINAGE, *n.* FR. Kindred. 13339.

COSTAGE, *n.* FR. Coſt, expence. 5831. 9002.

COSTEIE, *v.* FR. To go by the coaſt. B. K. 36.

COSTLEWE, *adj.* Coſtly. P. 314.

COSTRELL, *n.* A drinking-veſſel. L. W. 2655. See Du Cange, in v. COSTRELLUS.

COTE, *n.* SAX. A cottage. 8274.

COTE, *n.* FR. A coat. 8789.—COTE-ARMURE; A coat worn over armour; upon which the armorial enſigns of the wearer were uſually embroidered. 1018. 2142.

COTIDIEN, *adj.* FR. Daily. It is uſed as a *ſubſtantive* for *A quotidien ague*. R. 2401.

COUCHE, *v.* FR. To lay. 16620.

COUCHED, *part. pa.* Laid. 16668. COUCHED *with perles*. 2163. Laid, or trimmed with pearls.

COUD, COUDE, *pa. t.* of CONNE. Knew; was able. 94, 5. See the Eſſay, &c. n. 35. It is uſed as a *participle pa.* P. 384. So that inſtead of *always* in the note, I ſhould have ſaid *generally*.

COVEITE, *v.* FR. To covet. R. 6173.

COVENABLE, *adj.* FR. Convenient; ſuitable. P. 281.

COVERCHIEFS, *n. pl.* FR. Head-cloaths. 455.

COVERCLE, *n.* FR. A pot-lid. F. ii. 284.

COVERT, *adj.* FR. Secret, covered. R. 6149.

COVINE, *n.* FR. Secret contrivances. 606. R. 3799.

COULPE, *n.* FR. A fault. P. 305.

COUNT, *v.* FR. To account; to eſteem. 4054. 4190.

COUNTERPEISE, *n.* FR. A counterpoiſe; a weight which balances another. T. iii. 1413.

COUNTERPEISE, *v.* FR. To counterpoiſe. F. iii. 660.

COUNTERPLETE, *v.* FR. To plead againſt. L. W. 476.

COUNTERWAITE, *v.* FR. To watch againſt. M. 99.

COUNTOUR, *n.* FR. *Comptoir.* A compting-houſe. 13143.—*Compteur.* An arithmetician. Du. 435.

COUNTOUR. 361. See the note.

COUNTRETAILLE, *n.* FR. A tally anſwering exactly to another. Hence echo is ſaid to anſwer *at the countretaille*. 9066.

COURE, *v.* FR. To ſit crouching, like a brooding hen. R. 465.

COURTEPY. See the n. on ver. 292.

COURT-MAN. 9366. A courtier. *Homme de Cour*. FR.

COUTH, COUTHE, *pa. t.* of CONNE. Knew; was able. 392. R. 753.

——— *part. pa.* Known. 14. 8818.

COWARDISE, *n.* FR. Want of courage. *Cowardie*, 2732. R. 2490. As to the etymology of the *adj.* from which this word has been formed, I think the opinion of Twyſden and Somner, Gloſſ. ad X. Script. v. *Fridwite*, much the moſt probable, who derive it from the BARB. LAT. *Culum vertere*; to turn tail, or run away. See Du Cange, in v. CULVERTA, and CULVERTAGIUM, who rejects the opinion above mentioned, but without ſuggeſting any thing ſo plauſible. *Culvert*, as it is written in the oldeſt and beſt French Mss. that I have ſeen, might eaſily be corrupted, according to the French mode of pronunciation, into *Couart* and *Couard*.

I have ſomewhere ſeen the French language ſeriouſly charged with indelicacy for its frequent and wanton uſe of the word *cul* in compoſition; nor can the charge be ſaid to be groundleſs. Beſide the numerous inſtances which will occur to every body, I ſuſpect that this monoſyllable makes part of a common and ſolemn term in our Law, imported originally from France. *Culpriſt* ſeems to me to have been a vulgar name for *a priſoner*; a perſon *taken* by *that part* which is moſt expoſed in running away. Holinſhed has expreſſed the ſame idea more delicately. Vol. iii. p. 842. *The prentiſes were* CAUGHT BY THE BACKS *and had to priſon*. And ſo it is expreſſed in "*Ancient Scottiſh Poems*." p. 182. ver. 15.

Yet deid [death] *ſal* TAK HIM BE THE BAK.

COYE, *v.* FR. To quiet, to ſooth. T. ii. 801.

CRAFTESMAN, *n.* SAX. A man of ſkill. 1899.

CRAKE, *v.* FR. To crack. 3999.

CRAKE, CRAKEL, *v.* SAX. To quaver hoarſely in ſinging. 9724. C. N. 119.

CRAMPISH, *v.* FR. To contract violently, as the cramp does. An. 170.

CRATCHING, *n.* SAX. Scratching. 2836.

CRASED, *part. pa.* FR. *Ecraſé*. Broken. 16402.

CREANCE, *n.* FR. Faith, belief. 5335.

CREANCE, *v.* FR. To borrow money. 13219, 33, 96.

CREATE, *part. pa.* LAT. Created. P. 293.

CRENCLED, *part. pa.* Crincled; circularly formed. L. W. 2010. Perhaps from the ISLAND. Kringe. *Circino, gyro*.

CREPIL, *n.* SAX. A cripple. T. iv. 1458.

CREVASSE, *n.* FR. A chink, or crevice. F. iii. 996.

CRIANDE, *part. pr.* of CRIE, *v.* FR. Crying. R. 3138.

CRIPS. F. iii. 296. as CRISPE.

CRISIPPUS, *pr. n.* 6259. I find the title of a work in Montfaucon, *Bibl.* p. 513. to which Chaucer may poſſibly allude. *Chryſippi, diſcipuli Euthymii, in Joannem encomium*.—and again p. 1314. *Chryſippi Preſbyteri laudatio S. Joannis Baptiſtæ*. It is not unlikely that a Panegyriſt on the Baptiſt might be led by his rage againſt Herodias to ſay ſome harſh things of women in general.

CRISPE, *adj.* LAT. Curled. 5886.

CROCE, *n.* SAX. A croſs. 6066.

CROIS, *n.* FR. A croſs. 12885.

CROMES, *n. pl.* SAX. Crumbs. 15528.

CROMMED, *part. pa.* SAX. Stuffed, crammed. F. iii. 1039.

CRONE, *n.* SAX. An old woman. 4852. Kronie; *Ovis vetula*. Kilian.

CROPE,

CROPE, CROPEN, *part. pa.* of CREPE, *v.* SAX. Crept. 4257. 11918.

CROPPES, *n. pl.* SAX. The extremities of the ſhoots of vegetables. 7. *Now in the crop.* 1534. Now at the top. *Croppe and rote.* T. ii. 348. *Root and branch*; the whole of a thing.

CROSSELET, *n.* FR. A crucible. 16585.

CROUCHE, *v.* SAX. To ſign with the croſs. 9581.

CROUDE, *v.* SAX. To ſhove together. 4716.

CROUKE, *n.* SAX. An earthen pitcher. 4156.

CROUN, *n.* FR. ſignifies *Head.* 4039. 4097.

CROUPE, *n.* FR. The ridge of the back. 7141.

CROWES FEET. T. ii. 404. The wrinkles which ſpread from the outer corners of the eyes. Spenſer deſcribes this mark of old age in the ſame manner, Ecl. 12.

And by mine eie the crow his claw doth wright.

CROWNED, *part. pa.* Wearing a crown. *Crowned malice.* 10840. Sovereign malice.

CRULL, *adj.* SAX. Curled. 81. 3314.

CUCURBITE, *n.* LAT. A gourd; a veſſel, ſhaped like a gourd, uſed in diſtillation. 16262.

CULPONS, *n. pl.* FR. Shreds. 681. Logs. 2869.

CULVER, *n.* SAX. A dove. L. W. 2307.

CUPPE, *n.* FR. A cup. *Withouten cuppe be drank all his penance.* 11254. He took large draughts of grief; he made no uſe of a cup, but drank out of the pot.

CURATION, *n.* FR. Cure, healing. T. i. 792. Bo. i. pr. 6.

CURE, *n.* FR. Care. *I do no cure.* L. W. 152. I take no care.

CURFEW-TIME, 3645. according to the Conqueror's edict, is ſaid to have been 8 h. P. M. Walſingham, ſpeaking of an event on the 2d of September, 1311. mentions 9 h. as the *hora ignitegii.* It probably varied with the ſeaſons of the year.

CURIOUS, *adj.* FR. Careful. 13156. R. 6578.

CURTEIS, *adj.* FR. Courteous. 99. 6869.

CUSTOMER, *adj.* FR. Accuſtomed. R. 4936.

CUTTE, CUT. 837. 847. 12727. ſeq. See the n. on ver. 837.

D.

DAFFE, *n.* SAX. A fool. 4206. *Thou doteſt,* DAFFE, *quod ſhe, dull are thy wittes.* P. P. 6. b.

DAGGE, *n.* A ſlip, or ſhred. R. 7212.

DAGGED, *part. pa.* Cut into ſlips. P. 315.

DAGGING, *n.* ſlitting, cutting into ſlips. P. 314.

DAGON, *n.* A ſlip, or piece. 7333.

DAMASCENE, *pr. n.* The country about Damaſcus. 14013.

DAMASCENE, *pr. n.* 435. Joannes *Meſue* Damaſcenus, an Arabian Phyſician, in the VIIIth and IXth century. See Fabric. *Bibl. Gr.* t. xiii. p. 256.

DAME, *n.* FR. LAT. *Domina.* Miſtreſs, Lady. 7387. 7451.—Mother. 3260.

DAMPNE, *v.* FR. To condemn. 5530. 5652.

DAN, *n.* FR. LAT. *Dominus.* Lord; was a title commonly given to Monks. 12973. 13935,6. See the n. on ver. 9684. It is alſo prefixed by Chaucer to the names of other perſons of all ſorts. *Dan Arcite.* 2893. *Dan Burnell.* 15318. *Dan Caton.* 14977.

DANCE, *n.* FR. *The olde dance.* 478. 12013. The old game. See R. 4300. T. iii. 696. The French have the ſame phraſe. *Elle ſçait aſſez de la vieille danſe.* Cotgrave.

DANGER, *n.* FR. A dangerous ſituation. *In danger.* 665. See the note; and R. 1470.—Coyneſs, ſparingneſs. R. 1147. T. ii. 384. *With danger.* 6103. Sparingly.

DANGEROUS, *adj.* Difficult; ſparing. 519. 5733.

DANTE,

DANTE, *pr. n.* 6708. 14771. L. W. 360. F. i. 450. See the n. on ver. 6710. and Gloss. in v. LAVENDER.

DAPPLE-GRAY. 13813. The colour which is called in FR. *Pommelé*. See ver. 618.

DARE, *v.* SAX. To stare. 13033.

DARES, *pr. n.* of a *supposed* Historian of the Trojan war. F. iii. 379. Du. 1070.

DARREINE, *v.* FR. *Desrener*. LAT. *Derationare*. To contest. 1611. 1633.

DART, *n.* SAX. A spear, or javelin. *The dart is sette up for virginitee*. 5657. There is an allusion to the same custom in Lydg. *Trag.* 26.

And oft it happeneth, he, that hath best ron,
Doth not *the spere* like his desert possede.

DASEN, *pr. t. pl.* of DASE, *v.* SAX. Grow dim-sighted. 16980.

DAUNT, *v.* FR. To conquer. P. 298. R. 4764. *That ne with love may* daunted *be*. Orig. 4444. *Qui par amours ne soit* domptez.

DAWE, *v.* SAX. To dawn. 1678. 9716.

DAWENING, *n.* SAX. Day-break. 14888. L. W. 2183.

DAWES, *n. pl.* for DAYES. 11492. The Saxon ȝ is frequently expressed by *w* as well as by *y*.

DAYE, *n.* SAX. Day; Time. 9012. *At my day*. 16495. At the day appointed to me. *To graunt him dayes of the remenant*. 11879. To permit him to pay the remainder at certain days, by instalments.

DEAURAT, *part. pa.* LAT. Gilded. B. K. 598.

DEBATE, *v.* FR. To fight. 13797.

DEBONAIRE, *adj.* FR. Courteous. M. 125. Gentle. Bo. i. m. 5.

DECOPED, *part. pa.* FR. Cut down. R. 843.

DECORATE, *pr. n.* Decoratus. Bo. iii. pr. 4.

DEDE, *v.* SAX. To grow dead. F. ii. 44.

——— *part. pa.* Dead. 7090.

DEDLY, *adj.* SAX. Devoted to death. 11352. Bo. v. pr. 6.

DEDUIT, *n.* FR. Pleasure. 2179.

DEFAIT, DEFAITED, *part. pa.* FR. Wasted. T. V. 618.

DEFAME, *n.* FR. Infamy. 14467.

DEFAME, *v.* FR. To make infamous. 3149.

DEFAUTE, *n.* FR. Want. Bo. iii. pr. 3.

DEFAUTES, *pl.* Defects. 7392.

DEFENDE, *v.* FR. To forbid. 7416. 16938.

—To ransom. R. 7088.

DEFENCE, *n.* FR. Prohibition. T. iii. 138.

DEFINISHE, *v.* FR. To define; to make a definition of. Bo. v. pr. 1.

DEGREE, *n.* FR. A stair, or set of steps. R. 45.—Rank in life. 9901.

DEIDEN, *pa. t. pl.* of DEYE, *v.* SAX. Died. 7483.

DEINE for DEIEN, *inf. m.* of DEYE, *v.* SAX. To die. L. W. 1179.

DEINOUS, *adj.* FR. Disdainful. 3930.

DEINTEE, *n.* FR. Value; a thing of value. *Hath deintee*. 4559. Values highly. *Told no deintee of*. 5790. Set no value upon. *It was deintee*. 8988. It was a valuable thing. See also T. ii. 164.

DEINTEOUS, *adj.* Choice, valuable. 8141.

DEIS, *n.* FR. See the n. on ver. 372.

DEL, *n.* SAX. A part. *Never a del*. 3066. Not a bit. *Every del*. 3369. Every part.

DELE, *v.* SAX. To divide. 7831.

DELIBERE, *v.* FR. To deliberate. M. 124. T. iv. 169.

DELICACIE, *n.* FR. Pleasure. 14397.

DELICES, *n. pl.* FR. Delights. 15471.

DELIE, *adj.* FR. *Delié*. Thin, slender. Bo. i. pr. 1.

DELIT, *n.* FR. Delight. 7457.

DELITABLE, *adj.* FR. Delectable. 7938. 8075.

DELIVER, *adj.* FR. Nimble. 84. *Conf. Am.* 177. b.

DELIVERLY, *adv.* Quickly. 15422.

DELIVERNESS, *n.* FR. Agility. M. 88.

DELVE, *v.* SAX. To dig. 538.

DELUVY, *n.* LAT. Deluge. Bo. ii. pr. 6.

DEMAINE, *v.* FR. To manage. F. ii. 451.

DEMAINE,

DEMAINE, *n.* FR. Management. 14583.
DEME, *v.* SAX. To judge. 1353.
DEMONIAK, *n.* FR. One poſſeſt by a devil. 7822.
DENT, *n.* SAX. A ſtroke. F. ii. 26. See DINT.
DENWERE, *n.* Doubt. *Sk.* This interpretation ſuits well enough with the only paſſage in which I have found this word. T. L. i. 323. b. but I ſhould be glad to ſee ſome other inſtance of the uſe of it.
De par dieux jeo aſſente. 4459. In God's name I agree.
DEPART, *v.* FR. To part; to diſtribute. 7796.
DEPEINT, *part. pa.* FR. Painted. 12884.
DEQUACE, *v.* To ſhake down. q? T. L. ii. 327. b.
DERE, *v.* SAX. To hurt. 1824. 10554. 14007.
DERE, *adj.* SAX. Dear. 2455.
DERELING, *n.* SAX. Darling. 3791.
DEREWORTH, *adj.* SAX. Precious; valued at a high rate. Bo. ii. pr. 1.
DERNE, *adj.* SAX. Secret. 3200. 3297.
DERRE, *comp.* of DERE. Dearer. 1450. T. i. 174.
DES, F. iii. 270. As DEIS.
DESCENSORIE, *n.* FR. A veſſel uſed in Chemiſtry for the extraction of oils *per deſcenſum.* 16260.
DESCRIVEN, *inf. m.* FR. To deſcribe. 10354.
DESIROUS, *adj.* FR. Eager. 10337.
DESOLAT, *part. pa.* LAT. Abandoned, diſtreſſed. 6285.
DESPITE, *n.* FR. Malicious anger. 949.
DESPITOUS, *adj.* Angry to exceſs. 6340.
DESPITOUSLY, *adv.* Angrily. 8411.
DESPOILE, *v.* FR. To undreſs. 8250.
DESTREINE, *v.* FR. To vex, to conſtrain. 1818. 17110.
DESTRER, *n.* FR. A war-horſe. LAT. *Dextrarius.* 13841.
DESTRIE, DESTRUIE, *v.* FR. To deſtroy. 1332. 17110.—C. D. 1605. *Deſcried* ſhould be *Deſtried.*
DETERMINAT, *part. pa.* LAT. Fixed, determined. 7041.
DETTELES, *adj.* Free from debt. 584.
DEVE, *adj.* SAX. Deaf. 15754.
DEVINING, *n.* FR. Divination. 2523.
DEVISE, *n.* FR. Direction. 818. R. 1974.
DEVISE, *v.* FR. To direct; to order. 1418. 1427.—To relate. 7486. 7928.—*At point deviſe.* 3689. *A point deviſé.* FR. With the greateſt exactneſs.
DEVOIR, *n.* FR. Duty. 2600. *Wele thei ſtode and did ther* DEVERE. P. L. 331.
DEY, *n.* See the n. on ver. 14852.
DEYE, *v.* SAX. To die. 6987. 7210.
DEYER, *n.* SAX. A Dyer. 364.
DIAPRED, *part. pa.* FR. Diverſified with flouriſhes, &c. 2160. R. 934.
DICHE, *v.* SAX. To dig; to ſurround with a ditch. L. W. 708.
DIDE for DIED. 6547.
DIDE, *pa. t.* of Do. *v.* SAX. 3421. DIDEN, *pa. t. pl.* 7073. 12901.
DIE, *v.* SAX. To tinge. R. 1705.
DIETE, *n.* FR. Daily food. 437.
DIFFAME, *n.* FR. Bad reputation. 8416. 8606. See DEFAME.
DIGESTIBLE, *adj.* LAT. Eaſy to be digeſted. 439.
DIGESTIVES, *n. pl.* FR. Things to help digeſtion. 14967.
DIGHT, *v.* SAX. To diſpoſe. 14447.—To dreſs. 6349. 17261. See ver. 10235.
DIGNE, *adj.* FR. Worthy. 2218. 5198.—Proud, diſdainful. 519.
DIKE, *v.* SAX. To dig; to make ditches. 538.
DILATATION, *n.* FR. Enlargement. 4652.
DINT, *n.* SAX. as DENT. *Thonder-dint.* 5858. T. V. 1504. A ſtroke of thunder.
DIOSCORIDES, *pr. n.* of a Greek writer on Plants, whoſe work is extant. 432.
DISARRAY, *n.* FR. Diſorder. P. 271.

DISAVAUNCE, *v.* FR. To drive back. T. ii. 511.

DISAVENTURE, *n.* FR. Misfortune. T. iv. 297.

DISBLAME, *v.* FR. To clear from blame. T. ii. 17.

DISCOMFITURE, *n.* FR. Defeat. 1010.

DISCOMFORT, *n.* FR. Diſpleaſure. 11208.

DISCOMFORTEN, *v.* FR. To diſcourage. 2706.

DISCOVERTE, *adj.* FR. *At diſcoverte.* P. 346. Uncovered. *A deſcouvert.*

DISDEINOUS, *adj.* FR. Diſdainful. R. 7412.

DISENCRESE, *n.* FR. Diminution. B. K. 203.

DISENCRESE, *v. neut.* FR. To decreaſe. Bo. v. pr. 6.

DISFIGURE, *n.* FR. Deformity. 6542.

DISHERITED, *part. pa.* FR. Diſinherited; ſtripped of poſſeſſions. 2928. L. W. 1063.

DISHEVELE, *part. pa.* FR. With hair hanging looſe. 685. *Deſchevelé.*

DISJOINT, *n.* FR. A difficult ſituation. 2964. 13341.

DISOBEISANT, *part. pa.* FR. Diſobedient. A. F. 429.

DISORDEINED, *part. pa.* FR. Diſorderly. P. 358.

DISORDINATE, *adj.* LAT. Diſorderly. P. 370.

DISORDINAUNCE, *n.* FR. Irregularity. F. i. 27.

DISPARAGE, *n.* FR. A diſparagement. 8784.

DISPENCE, *n.* FR. Expence. 443. 6845.

DISPERANCE, *n.* FR. Deſpair. T. ii. 530.

DISPITOUS, *adj.* Angry to exceſs. 518. See DESPITOUS.

DISPLESANCE, *n.* FR. Diſpleaſure. R. 3436.

DISPONE, *v.* LAT. To diſpoſe. Bo. iv. pr. 6.

DISPORT, *n.* FR. *Deport.* Sport, diverſion. 777.

DISPORT, *v.* To divert. T. iii. 1139.

DISPREISING, *part. pa.* FR. Undervaluing. M. 114.

DISPUTISON, *n.* FR. Diſpute. 9348. 11202. *The clergie of the ſouth made a* DISPUTESOUN. P. L. 300.

DISRULILY, *adv.* Irregularly. R. 4900.

DISSIMULE, *v.* FR. To diſſemble. 17296.

DISSIMULINGS, *n. pl.* FR. Diſſemblings. 10599.

DISSONED, *part. pa.* FR. Diſſonant. R. 4248.

DISTAINE, *v.* FR. To diſcolour; to take away the colour. T. ii. 840. L. W. 274.

DISTINCT, *v.* LAT. To diſtinguiſh. R. 6199.

DISTINGUED, *part. pa.* FR. Diſtinguiſhed. Bo. ii. pr. 5.

DISTOURBLED, *pa. t.* FR. Diſturbed. R. 1713.

DISTREYNE, *n.* FR. To conſtrain. P. 283. See DESTREINE.

DISTROUBLE, *v.* FR. To diſturb. P. 281. Du. 524.

DISTURNE, *v.* FR. To turn aſide. T. iii. 719.

DITE, *v.* FR. To dictate; to write. R. 6786.

DITES, *n. pl.* FR. Sayings, ditties. F. ii. 114.

DITUS, *pr. n.* Dictys Cretenſis. F. iii. 379.

DIVERSE, *adj.* FR. Different. 4631.

DIVERSE, *v.* To diverſify. T. iii. 1758.

DIVINE, *n.* for *Divinity*. R. 6488.

DIVINISTRE, *n.* FR. A divine. 2813.

DO, *v.* SAX. See the Eſſay, &c. *n.* 37.

DO for DON, *part. pa.* M. 132.

DOAND, *part. pr.* Doing. R. 2708.

DOGEREL, *adj.* derived, I ſuppoſe, from *Dog*; ſo that *Rime-dogerel* in ver. 13853. may be underſtood to mean what in French might be called *Rime de chien.* See Cotgrave, in *v.* CHIEN. "*Choſe de chien*; A paultrie thing; a trifle; traſh, trumperie."

DOGGE FOR THE BOWE. 6951, 9888. A dog uſed in ſhooting.

DOKE, *n.* SAX. A duck. 3576.

DOLE,

DOLE, *n.* SAX. as DEL. R. 2364.
DOLE, *n.* FR. Grief, mourning. R. 2959.
DOLVEN, *part. pa.* of DELVE, *v.* SAX. Buried. 4070.
DOMBE, *adj.* SAX. Dumb. 776.
DOME, *n.* SAX. Judgement, opinion. 10989.
DOMESMAN, *n.* SAX. A judge. 14408.
DONET, *n.* A grammar; the elements of any art; from Ælius Donatus, a Roman Grammarian, whose introduction to the Latin language (*inter Gramm. Vet. Putsch.* p. 1735.) was commonly read in schools. T. L. ii. fol. 338. *Then drave I me among drapers, my* DONET *to lerne.* P. P. 23. b.
DONMOW, *pr. n.* 5799. See the note; and P. P. 44. b.
DONNE, DON. *adj.* SAX. Of a brown or dun colour. T. ii. 908. A. F. 334.
DORMANT, *part. pr.* FR. Fixed, ready. 355. *Les vaisseaux qui là* dormoient *à l'ancre.* Froissart, v. iii. c. 52.
DORTOUR, *n.* FR. A dormitory, or common sleeping room. 7437.
DOSEIN, *n.* FR. A dozen. 580.
DOSSER, *n.* FR. A basket to be carried on the back. F. iii. 850.
DOTE, *v.* SAX. To be foolish, through age or otherwise. 9315. 16451.
DOTH, *imp. m.* 2 *per. pl.* of Do. 6631. Do ye.
DOUCED. F. iii. 131. may perhaps be a corruption of *Doucete*, which is the name of a musical instrument, in a poem of Lydgate's. Ms. *Bodl.* Fairf. 16.

"*Ther were trumpes and trumpetes,*
"*Lowde shallys and* DOUCETES."

DOUGHTREN, *n. pl.* SAX. Daughters. 41835.
DOUTANCE, *n.* FR. Doubt. T. iv. 963.
DOUTE, *v.* FR. To fear. R. 1089.
DOUTELEES, DOUTELES, *adv.* Without doubt. 2669. 4511.
DOUTOUS, *adj.* Doubtful. T. iv. 992.
D'outre mere. FR. From beyond sea. Du. 253.
DOWAIRE, *n.* FR. Dower. 8724.
DRADDE, DRAD. *pa. t. & part.* of DREDE, *v.* SAX. Feared. 15483. 7945.
DRAF, *n.* SAX. Things thrown away, as unfit for man's food. 17346.
DRAF-SAK. 4204. A sack full of draffe.
DRAFTY, *adj.* SAX. Of no more value than draffe. 13851.
DRAGGES, *n. pl.* FR. Drugs. 428.
DREDE, *n.* SAX. Fear; Doubt. *Withouten drede.* 4449. Without doubt. *Out of drede.* 5313. Out of doubt.
DREDE, *v.* SAX. To fear. 2595. DRED. *pa. t.* 8056. for DRAD.
DREDEFUL, *adj.* Timorous. 1481. 11621.
DREDELES, *adv.* Without doubt. T. i. 1035.
DREINT, *pa. t. & part.* of DRENCHE. Drowned. 11690. 3520.
DRENCHE, *v.* SAX. To drown. 3617.
DRENCHE, *v. neut.* SAX. To be drowned. 3521. 5343.
DRERINESSE, *n.* SAX. Sorrow. R. 4728.
DRERY, *adj.* SAX. Sorrowful. T. i. 13.
DRESSE, *v.* FR. To address, apply. 8883.
DRETCHE, *v. act.* SAX. To vex, to trouble. T. ii. 1471.
DRETCHED, *part. pa.* Oppressed, troubled. 14893. *Conf. Am.* 79.
DRETCHE, *v. neut.* SAX. To delay. T. ii. 1264. iv. 1446. *Conf. Am.* 178.
DRETCHING, *n.* Delay. T. iii. 855.
DRIE, *v.* SAX. To suffer. R. 4390. 7484. T. v. 264. 296.
DRIFE, *v.* SAX. To drive. R. 1874.
DRINKELES, *adj.* SAX. Without drink. T. ii. 718.
DRONKELEW, *adj.* SAX. Given to drink. 7625. 12429. P. P. 41.
DRONKEN, *part. pa.* of DRINK, *v.* SAX. Drunk. 7481.
DROUGH, *pa. t.* of DRAW, *v.* SAX. Drew. T. V. 1557. L. W. 1457.
DROVY, *adj.* SAX. Dirty. P. 358.
DRUERIE, *n.* FR. Courtship, gallantry. 13823.

13823. R. 844.—A miſtreſs. R. 5064. See Du Cange, in *v.* DRUDARIA.

The reader may perhaps be not diſpleaſed to ſee the following deſcription of a *Drut*, or *Lover*, by Guillem Aeſmar, a Proven al poet. Ms. Crofts. fol. CCXVIIII.

Ben paoc ama *drut*, qi non es gelos,
Et paoc ama, qi non eſt airos,
Et paoc ama, qi non es ſolettis,
Et paoc ama, qi non fa tracios;
Mais vaut d amor qi ben eſt enveios
Un dolz plorar non fait qatorze ris.
Qant eu li quier merce en genoillos,
E la mi colpa et mi met ochaiſos,
Et l aigua m cur aval per mer lo vis,
Et ela m fai un regard amoros,
Et eu li bais la bucha els ols amdos,
Adonc mi par un ioi de paradis.

DRUGGE, *v.* SAX. To drag. 1418.

DUBBED, *part. pa.* SAX. Created a knight. P. 352. The phraſe is derived from *the ſtroke*, with a ſword or otherwiſe, which was always a principal ceremony at the creation of a knight. *At dubban*, Iſland. ſignifies *to ſtrike*. This *ſtroke* in French was called *La colée*. See *L'Ordene de Chevalerie*, par Hue de Tabarie, ver. 244. ſeq. publiſhed by M. Barbazan. 1759. and Du Cange, in *v.* ALAPA MILITARIS.

DUETEE, *n.* FR. Duty; what is due to any one. 6934. 6973.

DULLE, *v. act.* SAX. To make dull. 16561.

DULLE, *v. neut.* SAX. To grow dull. R. 4792.

Dun is in the mire. 16954. See *Ray's* Proverbial Similies, p. 219. *As dull as Dun in the mire.* I ſuppoſe *Dun* was a nick-name given to the Aſs, from his colour, as well as *Burnell*. See the n. on ver. 15318.

DURE, *v.* FR. To endure. 1362. 11148.

DURESSE, *n.* FR. Hardſhip, ſeverity. R. 3547.

DUSKED, *pa. t.* SAX. Grew dark, or dim. 2808.

DUTEE. 3062. as DUETEE.

DWALE, *n.* SAX. A ſleeping-potion, 4159. C. L. 998.

DWELLINGS, *n. pl.* SAX. Delays. Bo. i. m. 1. *Moras.* Orig.

DWINED, *part. pa.* SAX. Waſted. R. 360.

E.

EARED, *part. pa.* Ploughed. F. i. 485. See ERE.

EBRAIKE, *adj.* Hebrew. 4909.

ECCLESIAST, *n.* An eccleſiaſtical perſon. 710.—The Book of Eccleſiaſtes, or Eccleſiaſticus. 6233.

ECHE, *adj.* SAX. Ælce. Each one, every one, of any number. 39. 662. 1134.

ECHE, *v.* SAX. To add. F. iii. 975.—To add to; to encreaſe. T. i. 706.

EDIPPE, *pr. n.* Œdipus. T. iv. 300.

EFFECT, *n.* FR. Subſtance. 7033. 9272.

EFT, *adv.* SAX. Again. 1671. 5212. 10945.

EFTSONE, EFTSONES, *adv.* SAX. Soon after; preſently. 3489. 5329. 6390.

EGALITEE, *n.* FR. Equality. P. 374.

EGER, EGRE, *adj.* FR. Sharp. P. 284. R. 217.

EGGE, *v.* SAX. To incite. P. 376.

EGGEMENT, *n.* SAX. Incitement. 5262.

EGGING, *n.* 10009. as EGGEMENT.

EGREMOINE, *n.* FR. Agrimony. 16268.

EIRE for AIR. 3473.

EISEL, *n.* SAX. Vinegar. R. 217. But ſee Br. Ro. CXIV. *Vynegar ayſell other alegar.* —And CXV. *Vynegar other ayſell.*

ELAT, *part. pa.* LAT. Elated. 14173.

ELDE, *n.* SAX. Old age. 6797. 10054.

ELDE, *v.* SAX. To make old. R. 391, 2. —*v. neut.* To grow old. R. 395.

ELENGE, *adj.* Strange. 6781. See the note; but I much diſtruſt the etymology there propoſed from Gloſſ. *Ur.* In ver. 13152. it ſeems to ſignify *Dull, Chearleſs*; as

as in P. P. 111. b. *Hevy-chered I yede, and* ELENGE *in herte.* And ſo perhaps it ſhould be underſtood in the paſſages quoted from C. N. 115. and P. P. 3 b. and 46 b.

ELENGENESSE, *n.* R. 7406. in the Orig. *Soucy*; Care, trouble.

ELFE, *n.* SAX. A witch. 5174.—A faery. 6455.

ELF-QUENE, *n.* Queen of elves or faeries. 6442. 13720, 4.

ELI, *pr. n.* 7472. ſeems to be put for ELIE. See 1 Kings c. 19.

ELIE, *pr. n.* Elijah. 7698. The Carmelites pretend that Elijah was the founder of their order.

ELISEE, *pr. n.* Eliſha, the diſciple of Elijah. 7698.

ELLES, *adv.* SAX. Elſe. 377. 1153. *Elles what.* F. iii. 651. Any thing elſe. *Ellesſwher.* 2115. 13520. Elſewhere.

ELVISH, *adj.* SAX. Faery-like, fantaſtick. 16219. 16310.—In ver. 13633; it ſeems to ſignifie *ſhy, reſerved.*

EMBELISE, *v.* FR. To beautifie. L. W. 1735.

EMBOLDE, *v.* FR. To make bold. C. L. 1147.

EMBOYSSEMENT, *n.* FR. Ambuſh. M. 99.

EMBROUDED, *part. pa.* FR. Embroidered. 89. L. W. 119.

EME, *n.* SAX. Uncle. T. ii. 162.

EMFORTH, *prep.* SAX. Even with. EMFORTH *my might.* 2237. Even with my might; with all my power. EMFORTH *my wit.* T. ii. 243. To the utmoſt of my underſtanding. It is a corruption of even-forð, which occurs at length in P. P. 66. b. EVENFORTH *with thyſelfe,* and 108. b. *He did equitie for all,* EVENFORTH *his power.*

EMPEIRE, *v.* FR. To impair; hurt. 10072.

EMPERICE, *n.* FR. Empreſs. 6828. 11360.

EMPLASTRE, *v.* FR. To plaiſter over. 10171.

EMPLIE, *v.* To infold, to involve. Bo. v. m. 1. *Implicat.* Orig.

EMPOISONER, *n.* FR. A poiſoner. 12828.

EMPRESSE, *v. neut.* FR. To crowd. 9452. 16539.

EMPRISE, *n.* FR. Undertaking. 2542.

EMPTE, *v.* SAX. To empty. 16209.

ENBATTELLED, *part. pa.* FR. Indented, like a battlement. 14866.

ENBIBING, *part. pr.* LAT. Imbibing. 16282.

ENBOSED, *part. pa.* FR. *Emboſqué.* Sheltered in a wood. Du. 353.

ENBOSSED, *part. pa.* FR. *Emboſſé.* Raiſed. L. W. 1198.

ENBRACE, *v.* FR. To take hold of. 8288.

ENBRAUDE, *v.* FR. To embroider. L. W. 2340.

ENCENSE, *n.* FR. Incenſe. 2279.

ENCENSE, *v.* FR. To burn incenſe. 15863. To burn incenſe to. 15880.

ENCHAUFING, *n.* FR. Heat. P. 370.

ENCHESON, *n.* FR. Cauſe; occaſion. 10770. M. 116.

ENCORPORING, *part. pr.* FR. Incorporating. 16283.

ENDELONG, *prep.* SAX. Along. 2680. 11304.—*adv.* Length-ways. 1993.

ENDETTED, *part. pa.* FR. Indebted. 16202.

ENDITE, *v.* FR. To dictate; relate. 2743.

ENDOUTE, *v.* FR. To doubt; to fear. R. 1664.

ENDRIE, *v.* SAX. To ſuffer. C. L. 727. 941.

ENEE, *pr. n.* Æneas. 4484.

ENEIDOS, *pr. n.* Virgil's Æneis. 15365.

ENFAMINED, *part. pa.* FR. Hungry. L. W. 2418.

ENFECTE, *v.* FR. To infect. 16441.

——— *part. pa.* Infected. C. L. 217.

ENFORCE, *v.* FR. To ſtrengthen. 5922.

ENFORCED, *part. pa.* Conſtrained by force. P. 377.

ENFORTUNE, *v.* FR. To endow with a certain fortune. C. M. 106.

ENGEN-

ENGENDRURE, *n.* FR. Generation. 5716. 5719.

ENGINED, *part. pa.* FR. Racked; tortured. 15066.

ENGLUTING. 16234. Rather ENLUTING. Stopping with clay.

ENGREGGE, *v.* FR. To aggravate. P. 377.

ENGREVE, *v.* FR. To hurt. R. 3444.

ENHAUNSE, *v.* FR. To raiſe. 1436.

ENHAUNSED, *part. pa.* Raiſed. 9248.

ENHORT, *v.* FR. To exhort. 2853.

ENLACED, *part. pa.* FR. Entangled. Bo. v. pr. 1.

ENLANGOURED, *part. pa.* FR. Faded with languor. R. 7399.

ENLEVEN, *num.* SAX. Eleven. 17317.

ENLUMINE, *v.* FR. To illuminate. 7909.

ENOINT, *part. pa.* FR. Anointed. 2963.

ENSELED, *part. pa.* FR. Sealed up; kept ſecret. T. v. 151.

ENSPIRE, *v.* FR. To inſpire. 6.

ENSURE, *v.* FR. To aſſure. 12077. 12971.

ENTAILE, *n.* FR. Shape. R. 162. 3711.

ENTAILED, *part. pa.* FR. Carved. R. 140.

ENTALENTE, *v.* FR. To excite. Bo. v. pr. 5.

ENTEND, *v.* FR. To attend. 5857. 11001.

ENTENDEMENT, *n.* FR. Underſtanding. T. iv. 1696.

ENTENTE, *n.* FR. Intention. 1489.

ENTENTIF, *adj.* FR. Attentive. 9165.

ENTERCHANGEDEN, *pa. t. pl.* FR. Exchanged. T. iii. 1374.

ENTERMEDLED, *part. pa.* FR. Intermixed. R. 906.

ENTERMETE, v. FR. To interpoſe. 6416. R. 2966.

ENTERPART, *v.* FR. To ſhare. T. i. 593.

ENTETCHED, *part. pa.* FR. *Entaché.* It is applied indifferently to things and perſons *marked*, or *endowed*, with good or bad qualities. *Entetched and defouled with yvel.* Bo. iv. pr. 3. Stained and defiled with evil.—*The beſt entetched.* T. v. 832. Endowed with the beſt qualities.

ENTREE, *n.* FR. Entry. 1985.

ENTREMEES, *n. pl.* FR. "Choice diſhes ſerved in between the courſes at a feaſt. *Cotg.*" R. 6831.

ENTRIKE, *v.* FR. To deceive. R. 1642.

——— To intangle. A. F. 403.

ENTUNED, *part. pa.* FR. Tuned. 123.

ENTUNES, *n. pl.* FR. Songs, tunes. Du. 309.

ENVENIME, *v.* FR. To poiſon. 6056.

ENVENIMING, *n.* Poiſoning. 9934.

ENVIE, *v.* FR. To vie; to contend. 5724. Du. 406.

ENVIRON, *adv.* FR. About. C. L. 1031. *Conf. Am.* 139. b.

ENVIRON, *v.* FR. To furround. R. 7067.

ENVOLUPED, *part. pa.* FR. Wrapt up. 12876.

ENVYNED. See the n. on ver. 344.

Epiſtolis, LAT. Epiſtles. 4475.

EQUIPOLENCES, *n. pl.* FR. Equivalents. R. 7126.

ER, *adv.* SAX. Before. 3787.—Before that. 4193. 2639.

ERANDE, *n.* SAX. A meſſage; an errand. Du. 134.

ERE, *v.* FR. To plough. 888.

EREOS for EROS, *pr. n.* GR. Love. 1376.

ERKE, *adj.* SAX. Weary, ſick. R. 4867.

ERLY, *adv.* SAX. Early. 811. 2491.

ERME, *v.* SAX. To grieve. 12246.

ERMEFUL. See the n. on ver. 12286.

ERMIN, *adj.* Armenian. 14344.

ERNEST, *n.* SAX. Zeal; ſtudious purſuit of any thing. L. W. 1285.

ERNESTFUL, *adj.* Serious. 9051. T. ii. 1727.

ERRATIKE, *adj.* FR. Wandering; applied to *the Planets*. T. v. 1811.

ERRAUNT, *part. pr.* FR. Strolling; applied to *a thief*. 17173.

ERS, ERSE, *n.* SAX. The fundament. 3732. 7272.

ERST, *adv. ſuperl.* of ER. Firſt. 778. *At erſt.* At firſt; for the firſt time. 8861. 15732.

15732. 13624.—It is ſometimes redundant. *Long erſt or.* 12596. Long before.

ERTHELES, *adj.* SAX. Without earth. T. iv. 770.

ESCHAUNGE, *n.* FR. Exchange. T. iv. 146.

ESCHEVE, ESCHUE, *v.* FR. To ſhun, to decline. 9686. C. N. 114.

ESCULAPIUS, *pr. n.* 431. A book of Medicine, *under his name,* is mentioned by Fabric. *Bibl. Gr.* t. i. p. 56. n. *.

ESE, *n.* FR. Pleaſure. 5709.

ESE, v. To accommodate. 2196.

ESED, *part. pa.* 2672. See the n. on ver. 29.

ESEMENT, *n.* Relief. 4177. 4184.

ESIE, *adj.* Gentle, light. *Eſie ſighes.* T. iii. 1369. which paſſage Lord Surry has copied. *Songes,* &c. p. 12. "And *eaſy ſighes,* ſuch as folkes draw in love."

ESIER, *comp. d.* Lighter. *Of eſier avail.* C. L. 116. Of lighter, or leſs value.

ESILICH, *adv.* Gently. T. i. 317.

ESPERUS, *pr. n.* Heſperus; a name of the Planet Venus. B. K. 613.

ESPIAILLE, *n.* FR. Spying, private watching. 6905. M. 99.

ESPIRITUELL, *adj.* FR. Spiritual, heavenly. R. 650. 672.

ESSOINE, *n.* FR. A legal excuſe. P. 288.

ESTAT, ESTATE, *n.* FR. State, condition. 203. 524.—Adminiſtration of government. 7600.

ESTATELICH, *adj.* Stately. 140.

ESTRES, *n. pl.* FR. The inward parts of a building. 1973. 4293. R. de la R. 13267. *Car il ſçet de l'Hoſtel les eſtres.*

ETERNE, *adj.* LAT. Everlaſting. 1306.

ETHE, *adj.* SAX. Eaſy. R. 3955. T. v. 850.

EVANGILES, *n. pl.* FR. Goſpels. 5086.

EVEN, *adj.* SAX. Equal. An *even-criſten.* P. 312. 333. A fellow-chriſtian.

EVENLIKE, *adj.* SAX. Equal. Bo. iv. m. 6.

——— *adv.* Equally. Bo. iv. pr. 2.

EVER, *adv.* SAX. Always. *Ever in on.* 1773. 3878. Continually in the ſame manner. *Ever lenger the more.* 10718. 11772. See P. 379. where this elliptical phraſe is expreſſed at length.

EVERICH, *adj.* SAX. Every one of many. 373. 2194.

——— Each *of two.* 1188. 2098. 2101. 6986.

EW, *n.* SAX. Yew. 2925.

EXALTAT, *part. pa.* LAT. Exalted. 6286.

EXAMETRON. 13985. is explained by the context to ſignifie *a verſe of ſix feet.* It uſually ſignifies the *Heroic* verſe, but here, I ſuppoſe, muſt be underſtood to mean the *Iambic,* in which the antient Tragedies were "*communly verſified.*"

EXECUTOUR, *n.* FR. Executioner. 7592.

EXECUTRICE, *n.* FR. A female executioner. T. iii. 618.

EXORCISATIONS, *n. pl.* FR. Exorciſms, conjurations. F. iii. 173.

EXPANS YERES. 11587. "In this and the following verſes, the Poet deſcribes the Alphonſine Aſtronomical tables by the ſeveral parts of them, wherein ſome technical terms occur, which were uſed by the old aſtronomers, and continued by the compilers of thoſe tables. *Collect* years are certain ſums of years, with the motions of the heavenly bodies correſponding to them, as of 20, 40, 60, &c. diſpoſed into tables; and *Expans* years are the ſingle years, with the motions of the heavenly bodies anſwering to them, beginning at 1, and continued on to the ſmalleſt *Collect* ſum, as 20, &c. A *Root,* or *Radix,* is any certain time taken at pleaſure, from which, as an era, the celeſtial motions are to be computed. By *Proporcionel convenientes* are meant the Tables of Proportional parts." Gloſſ. *Ur.* "*Argument* in aſtronomy is an arch whereby we ſeek another unknown arch proportional to the firſt." *Chambers.*

EXPEC-

EXPECTAUNT, *part. pr.* FR. Waiting. R. 4571.

EXPLEITE, *v.* FR. To perform. R. 6174.

EY, *n.* SAX. An egg. 14851. 16274. *But as it were a* grypes eye. *Conf. Am.* 22.

EY, *interj.* 10165.

EYEN, *n. pl.* SAX. Eyes. 152. 201.

EYRE for AIR. F. ii. 419.

EYRISH, *adj.* Aerial, belonging to the air. F. 2. 424. 457.

F.

FABLE, *n.* FR. Idle diſcourſe. R. 1439. 6603.

FACONDE, *n.* FR. Eloquence. A. F. 558.

FACONDE, *adj.* Eloquent. Du. 926. A. F. 521.

FAERIE, *n.* FR. The nation of Faeries. 6441. See the note.—Enchantment; the work of Faeries. 9617. 10515. *King of Faerie.* 13101, 8. *Quene of Faerie.* 10190. *Contree of Faerie.* 13731.

FAIN, *adj.* SAX. Glad. 13241. *Than was I as* FAYNE *as foule of fayre morowe.* P. P. 47. b.

FAIN, *adv.* Gladly. 9949.

FAINE, *v.* FR. To feign, to diſſemble. R. 3089. *To ſwinke and travail he not faineth.* R. 5685. He does not *feign*, or *pretend*, *only* to labour; i. e, he labours ſeriouſly.

FAIREHEDE, *n.* SAX. Beauty. R. 2484.

FAITOUR, *n.* FR. A lazy, idle fellow. P. P. 32. b. 33. b. *Faitard, Faiteor*, un pareſſeux, *piger*. Lacombe.

FALDING, *n.* 392. 3212. "A kind of coarſe cloth. SK." He derives it from the A. S. Fealð, *plica*. However that may be, Helmoldus (Chron. Slav. l. 1. c. 1.) ſpeaks of *indumenta lanea*, probably coarſe enough, *quæ nos appellamus* FALDONES; and *Fallin* in Iriſh, according to Lhuyd, ſignifies a *mantle*. Giraldus Cambr. (Topog. Hibern. diſt. 3. c. 10.) deſcribes the Iriſh as clothed in *phalingis laneis, vice palliorum*. "FALDYNG CLOTH. *Amphibalus. Birrus.*" Prompt. Parv. "ROW CLOTH, as FALDYNG and other lyke. *Endromis. Amphibalus.*" Ibid. See Du Cange, in v. AMPHIBALUS.

FALL for FALLEN, *part. pa.* P. 286.

FALSEN, *v.* FR. To falſifie, 3175.—To deceive. R. 5416.

FALWE, *adj.* SAX. Yellow. 1366.

FALWES, *n. pl.* SAX. Harrowed lands. 6238.

FAMULER, *adj.* LAT. Domeſtick. 9658.

FAN, *n.* See the n. on ver. 16991.

FANDE, *pa. t.* of FINDE, *v.* SAX. Found. R. 2707.

FANE, *n.* A weathercock. 8872. C. D. 79.

FANTASIE, *n.* FR. Fancy. 9451.

FANTOME, *n.* FR. Any falſe imagination. 5457. *Et dirent pluſieurs qu'ils avoient été* EN FANTOSME. Froiſſart, v. i. c. 63.

FARCE, *v.* FR. *Farder.* To paint. R. 2285.

FARDEL, *n.* FR. A burthen. R. 5683.

FARE, *v.* SAX. To go. 1397. 12985. *To fare wel*; To ſpeed, to be happy. 2437.

FAREN, FARE, *part. pa.* 7354. 7364. 13129.

FARES for FARETH, 4021.

FARING, *part. pr.* 11244. 13948.

FARE, *n.* ſeems to have been derived from the French v. *Faire*; whenever it can be interpreted by the word *Ado*. See ver. 1811. *This bote* FARE. ver. 3997. *For which the wardein chidde and made* FARE. ver. 4989. *What amounteth all this* FARE? ver. 13193. *Betwixt us two nedeth no ſtrange* FARE. T. iv. 532. *And leve this nice* FARE. In other inſtances it follows the ſenſe of the Saxon v. *Fare*, as in the compound words *Welfare, Thoroughfare*, &c.

FARME, *n.* SAX. Food; a meal. C. D. 1750. See Spelman, in v. *Firma*.

FARSE, *v.* FR. *Farcir.* To ſtuff. 233.

FATHE, *n.* F. iii. 1050. See LATHE.

FAUTE,

FAUTE, *n.* FR. Want. 10757.
FAWE, *adj.* SAX. Glad. 5802. as FAIN.
FAY, *n.* FR. Faith. 3284.
FAYRE, *adj.* SAX. Fair. 204. 234.
——— *adv.* Fairly, gracefully. 94. 275.
FEBLESSE, *n.* FR. Weakneſs. T. ii. 863.
FECCHE, *v.* SAX. To fetch. 6942. 7136.
FEE, *n.* SAX. Money. 6212. In R. 6044. it ſeems to ſignifie *inheritable poſſeſſions* in contradiſtinction to *money*, or *moveables*.
FEFFE, *v.* FR. To infeoff; to preſent. T. v. 1688. C. L. 932.
FEINE, *v.* FR. To feign. 738.
FEL, *adj.* SAX. Cruel, deſtructive. 7584. 13758.
FELAW, *n.* SAX. Fellow, companion. 6967.
FELAWSHIP, *n.* SAX. Company. 476.
FELAWSHIPE, *v.* To accompany. Bo. iv. m. 1. pr. 3.
FELDE, *n.* SAX. A field. 1524.
FELDEN, *pa. t. pl.* of FELLE, *v.* SAX. Felled, made to fall, R. 911.
FELE, *adj.* SAX. Many. 8793. C. L. 191.
FELE, *v.* SAX. To feel, 6088. To have ſenſe. 11039. To perceive. 15623.
FELL, *n.* SAX. Skin. T. i. 91.
FELONIE, *n.* FR. All ſorts of criminal violence. 1998.
FELOUN, *adj.* FR. Cruel. R. 3250.
FEMINIE, *pr. n.* The country of Amazons. 868. See the note.
FEMININITEE, *n.* FR. Womanhood. 4780.
FEND, *n.* SAX. An enemy; the Devil. 5200. 7030.
FENDLICHE, *adj.* Deviliſh. 5171. 5203.
FENNE, *n.* 12824. The name of the *Sections* of *Avicenne's* great work, entitled *Canun*. See CANON.
FEOFFED, *part. pa.* FR. Infeoffed. 9572.
FER, *adv.* SAX. Far. 4013. 5078.
FERRE, *comp.* 48. 1852. 2062. Further.
FERREST, *ſuperl.* 496. Furtheſt.
FERD, FERED, *part. pa.* of FERE. Terrified. 15392. 16392. T. ii. 124.
FERD, FERDE, *pa. t.* of FARE. 1374. 3457. 10775.
FERDEN, *pa. t. pl.* 1649. 2119.
FERE, *n.* SAX. A companion; a wife. T. iv. 791. *In fere*. 4748. 4814. Together; in company.
FERE for FIRE. R. 2471. T. i. 229.
——— *n.* SAX. Fear. 2346. 6604.
——— *v.* SAX. To terrifie. T. iv. 1483.
FERFORTH, FERFORTHLY, *adv.* SAX. Far forth. 962. 4992.
FERLY, *adj.* SAX. Strange. 4171.
FERMACIE for PHARMACIE, *n.* FR. A medicine. 2715.
FERME, *n.* FR. A farm. 253.
FERMERERE, *n.* LAT. *Infirmarius*. The officer, in a religious houſe, who had the care of the infirmary. 7441. Du Cange, *in* v.
FERNE, *adv.* SAX. Before. 10570. See the note.
FERS, *adj.* FR. Fierce. 1600.
FERS, *n.* Du. 654. ſeq. The piece at cheſs next to the king, which we and other European nations call the *queen*; though very improperly, as Hyde has obſerved. *Pherz*, or *Pherzan*, which is the Perſian name for the ſame piece, ſignifies the King's *Chief Counſellor*, or *General*. Hiſt. Shahilud. p. 88, 9.
FERTHING, *n.* SAX. A farthing; any very ſmall thing. *No ferthing—of greſe*. 134. Not the ſmalleſt ſpot of greaſe.
FEST, *n.* SAX. Fiſt. 12736.
FESTE, *n.* FR. Feaſt. 10375.
FESTEYING, *part. pr.* FR. Feaſting. 10659.
FESTLICH, *adj.* Uſed to feaſts. 10595.
FECCHE, *n.* SAX. A vetch. T. iii. 938.
FETE, *n.* FR. Work. 8305.
FETISE, *adj.* Well made; neat. 157.
FETISELY, *adv.* Neatly; properly. 124. 3205.
FETTE, FET, *part. pa.* of FECCHE. 821. 2529. 5087.
FEY, *n.* FR. Faith. L. W. 2508.
FEYRE, *n.* FR. A fair, or market. 5803.

FIAUNCE, *n.* FR. Truſt. R. 5481.
FIDEL, *n.* SAX. A fiddle. 298.
FILL for FELL, *pa. t.* of FALL. 1105. 2668.
FINCH, *n.* SAX. A ſmall bird. *To pull a finch.* 654. was a proverbial expreſſion, ſignifying, *To ſtrip a man, by fraud, of his money. &c.* See R. 5983.

If I may gripe a riche man,
I ſhall ſo *pulle* him, if I can,
That he ſhall in a fewe ſtoundes
Leſe all his markes and his poundes.—
Our maidens ſhall eke *plucke* him ſo,
That him ſhall neden *fethers* mo.—

See alſo R. 6820.

Withoute ſcalding they hem *pulle.*

FIND, *v.* SAX. To find. To ſupply. 12471. See the n.
FINT for FINDETH. 4069. 15686.
FINE, FIN, *n.* FR. End. 4844. 9980.
FINE, *v.* FR. To ceaſe. 6718. R. 1797.
FINE, *adj.* FR. *Of fine force.* T. v. 421. Of very neceſſity.
FIT, *n.* SAX. A diviſion, or ſhort portion of a poem. 13816. See Gloſſ. *Percy*, in v.
FITTINGEST, *adj. ſup.* SAX. Moſt fitting. A. F. 551.
FIXE, *adj.* FR. Fixed. 11594. 16247.
FLAIE for FLEY, *pa. t.* of FLEE. Flew. C. N. 213.
FLAINE, *part. pa.* of FLAIE, *v.* SAX. Flaied, or flead. P. 315. l. 22.
FLAMBE, *n.* FR. Flame. T. v. 302.
FLATOUR, *n.* FR. A flatterer. 15331. *Conf. Am.* 154. b.
FLAWE, *adj.* Yellow; from the LAT. *Flavus.* C. L. 782. Gloſſ. *Ur.*
FLECKED, *adj.* Spotted. 9722. 16033.
FLECKERING, *part. pr.* 1964. See FLICKER.
FLEE, *v. neut.* SAX. To fly. 6102. 10436.
FLEEN, *n. pl.* SAX. Fleas. 16966.
FLEME, *v.* SAX. To baniſh. 17131. R. 6781.
FLEMED, *part. pa.* 15526.
FLEMER, *n.* Baniſher. 4880.
FLETE, *v.* SAX. To float; to ſwim. 2399.
FLETE for FLETETH. 4883.
FLETING, *part. pr.* 1958.
FLICKER, *v. neut.* SAX. To flutter. P. 363. l. 13. T. iv. 1221.
FLIT, *v. neut.* SAX. To fly. P. 309. l. 16. R. 5359. *Elle fuit.* Orig.
FLIT, *v. act.* R. 1812. To remove. 8.
FLITTED, *part. pa.* Removed, ſhifted. T. v. 1543.
FLITTERING, *part. pr.* Floating. Bo. iii. m. 9. *Fluitantis.* Orig.
FLO, *n.* SAX. An arrow. 17213. FLONE. *pl.* B. K. 469.
FLOCKMEL, *adv.* SAX. In a flock. 7962.
FLOREIN, *pr. n.* A ſpecies of gold coin. 12704.
FLOTERY, *adj.* SAX. Floating. See the n. on v. 2885.
FLOTTE, *v.* Bo. iii. pr. 11. as FLETE.
FLOTTE, *v.* FR. To float. Bo. iii. pr. 11.
FLOURELES, *adj.* Without flower. C. D. 1860.
FLOURETTE, *n.* FR. A ſmall flower. R. 891.
FLOYTING. 91. Playing on the flute. See the note.
FOINE, *v.* FR. To make a paſs in fencing; to puſh. 1656. 2552.
FOISON, *n.* FR. Abundance. 3165. 4924.
FOLED, *part. pa.* SAX. Foaled. 7127.
FOLEHARDINESS, *n.* FR. Raſhneſs. Bo. i. pr. 3.
FOLE-LARGE, *adj.* M. 118. l. 12. P. 358. l. 9. Fooliſhly liberal.
FOLIE, *n.* FR. Folly. 3148. 1800.
FOLILY, *adv.* Fooliſhly. 9277. 15896.
FOLWE, *v.* SAX. To follow. 530. 6165.
FOLY, *adj.* Fooliſh. R. 5006. 5085.
FOND, *adj.* SAX. Fooliſh. R. 5366.
FOND, *pa. t.* of FIND. 3819. 10121.
FONDE, *v.* SAX. To try. 4767. 9284. T. iii. 1161.
FONG, *v.* SAX. To take. 4797.

FONNE,

FONNE, *n.* SAX. A fool. 4087.

FONNE, *v.* To be fooliſh. C. L. 458.

FONT-STONE, *n.* SAX. A font for baptizing. 5143.

FOR, *prep.* SAX. *Pro.* LAT. *Pour.* FR. It is frequently prefixed to verbs in the infinitive mode, in the French manner. *For to tellen.* 73. *For to don.* 78. *Pour dire; Pour faire. For to han ben.* 754. *Pour avoir été.*—It ſometimes ſignifies—Againſt. *For percing of his herte.* 13791. Againſt, or to prevent, piercing. *For ſteling of the Roſe.* R. 4229. Againſt ſtealing. See P. P. 31. *Some ſhall ſow the ſacke* for ſheding *of the wheate*, i. e. to prevent ſhedding.

FOR, *conj.* SAX. *Quia.* LAT. *Pour ce que.* FR. Becauſe that. FOR *him luſte to ride ſo.* 102. FOR *ſhe wolde virtue pleſe.* 8092. FOR *I teche.* 12374.

FOR, in compoſition, has various powers. It is moſt commonly *intenſive* of the ſignification of the word with which it is joined; as in *Fordronken, Fordry, Forfered,* &c. ſometimes *privative,* as in *Forboden, Forſete*; and ſometimes only *communicative of an ill ſenſe,* as in *Forſaite, Forſare, Forjuged,* &c.

For, FR. and *Ver,* BELG. have ſimilar powers in compoſition.

FORBERE, *v.* SAX. To abſtain. R. 4751.

FORBODEN, *part. pa.* of FORBEDE, *v.* SAX. Forbidden. P. 362. R. 6616.

FORBRAKE, *pa. t.* Broke off. Bo. iv. pr. 1. *Abrupi.* Orig.

FORBRUSED, *part. pa.* FR. Sorely bruiſed. 14532.

FORCE, *n.* FR. *No force.* 7771. No matter. *I do no force.* 6816. I care not. *I do no force of your divinitee.* 7094. I care not for your divinity. *No force of deth.* 8968. No matter for death. *They yeve no force.* R. 4826. They care not. "*De fruit avoir* ne fait force." Orig.

FORCUTTE, *v.* SAX. To cut through. 17289.

FORDO, *v.* SAX. To do away; to ruin. 13057.

FORDON, FORDO, *part. pa.* Undone. 11866. 17239.

FORDRIVE (*Fordriven*), *part. pa.* SAX. Driven away. R, 3782.

FORDRONKEN, *part, pa.* SAX. Very drunken. 3122. 12608.

FORDRY, *adj.* SAX. Very dry. 10723.

FORDWINED, *part. pa.* SAX. Waſted away. R. 366.

FORE (*Foren*), *part. pa.* of FARE, *v.* SAX. Gone. R. 2710.

FORE, *prep.* SAX. is ſeldom uſed by itſelf. In compoſition it has the power of *Before.*

FOREIN, *n.* L. W. 1960. A jakes. Gloſſ. *Ur.* from SK. The context ſeems rather to require that it ſhould ſignifie *An outward court,* or *garden.*

FOREWETING, *n.* SAX. Foreknowledge. 15249.

FOREWOTE, FOREWETE, *v.* SAX. To foreknow. 15240.

FORFAITE, *v.* FR. To miſdo. P. 299.

FOREFARE, *v.* SAX. To fare ill. R. 5388.

FORFERED, *part. pa.* SAX. Much afraid. 10841. T. iv. 1411.

FORGIFTE, *n.* SAX. Forgiveneſs. L. W. 1851.

FORGON, *inf. v.* SAX. To omit; to loſe. 9959. 17244.

FORGROWEN, *part. pa.* SAX. Overgrown. F. L. 45.

FORJUGED, *part. pa.* FR. Wrongfully judged. B. K. 275.

FORKERVE, *v.* SAX. To carve, or cut through. 17289.

FORLAFT, *part. pa.* SAX. Left off entirely. 12017.

FORLESE, *v.* SAX. To loſe entirely. P. 234.

FORLETE, *v.* SAX. To give over; to quit. P. 143. l. 2.

FORLORE (*Forloren*), *part. pa.* SAX. Utterly loſt. 3505.

FORLOYNE, *n.* FR. *Forlonge.* A term of the

the chaſe, which ſignifies that the game is far off. Du. 386.

FORME, *adj.* SAX. Firſt. *Adam oure* FORME *father*. M. 84.

FORMEST, *adj. ſup.* SAX. Firſt. Du. 890.

FORMELL. A. F. 371. is put for the *female* of any fowl; more frequently for a *female eagle*. See ver. 445. 535.

FORPINED, *part. pa.* SAX. Waſted away; tormented. 205. 1455.

FORSAKE, *v.* SAX. To denie. Bo. ii. pr. 3, 4.

FORSHAPEN, *part. pa.* SAX. Transformed. T. ii. 66.

FORSHRONKE (*Forſhronken*), *part. pa.* SAX. Shrunk up. F. L. 358.

FORSLEUTHE, FORSLOUTHE, FORSLUGGE, *v.* SAX. To loſe through ſloth. 15102. P. 343.

FORSONGEN, *part. pa.* SAX. Tired with ſinging. R. 664.

FORSTER, *n.* FR. A foreſter. 117.

FORSTRAUGHT, *part. pa.* SAX. Diſtracted. 13035.

FORTHBY, *adv.* SAX. Forward by. 13499. 13532.

FORTHER, *v.* SAX. To further, to advance. T. ii. 1368.

FORTHINKE, *v.* SAX. To grieve; to vex. 9780. T. ii. 1414.

FORTHOUGHT, *pa. t.* of FORTHINKE. R. 1671.

FORTHREN, *inf. m.* of FORTHER. T. v. 1706.

FORTHY, *conj.* SAX. Therefore. 1843.

FORTRODEN, *part. pa.* of FORTREAD, *v.* SAX. Troden down. P. 291.

FORTUIT, *adj.* FR. Accidental. Bo. v. pr. 1.

FORTUNE, *v.* FR. To make fortunate. 419. To give good or bad fortune. 2379.

FORTUNOUS, *adj.* Proceeding from fortune. Bo. ii. pr. 3, 4.

FORWAKED, *part. pa.* SAX. Having waked long. 5016.

FORWANDRED, *part. pa.* SAX. Having wandered long. R. 3336.

FORWELKED, *part. pa.* SAX. Much wrinkled. R. 360.

FORWEPT, *part. pa.* SAX. Having much wept. C. D. 1833.

FORWERED, *part. pa.* SAX. Worn out. R. 235.

FORWERIE, *adj.* SAX. Very weary. R. 3836.

FORWORD (*Foreword*), *n.* SAX. A promiſe, or covenant. 831. 854.

FORWOUNDED, *part. pa.* SAX. Much wounded. R. 1830.

FORWRAPPED, *part. pa.* Wrapped up. 12652. P. 303.

FORYELDE, *v.* SAX. To repay. 8707. L. W. 457.

FORYETE, *v.* SAX. To forget. 1884.

FORYETTEN, *part. pa.* 3055.

FOSTER, *n.* FR. R. 6329. as FORSTER.

FOSTRED, *part. pa.* of FOSTER, *v.* SAX. Nouriſhed. 8916, 9.

FOSTRING, *n.* Nutriment. 7427.

FOTE-HOT. 4858. Immediately. See the n. and add to the inſtances there quoted. Du. 375.

FOTE-MANTEL. 474. means, I ſuppoſe, a ſort of *riding-petticoat*, ſuch as is now uſed by market-women.

FOTHER, *n.* SAX. A carriage-load; an indefinite large quantity. 532. 1910.

FOUDRE, *n.* FR. Lightning. F. ii. 27.

FOULE, *n.* SAX. A bird. 10463.

FOUND, *pa. t.* of FIND. Supplied. 12471. See the n.

FOUNDE, *v.* An. 244. as FONDE.

FOUNDRED, *pa. t.* of FOUNDER, *v.* FR. Fell down. 2689.

FOWERTIE, *num.* SAX. Forty. R. 5733.

FOXERIE, *n.* Foxiſh manners. R. 6795.

FRA for FRO, *prep.* SAX. From. It is ſometimes uſed adverbially. *Til and fra*. 4037. To and fro. 2850.

FRAINE, *v.* SAX. To aſk. T. v. 1226.

FRAKNES,

FRAKNES, *n. pl.* SAX. Spots, freckles. 2171.

FRANCHISE, *n.* FR. Frankneſs, generoſity. 9861. 11828.

FRANK, *n.* A denomination of French money; anſwering at preſent to the *Livre Tournois*. 13111.

FRANKELEIN, *n.* FR. See his CHARACTER. ver. 333—362. and the n. on ver. 333.

FRAUGHT, *v.* SAX. To freight, load a ſhip. 4591.

FRE, *adj.* SAX. Willing, unconſtrained. 854.—At liberty. 5631.—Liberal, bountiful. 13106. 13462.

FREDOM, *n.* SAX. 46. 17075. as FRANCHISE.

FREELTEE, *n.* FR. Frailty. 5674, 5.

FREGIUS for PHRYGIUS. Du. 1070.

FREMDE, FREMED, *adj.* SAX. Strange. 10743. T. ii. 248. *To frend ne to* FREMED. P. P. 79.

FRENETIKE, *adj.* FR. Frantick. T. v. 206.

FRENSEIE, *n.* FR. A frenzy. T. i. 728.

FRERE, *n.* FR. A Frier. See his CHARACTER. ver. 208—271. and P. P. 12. a. b.

FRESHE, *v.* FR. To refreſh. R. 1513.

FRET, *n.* FR. A band. L. W. 225, 8. F. L. 152.

FRET, FRETTE, *part. pa.* FR. Fraught, filled. R. 4705. L. W. 1115. C. L. 124. or, perhaps, *Wrought in a kind of fret-work*. A ſort of Blazon is called *Fretté*. In R. ver. 4705. And through the *fret full of falſhede*—we ſhould read—A trouthe *fret full of falſhede*.

FRETE, *v.* SAX. To eat, devour. 2070.

FRETING, *part. pr.* 2021.

FRETTE (*Freted*), *part. pa.* 4895.

FREYNE, *v.* SAX. 13530. 15901. as FRAINE.

FRISE, *pr. n.* Friezland. R. 1093.

FRO YE. T. i. 5. From you. *Ye* is put for *You*, that *Fro ye* may rime, in appearance at leaſt, with *joye* and *Troye*. So in ver. 7038. *ſay ye* rimes to *praye*. See more of theſe double rimes in the n. on ver. 674. and add the following paſſages, in which *the (thee)*, being the eleventh and laſt ſyllable of the verſe, is to be pronounced without any accent.

ver. 10987. *aloue the* rimes to *youthe*.
16131. *to the* —— *ſothe*.
16762. *hie the* —— *ſwithe*.

FROTE, *v.* FR. To rub. 3746. T. iii. 1121.

FROUNCELES, *adj.* FR. Without wrinkle. R. 860.

FROWARD, *adj.* SAX. Averſe. R. 4940.

FRUCTUOUS, *adj.* FR. Fruitful. 17384.

FRUITESTERE, *n.* SAX. A *female* ſeller of fruit. 12402.

FUL-DRIVE, *part. pa.* Fully driven, completed. 12402.

FULKE (f. FOLKE), *n.* SAX. People. F. i. 73.

FULSUMNESSE, *n.* SAX. Satiety. 10719.

FUMETERE, *pr. n.* of a plant; Fumitory. 14969. FUMARIA—*purgat bilem et humores aduſtos*. Ray's Synopſis.

FUMOSITEE, *n.* FR. Fumes ariſing from exceſſive drinking. 10672. 12501.

FUNDAMENT, *n.* FR. Foundation. 7685.

FURIAL, *adj.* FR. Raging. 10762.

FUSIBLE, *adj.* FR. Capable of being melted. 16324.

FY, *interj.* FR. 7509. *I ſay fy*. 4500. I crie ſhame.

G.

GABBE, *v.* FR. To talk idly; to lye. 3510. 15072. *Gabbe I of this?* Bo. ii. pr. 5. *Num id mentior?*

GACIDES. F. iii. 116. is probably a miſprint for *Æacides*; though I do not know that Chiron had any right to that title.

GADLING, *n.* SAX. An idle vagabond. R. 938.

GADRED,

GADRED, *part. pa.* SAX. Gathered. 4379.
GAILER, *n.* FR. Gaoler. 1476.
GAILLARD, *adj.* FR. Briſk, gay. 3336. 4365.
GAITRE-BERIES. 14971. Berries of the dog-wood tree; *Cornus fœmina.*
GALAXIE, *pr. n.* The milky way; a tract in the heaven ſo called. F. ii. 428.
GALE, *v.* SAX. See the n. on ver. 6414.
GALFRIDE, *pr. n.* Geoffrey of Monmouth. F. iii. 382. Geoffrey Vinſauf. C. L. ii. See GAUFRIDE.
GALICE, *pr. n.* A province of Spain. 468. The famous ſhrine of *St. James at Compoſtella* was in Galicia.
GALINGALE, *pr. n.* Sweet cyperus. 383.
GALLIEN, GALIAN. *pr. n.* Galen. 433. 12240. See the notes.
GALOCHE, *n.* FR. A ſhoe. 10869.
GALPE, *v.* SAX. To gape, to yawn. 16984.
GALPING, *part. pr.* Gaping, yawning. 10664.
GALWES, *n. pl.* SAX. The gallows. 6240. 14652.
GAN, *pa. t.* of GINNE, *v.* SAX. Began. 11153. GANNEN, *pl.* T. ii. 194.
GAR, *v.* SAX. To make. 4130.
GARDEBRACE, *n.* FR. Armour for the arm. C. D. 1554.
GARGATE, *n.* FR. The throat. 15341.
GARISOUN, R. 3249. Seems to be uſed as a *v.* To heal. The Orig. has *Gariſon*, a *n.* Healing, recovery.
GARNEMENT, *n.* FR. A garment. Magd. 354.
GARNER, *n.* FR. A granary, or ſtore-room. R. 1148. 6810.
GARNISON, *n.* FR. A guard, or garriſon. M. 77. R. 4204.
GASTNESS, *n.* SAX. Gaſtlineſs. Bo. iii. pr. 5.
GATE, GATTE, *pa. t.* of GET, *v.* SAX. Gate; Begate. R. 2692. L. W. 2561.
GATE, *n.* SAX. A way. *Went her gate.* R. 3332. Went her way.
GATISDEN, *pr. n.* 436. John Gateſden, author of a medical work, entitled *Roſa Anglicana*, in the XIVth Century. See Tanner, in v.
GAT-TOTHED. 470. See the note.
GAUDE, *n.* FR. Jeſt. 12323. T. ii. 351.
GAUDES, *pl.* Ridiculous tricks. P. 310.
GAUDED. 159. See the note.
GAUFRIDE, *pr. n.* 15353. See the note.
GAURE, *v.* To ſtare. 3825. 5332. *For them, that* GAURED *and caſt on me their ſight.* Lydg. *Trag.* B. ix. f. 22. b.
GAWAIN, *pr. n.* nephew to King *Arthur*, by his ſiſter, married to King *Lot*. So ſays the *Britiſh Hiſtory*, which goes under the name of *Geoffrey of Monmouth*; and I believe it will be in vain to look for any more authentic genealogiſt of all that family. He is there called *Walganus*. The French Romancers, who have built upon Geoffrey's foundations, agree in deſcribing Gawain as a model of *knightly courteſy*. To this his eſtabliſhed character our author alludes in ver. 10409. and in. R. 2209.
GAYLER, *n.* FR. 1472. as GAILER.
GEANT, *n.* FR. Giant. *The Grane the geant.* A. F. 344.
GEAR, *n.* F. L. 26. See GERE.
GENDE, for GENT. B. K. 127.
GENELON, *pr. n.* of one of *Charlemaigne's* officers, who, by his treachery, was the cauſe of the defeat at *Roncevaux*, the death of *Roland*, &c. for which he was torn to pieces by horſes. This at leaſt is the account of the author who calls himſelf *Archbiſhop Turpin*, and of the Romancers who followed him; upon whoſe credit the name of *Genelon*, or *Ganelon*, was for ſeveral centuries a ſynonymous expreſſion for *the worſt of traitors*. Our author alludes to his treachery, ver. 14699. 15233. and to his puniſhment, ver. 13124. See alſo Du. 1121.
GENT, *adj.* FR. Neat, pretty. 3234. 13645.

GEN-

GENTERIE, *n.* FR. Gentility. 6728.

GENTIL, *adj.* FR. in its original ſenſe means *Well-born; of a noble family.* 6735. R. 2194. *Il y avoit* un Chevalier, *Capitaine de la ville;—point* gentilhomme *n'eſtoit:—et l'avoit fait, pour ſa vaillance, le Roy Edouard Chevalier.* Froiſſart, v. ii. c. 77. —It is commonly put for *Civil, liberal; gentlemanlike.*

GENTILLESSE, *n.* FR. follows the ſignifications of GENTIL.

GEOMANCIE, *n.* FR. Divination by figures made on the earth. P. 334.

GERE, *n.* SAX. All ſorts of *inſtruments*; of Cookery. 354. of War. 2182. of Apparel. 8248. of Chemiſtry. 16263. *In hir quainte geres.* 1533. In their ſtrange faſhions.

GERIE, GERFUL. 1538. 1540. Changeable. Probably from the FR. *Girer.* To turn round. GIERFUL. T. iv. 286.

GERLOND, *n.* FR. A garland. 668. The name of a dog. 15389.

GESSE, *v.* SAX. To gueſs. 2595, 3467.

GEST, *n.* SAX. A gueſt. 8214.

GESTE, *v.* See the n. on ver. 17354.

GESTES, *n. pl.* LAT. Actions, adventures. T. ii. 1349. *The Romain geſtes.* 10158. See the note.

GESTOUR, *n.* A relater of geſtes. See the n. on ver. 13775.

GET, *n.* FR. *Geſte.* Faſhion, behaviour. 684. See the note. *With that falſe get.* 16745. With that cheating contrivance.

GETHE, for GOETH. L. W. 2143.

GIE, *v.* SAX. To guide. 15604. 15627.

GIGGES, *n. pl.* F. iii. 852. Irregular ſounds, produced by the wind, &c. *Gigue,* FR. ſignified *a muſical inſtrument,* like a fiddle; and from thence *a ſort of light tune.* Menage, in v. It is probably a word of Teutonic original. See Junius.

GILBERTIN, *pr. n.* An Engliſh Phyſician of the XIIIth Century. See Fabricius *Bibl. Med. Æt.* in v. GILBERTUS DE AQUILA.

GILOUR, *n.* FR. A deceiver. 4319.

GILT, *part. pa.* SAX. Gilded; of the colour of gold. L. W. 230.

GILT, *n.* SAX. Guilt. 5969.

GILTE-LES, *adj.* SAX. Free from guilt. 1312. 1314.

GILTIF, *adj.* SAX. Guilty. 5088. *Conf. Am.* 62 b.

GIN, *n.* FR. Engine; contrivance. 10442. 16633.

GINGIBER, *n.* FR. Ginger. R. 1369.

GINNE, *v.* SAX. To begin. T. v. 657.

GIPCIERE, *n.* FR. A pouch or purſe. 359.

GIPE, *n.* FR. An upper frock, or caſſock. R. 7214.

GIPON, *n.* FR. A ſhort caſſock. 75. 2122.

GIRDE, *v.* SAX. To ſtrike, to ſmite. 14464. This word is perhaps the original of *Gride,* in Spenſer. See *Obſ. on Sp.* v. ii. p. 62.

GIRDELSTEDE, *n.* SAX. The waiſt; the place of the girdle. R. 826.

GIRLES, *n. pl.* SAX. Young perſons, either male or female. 666.

GIRT, *part. pa.* of GIRDE. *Thurgh girt.* 1012. Smitten through.

GISARME, *n.* FR. A battle-ax. R. 5978. See Du Cange, in v. *Giſarma.*

GISE, *n.* FR. Guiſe, faſhion. 2127. *At his owen giſe.* 665. In his own manner; as he would wiſh.

GITE, *n.* FR. A gown. 3952. 6141.

GITERNE, *n.* FR. A guitar. 3333. 4394.

GITERNING, *n.* Playing on a Giterne. 3363.

GLADE, *v.* SAX. To make glad. 11280. 14817.

GLADER, *n.* One that maketh glad. 2224.

GLADSOM, *adj.* SAX. Pleaſant. 14784.

GLASE for GLOSE, *v.* T. v. 469.

GLASE, *v.* SAX. To put glaſs into windows. Du. 323.

GLASINGE, *n.* Glaſs-work. Du. 327.

GLE, *n.* SAX. Mirth. 13769.—Muſick. T. ii.

ii. 1036. GLEES, *pl.* Muſical inſtruments. F. iii. 119.

GLEDE, *n.* SAX. A burning coal. 3379. GLEDES, *pl.* 3881. Sparks of fire.

GLEIRE, *n.* FR. The white of an egg. 16274.

GLENT, *pa. t.* Glanced. T. iv. 1223.

GLEVE, *n.* FR. *Glaive.* A lance. C. L. 544.

GLIMSING, *n.* Glimmering. 10257.

GLITEREN, *pr. t. pl.* of GLITER, *v.* SAX. 979.

GLODE, *pa. t.* of GLIDE, *v.* SAX. 10707. 13832. *She* GLODE *forth, as an adder doth. Conf. Am.* 105.

GLOMBE, *v.* SAX. To look gloomy. R. 4356.

GLOSE, *n.* FR. A comment or interpretation. 7374.

GLOSE, *v.* To comment, or interpret. 5609. 5701.—To ſpeak tenderly. 10225.—To flatter. 6091. 16983.

GLOTON, *n.* FR. A glutton. R. 4307.

GLOWEDEN, *pa. t. pl.* of GLOW, *v.* SAX. 2134.

GNARRE, *n.* SAX. A hard knot in a tree. 551.

GNAT, *n.* SAX. is put for any *little, worthleſs* thing. 5929. 17204.

GNIDING, *part. pr.* SAX. Rubbing. 2506.

GNOFFE, *n.* 3188. "An old cuff; a miſer." Gloſſ. *Ur.* I know not upon what authority.

GNOWE, *pa. t.* of GNAWE, *v.* SAX. 14758.

GO, *v.* SAX. means ſometimes *To walk,* in contradiſtinction to *riding.* 1353. 2254.

GO *(Gon), part. pa.* T. ii. 795.

GOBBET, *n.* FR. A morſel; a bit. 698.

GOD, *n.* SAX. *God toforne.* R. 7294. T. i. 1060. God going before. *Deo favente.*—*Goddes armes two.* 6415. 12588. *Goddes bones.* 12629. 12906. Vulgar oaths—*A Goddes kichel.* 7329. See the note. *A Goddes half.* 5632. See HALFE.

GODE, GOOD, *n.* SAX. Wealth; goods 7534, 5.

GODE-LES, *adj.* Without money or goods. 13220.

GODELYHEDE, *n.* SAX. Goodneſs. R. 4604. T. iii. 1736.

GODENESS, *n.* SAX. *At godeneſs.* R. 1453. At advantage. And ſo we ſhould read in R. 3462. where the Editt. have *At godemes.* The Orig. has *en bon point.*—

GODSIB, *n.* SAX. A goſſip; a godfather. P. 369.

GOFISH, *adj.* Fooliſh. T. iii. 585. from the FR. *Goffe*; Dull, ſtupid.

GOLD, *n.* A flower, commonly called *A Turnſol.* 1931. Gower ſays, that Leucothea was changed

Into a floure was named GOLDE,
Which ſtont governed of the ſonne.
Conf. Am. 121 b.

GOLD-HEWEN, *adj.* SAX. Of a golden hewe, or colour. 2502.

GOLDSMITHRIE, *n.* SAX. Goldſmith's work. 2500.

GOLET, *n.* FR. The throat, or gullet. R. 7096.

GOLIARDEIS. See the n. on ver. 562.

GOMME, *n.* FR. Gum. L. W. 121.

GON, *inf. m.* SAX. To go. 2512. *So mote I gon.* 3116. 11089. So may I *fare* well. *So mote I ride or go.* 7524. So may I *fare* well, riding or walking, i. e. in all my proceedings. See GO.

GON, *pr. t. pl.* 771. 2604. 2965.

—— *part. pa.* Gone. 4437. 5137.

GONFANON, *n.* FR. A banner, or ſtandard. R. 1201. 2018.

GONG, *n.* SAX. A little-houſe; a jakes. P. 366.

GONNE, *n.* A gun. L. W. 637. F. iii. 553.

GONNEN, GONNE, *pa. t. pl.* of GINNE. 11230. 15985.

GORE, *n.* See the n. on ver. 3237. ſince which it has been ſuggeſted to me by a learned perſon, whom I have not the honour to know, that *Gore* is a common name for a *ſlip* of cloth or linen, which is inſerted

inſerted in order to widen a garment in any particular place. GOOR OF A CLOTH. *Lacinia.* Prompt. Parv. See alſo the Gloſſary to Kennet's Paroch. Antiq. in v. *Gore.* This ſenſe will ſuit very well with the context of ver. 3237, but hardly, I think, with that of ver. 13719; unleſs we ſuppoſe, that *gore* is there put for *ſhirt*, becauſe *ſhirts* have uſually *gores* in them. The expreſſion would certainly be very aukward, and unlike Chaucer's general manner, but in this place, *the Rime of Sire Topas*, he may be ſuppoſed to have taken it purpoſely from one of thoſe old Romances, which are the objects of his ridicule. See the n. on ver. 13845.

GOSE for GOES. C. D. 1286. Goeth.

GOSPELLERE, *n.* SAX. Evangeliſt. R. 6887.

GOSSOMER, *n.* A thin cobweb-like ſubſtance which flies about in the air. 10573.

GOST, *n.* SAX. Spirit; mind. 5679.

GOTH, *imp. m. 2 perſ. pl.* Go ye. 2560. 14200.

GOVERNAILLE, *n.* FR. Government, ſteerage. 9068.

GOUNE-CLOTH. 7829. 7834. Cloth enough to make a gown.

GOURD, *n.* A veſſel to carry liquor; perhaps ſo called from its ſhape. 17031, 40.

GOWER, *pr. n.* T. v. 1855. An eminent Engliſh poet, to whom Chaucer *directs* his *Troilus and Creſeide.* Some circumſtances relating to him are touched upon in the Eſſay, &c. n. 55. the Diſcourſe, &c. § XIV. XV. *n.* 15, 16. and in the Notes, p. 492.

GRACE, *n.* FR. Favour. 3071. *Sory grace.* 6328. *Harde grace.* 16133. Misfortune. T. i. 713.

So full of ſorowe am I, ſothe to ſayne,
That certainly no more *harde grace*
May ſit on me, for why? there is no ſpace.

So Hercules, *ap. Euripid.* Hp. M. 1250.

Γεμω κακων δη, κ'ουκετ' εσθ' οπη τιθω.

The criticiſm of Longinus, ſect. XL. is perhaps equally applicable to both paſſages.

With harde grace. 7810. is to be underſtood as ſpoken, in a parentheſis, of the Cherl; *Misfortune attend him!* See WITH. *Save your grace.* M. 81. l. 9. With your favour. *Sauve votre grace.*

GRACIOUS, *adj.* FR. Agreeable. 3693. Graceful. 8489.

GRAME, *n.* SAX. Grief. 16871. Anger. T. iii. 1030.

Felle it to god or GRAME. P. L. 327.

GRAMMERE, *n.* FR. Grammar. 13466.

GRAND MERCIE, FR. Great thanks. 8964.

GRANE, *n.* FR. A grain, a ſingle ſeed. T. ii. 1028.

GRANGE, *n.* FR. A Farm-houſe. 3668.

GRAPINEL, *n.* FR. A grappling-iron. L. W. 640.

GRATCHE, R. 7368. "is perhaps the ſame with *Graithe*, if not miſtaken for it." Gloſſ. *Ur.* See GREITHE. The Orig. has—s'AOURNE *comme beguyne.*

GRAVE, *v.* SAX. To carve, to engrave. T. ii. 47. T. iii. 1468.

GRAVE *(Graven), part. pa.* Buried. 6647. 11288.

GRAUNSON, *pr. n.* C. M. V. ver. ult. See *An account of the works of Chaucer*, &c. in this vol. p. 527, and 528.

GRE, *n.* FR. Pleaſure, ſatisfaction, from *Gratus*, LAT. *To receive in gre.* 4679. 9027. To take kindly. *The gre.* 2735. The prize. See the note.—From *Gradus*, LAT. it ſignifies *A ſtep*, or *degree.* 9249.

GREDE, *n.* SAX. A greedy perſon. R. 6002.

GREDE, *v.* BARB. LAT. To cry. C. N. 135.

GREIN, *n.* FR. *Grein de Paris.* R. 1369. *de Paradis.* Orig. Grains of Paradiſe; a ſort of ſpice. The ſame are meant in ver. 3690.

3690.—*Grain of Portingale.* 15465. A ſort of ſcarlet-dye, called *Kermes*, or *Vermillion.*

GREITHE, *v.* SAX. To prepare, make ready. 4307. 14512.

GRENEHED, *n.* SAX. Childiſhneſs. 4583.

GRESE, *n.* FR. Greaſe. 135. 6069.

GRETE for GREDE, *v.* R. 4116.

GRETTE, *pa. t.* of GRETE, *v.* SAX. Greeted, ſaluted. 5471. 8828.

GREVES, *n. pl.* SAX. Groves. 1497. R. 3019.

GRILLE, *adj.* R. 73. f. Horrible. GRYMM. GRYL AND HORRYBLE. *Horridus.* Prompt. Parv.

GRINT for GRINDETH, 5971.

GRINTE, *pa. t.* of GRIND, *v.* SAX. Ground. *Grint with his teeth.* 7743. Gnaſhed with h. t.

GRINTING, *n.* Grinding, gnaſhing. P. 292.

GRIS, *n.* FR. A ſpecies of Furr. See the n. on ver. 194.

GRISLY, *adj.* SAX. Dreadful. 1973. 6318.

GROCHE, *v.* SAX. To grutch, to murmur. 3861. 6025.

GROFF, *adj.* SAX. Flat on the ground. 951. 13605. R. 2561.

GROINE, *n.* FR. The ſnowt of a ſwine. P. 288. A hanging lip. T. i. 350.

GROINE, *v.* To hang the lip, in diſcontent. R. 7099.

GRONE, *v.* FR. To groan. To grunt. 7411.

GRONT, *pa. t.* 14627. Groaned.

GROPE, *v.* SAX. To ſearch; to examine by feeling. 7399. 7723.

GROT, *n.* A coin, worth four-pence. 6874. 7546.

GROUNDEN, *part. pa.* of GRIND. 16243.

GROYNING, *n.* 2462. Diſcontent. See GROINE.

GUERDON, *n.* FR. Reward; Recompenſe. 7460. 8759.

GUERDON, *v.* To reward. P. 300.

GUERDONLES, *adj.* Without reward. B. K. 400.

GUIDO, *pr. n.* L. W. 1462. GUIDO DE COLUMPNIS. F. iii. 381. *Guido dalle Colonne*, of Meſſina in Sicily, a lawyer and poet, died about 1290. Quadrio, Vol. ii. p. 160. His *Hiſtory of the Trojan war*, to which our author refers, was written in Latin, and finiſhed in 1287. See the n. on ver. 15147. I have there intimated my ſuſpicion, that he tranſlated it, for the moſt part, from a French Romance of *Benoit de Sainte More.* However that may have been, Guido's work is certainly the original, from which the later writers of the middle ages have generally taken their accounts of Trojan affairs. It was tranſlated into Italian in 1324 by *Filippo Ceffi*, a Florentine. Quadrio, Vol. vi. p. 475. A French tranſlation is alſo extant, in which it is ſaid to be *tranſlatée en François* premierement *du commandement du Maire de la cité de Beauvais, en nom et en honneur de Karles le roy de France*, l'an mil ccc. quatre vingtz. Ms. Reg. 16 F. ix. This is probably the French tranſlation mentioned by Lydgate in the Prologue to his *Boke of Troye*, which is a mere paraphraſe *in verſe* of Guido's hiſtory, with ſome digreſſions and additions of his own. Lydgate's work was finiſhed, as he tells us himſelf at the end, in 1420.

H.

HABERGEON, *n.* FR. A diminutive of *Hauberg*, a coat of mail. 76. 13790.

HABILITEE, *n.* FR. Ability. C. L. 1044.

HABITACLES, *n. pl.* FR. Places of habitation. F. iii. 104.

HABITE, *v.* FR. To dwell. R. 660.

HABUNDANT, *part. pr.* FR. Abundant. 7935.

HACKE-

HACKENAIE, *n.* FR. An ambling horſe, or pad. R. 1137.

HACKING, *n.* FR. Cutting in pieces. F. iii. 213.

HADDEN, *pa. t. pl.* of HAVE. 375. 762.

HAF, *pa. t.* of HEVE. *v.* SAX. Heaved, raiſed. 2430.

HAIE, HAY, *n.* FR. A hedge. R. 54. 3007.

HAILE, *n.* SAX. Health, welfare. 4087.

HAILES, *pr. n.* of an Abbey in Glouceſterſhire. See the n. on ver. 12587.

HAIRE, *n.* FR. A hair-cloth. 15601. R. 438.

HAKENEY, *n.* FR. 16027. as HACKENAIE.

HAKETON, *n.* FR. A ſhort caſſock, without ſleeves. 13789.

HALDEN for HOLDEN, *part. pa.* of HOLD. 4206.

HALFE, *n.* SAX. A ſide; a part. *A' Goddes half.* 5632. Du. 370. On God's part; with God's favour. *A' this halfe God.* T. L. i. 325. b. On this ſide of God. *Four halves.* 3481. Four ſides.

HALI, *pr. n.* 433. An Arabian Phyſician. Fabric. *Bibl. Gr.* t. xiii. p. 17.

HALKE, *n.* SAX. A corner. 11433. 15779.

HALPE, *pa. t.* of HELP. *v.* SAX. 14052. R. 1911.

HALS, *n.* SAX. The neck. 4493.

HALSE, *v.* SAX. See the n. on ver. 13575.

HALT, *pa. t.* of HOLD, *v.* SAX. Held, or kept. 5141.

HALT for HOLT, i. e. Holdeth. Du. 621.

HALTE, *v.* FR. To go lamely. Du. 622.

HAME for HOME, *n.* SAX. 4030.

HAMELE, *v.* SAX. To hamſtring; to cut off. T. ii. 964.

HAMERS, *n. pl.* SAX. Hammers. Du. 1164.

HAN, *inf. m.* of HAVE, *v.* SAX. 754. 1048. 2109.

—— *pr. t. pl.* 931. 1022. 7581.

HANSELINES, P. 315. l. 13. appears from the context to mean *a ſort of breeches.*

HAPPE, *n.* SAX. Chance. 13168. Bo. v. pr. 1.

HAPPE, *v.* To happen. 587. 6467.

HARD, *adj.* SAX. Hard. *Harde grace.* 7810. 16133. Misfortune. See GRACE. It is uſed adverbially. 9879. 13133.

HARDE, *v.* SAX. To make hard. 10559.

HARDELY *(Hardily), adv.* FR. Boldly. 10147. *adv.* SAX. Certainly. 7867. 7901. 9186. T. v. 673.

HARDING, *n.* SAX. Hardening. 10557.

HARIE, *v.* FR. To hurry. To harie *and drawe.* P. 289.

HARIED, *part. pa.* Hurried. 2728. *Ils ſeroient* hâriez *en grand manere.* Froiſſart, v. i. c. 225.

HARLOT, *n.* See the n. on ver. 649.

HARLOTRIES, *n. pl.* Ribaldries. 563.

HARNEIS, *n.* FR. Armour. 1615. Furniture. 5718.

HARNEISE, *v.* FR. To dreſs. R. 2648.

HAROW, *interj.* FR. See the n. on ver. 3286.

HARPOUR, *n.* FR. A harper. T. ii. 1030. In the Act of Reſumption, 28 H. vi. there is a proviſo in favour of John Turges, *Harpour with the Queen,* for the reverſion of an annuity of 10 Marks, after the death of William Langton, Minſtrell.

HARWED, *p. t.* of HARWE, *v.* SAX. See the n. on ver. 3512.

HASARDOUR, *n.* FR. A Player at Hazard; A gameſter. 12530.

HASARDRIE, *n.* FR. Gaming, in general. 12524.

HASELWODE. T. iii. 892. V. 585. 1174. All theſe paſſages plainly allude to the ſame proverbial ſaying, which appears to have been uſed in ſcorn or deriſion of any improbable hope or expectation. Why it was ſo uſed, is beyond my reach to diſcover. It may be proper however to mention that in T. iii. 892. Ms. Harl. 3943. reads—*Haſelwode* is *ſhaken*;—and that the paſſage. T. v. 1174. is an imitation of

of the following in the *Filoſtrato*. See Eſſay, &c. n. 62.

Ma Pandero ſeco tacitamente
Ride di cio che Troylo dicea—
Chel ſi fuſſe ſembiante facea
Di crederlo, e dicia, *di mungibelo*
Aſpetta il vento queſto tapinello.

HASTIF, *adj.* FR. Haſty. 3545.
HASTIFLY, *adv.* Haſtily. 13546.
HATE, *v.* SAX. To be named. R. 38.
HAUBERK, *n.* FR. A coat of mail. 13792.
HAVEN, *inf. m.* of HAVE, *v.* SAX. Bo. iv. pr. 2. It is more commonly abbreviated into HAN.
HAUNCE, *v.* FR. To raiſe, to enhance. B. K. 431.
HAUNT, *n.* FR. Cuſtom, practice. 449.
HAUNTE, *v.* FR. To practiſe. P. 354.
HAUNTEDEN, *pa. t. pl.* 12398. Practiſed, frequented.
HAUTEIN, *adj.* FR. Haughty. R. 3739.—Loud. 12264.—A *hautein faucon*. L. W. 1118. A high-flying hawk; *Faulcon haultain*. FR.
HAVOIR for AVOIR, *n.* FR. Wealth. R. 4729.
HAWE, *n.* SAX. A hawthorn-berry. 6241. T. iii. 856.—A farm-yard. 12789.—A church-yard. P. 356.
HAWEBAKE, 4515. See the note.
HE, *pron.* SAX. is often prefixed in all its caſes to proper names *emphatically*, according to the Saxon uſage. *He Moiſes*. 10564. *He Tityus*. T. i. 787. See the n. on ver. 9594.—HE is alſo frequently uſed for IT in all caſes. 7550. 7838. 9737. See the n. on ver. 9594.
HED, *n.* SAX. Head. *On his hed*. 1346. On pain of loſing his head. See the note.
HEDDE for HIDDE (Hidden.) L. W. 208.
HEGGES, *n. pl.* SAX. Hedges. 15224.
HEISUGGE. A. F. 612. *Curruca*, a little bird, which is ſuppoſed to hatch the Cuckow's egg, and to be deſtroyed by the young Cuckows. *Sp.*
HELE, *v.* SAX. Helan. To hide. 6531. R. 6882.
HELE, *v.* SAX. Hælan. To heal, to help. 1250. 10955.
HELE, *n.* SAX. Health. 3104. 4237.
HELELES, *adj.* Helpleſs. T. v. 1592.
HELISE, *pr. n.* Elyſium. C. L. 119.
HELMED, *part. pa.* FR. Armed with an helmet. 14376. T. ii. 593.
HELOWIS, *pr. n.* 6259. Eloiſa, the miſtreſs of Abelard. See a ſummary of their hiſtory in *Rom. de la Roſe*, ver. 9172—9247.
HEM, *obl. c. pl.* of HE. Them. See HIM; and Eſſay, &c. n. 28.
HEMSELF, HEMSELVE, HEMSELVEN. See SELF.
HENCHMEN, *n. pl.* Pages. F. L. 252. See a note on the *Midſummer Night's Dream* of Shakeſpeare. Act. ii. Sc. 2. Laſt Edit.
HENDE, HENDY, *adj.* SAX. Civil, courteous. 6868. 3199.
HENEN. 4031. HENNE. 2358. 3887. HENNES. R. 4922. HENS. 12621. *adv.* SAX. Hence.
HENG, *pa. t.* and *part.* of HANG, *v.* SAX. 360. 678. 9757.
HENNESFORTH, *adv.* SAX. Henceforth. 10972.
HENTE, *v.* SAX. To take hold of; to catch. 906. 7082.
HENT, *pa. t.* and *part.* 700. 6899. 1583.
HEPE, *n.* SAX. A heap. *To hepe*. T. iii. 1770. Bo. iv. pr. 6. Together; in a heap.—The fruit of the Dog-roſe. 13677.
HERAUD, *n.* FR. A herald. 2535.
HERBERGAGE, *n.* FR. Lodging. 4327.
HERBERGEOURS, *n. pl.* FR. Providers of lodgings; Harbingers. 5417.
HERBERWE, *n.* SAX. An inn; a lodging. 767. 4143.—The place of the Sun. 11347. In ver. 405. (ſee the note) it rather means, I think, *A harbour*.—HERBER. T. ii. 1705. F. L. 49. An arbour.
HERBERWE, *v.* SAX. To lodge. R. 6145.
HERD, HIERDE, *n.* SAX. A keeper. 605. 15660.

15660.—HERDEGROMES. F. iii. 135. Shepherd-boys.

HERDES, *n. pl.* Coarſe flax. *Herde,* fibra lini. Kilian. R. 1233.

That not of hempe ne heerdis *was.*

So this ver. is written in Ms. Hunter. The Orig. has only—*elle ne fut de bourras.*

HERE for HIRE, *pron.* 2059. 3691. 4880. and in other places, *for the ſake of the rime.*

HERE, *adv.* SAX. In this place.

HERE, in compoſition, ſignifies this, without including any idea of *place. Hereagaines.* 3041. Againſt this. *Herebeforn.* 1586. Before this.

HERE, *v.* SAX. To hear. 2347.

HERD, HERDE, *pa. t.* and *part.* 221. 955. 1597.

HERDEN, *pa. t. pl.* 15382.

HERE, *n.* SAX. Hair. 677.

HEREN, *adj.* Made of hair. 12670.

HERKING, *part. pr.* of HERKE, *v.* SAX. Hearkening. 10392.

HERMES, *pr. n.* 16902. A chemical treatiſe *under his name* is extant in the *Theat. Chemic.* t. iv. See Fabric. *Bibl. Gr.* L. i. c. 10. HERMES BALLENUS. F. iii. 183. Whether a different perſon from him juſt mentioned, I cannot tell.

HERNE, *n.* SAX. A corner. 11433. 16126.

HERONERE, *n.* FR. A hawk made to flie only at the heron. T. iv. 413. L. W. 1118.

HERONSEWES, *n. pl.* FR. Young Herons. 10382. See the note.

HERTE for HURT, *v.* SAX. Du. 883.

HERTE, *n.* SAX. Heart. *Herte-blood.* 6300. 12836. Heart's blood. *Herte-ſpone.* See the n. on ver. 2608.

HERTELES, *adj.* Without courage. 14914.

HERTLY, *adj.* Hearty. 10319.

HERY, *v.* SAX. To praiſe. 8492. 13548.

HERYING, *n.* Praiſe. 13389.

HESTE, *n.* SAX. Command. 12574.—Promiſe. R. 4475, 7.

HET, HETTE, *pa. t.* of HETE, *v.* SAX. Heated. A. F. 145.

HETE, *v.* SAX. To promiſe. 2400. 4754. To be called. Du. 200. See HIGHTE.

HETHENESSE, *n.* SAX. Country of Heathens. 49. 5532.

HETHING, *n.* SAX. Contempt. 4108. *All is thy* HETHING *fallen upon thee.* P. L. 273.

HEVE. *v.* SAX. To heave, to raiſe. 552.—*v. neut.* To labour. T. ii. 1289.

HEVED, *n.* SAX. Head. F. ii. 42. *Every virtue in my heved.* So I apprehend this line ſhould be read, inſtead of *in* me *heved.*

HEVEN-QUENE, *n.* SAX. The queen of heaven; the Virgin Mary. 16557.

HEW OF LINCOLN, *pr. n.* 13614. See Diſcourſe, &c. § XXXII.

HEWE, *v.* SAX. To cut. 1424.

——— *v. neut.* C. L. 980. T. L. i. 325. b. *He that* heweth *to hie, with chippes he may leſe his ſight.* So *Conf. Am.* 18. b.

Full ofte he heweth up ſo hye,
That chyppes fallen in his eye.

HEWE, *n.* SAX. Colour; appearance. 10901. T. ii. 21.

HEWED, *part. pa.* Coloured. 11557.

HEXT, *adj. ſuperl.* SAX. Higheſt. C. D. 345. *Hegh, Hegheſt, Heghſt, Hext.* In the ſame manner *Next* is formed from *Negh.*

HIDOUS, *adj.* FR. Dreadful. 3520.

HIDOUSLY, *adv.* Terribly. 1703.

HIE, *v.* SAX. To haſten. 10605. C. D. 1550.

HIE, *n.* Haſte, diligence. *In,* or *On hie.* 2981. 4629. T. iv. 1385. In haſte.

HIE, HIGHE, *adj.* SAX. High. *In high and low.* 819. 5413. See the n. on ver. 819.

HIERDESSE, *n.* SAX. A ſhepherdeſs. T. i. 654. See HERDE.

HIGHEN,

HIGHEN, F. iii. 1062. is perhaps miſwritten for *Highe*.

HIGHT, *n.* SAX. Highth. 1892. *On hight.* 1786. ſeems to ſignify—aloud; in a high voice. *En haut.* FR.

HIGHTE, *v.* SAX. See the n. on ver. 1016.

HIM, *obl. c.* of HE, is often uſed alone in that *reciprocal* ſenſe, which is generally expreſſed by the addition of the adj. *Self.* 3052. *Than hath he don his frend, ne* him, *no ſhame*, i. e. nor himſelf. *As he* him *laid.* 1380. *And clad* him. 1411. *And bare* him. 1449.

It is alſo frequently put without the uſual prepoſition. *Him to grete ſhame.* 17209. To great ſhame *of* him. *She falleth* him *to fete.* 5524. She falleth at the feet *of* him. *She ſwore* him. 6543. She ſwore *to* him. *Hem* and *Hire* are uſed in the ſame manner.

HIMSELF, HIMSELVE, HIMSELVEN. See SELF.

HINDEREST, *ſuperl. d.* of HIND, *adv.* SAX. Hindmoſt. 624.

HINE, *n.* SAX. A ſervant in huſbandry; a hind. 605.

HINE, *n.* Bal. Vil. 35. ſhould probably be *Hiene.* The *gall of an hyena* was uſed to cure a certain diſorder of the eye. Plin. N. H. l. 29. c. 38.

HIPPOCRAS, *pr. n.* Hippocrates. 433. See the note.

HIR, *pron. poſſ.* SAX. Their. See Eſſay, &c. p. 64.

HIRE, *obl. c.* of SHE. *pron.* SAX. is often put for *Herſelf.* 139. 4869. and without the uſual prepoſition. 11057. See HIM.

HIRE, *pron. poſſ.* SAX. Her. See Eſſay, &c. p. 64.

HIRESELF, HIRESELVE, HIRESELVEN. See SELF.

HIRS, *pron. poſſ.* SAX. Theirs. 7508. See the Eſſay, &c. n. 29.

HISTORIAL, *adj.* FR. Hiſtorical. 12090.

HO, *interj.* FR. commanding a ceſſation of any action. See the n. on ver. 2535. and I believe *o* in that verſe is put for *Ho*, and not for *Oyez.* See the C. L. ver. 270.

HOCHEPOT, *n.* FR. A mixture of various things *ſhaken* together in the ſame pot. M. 95. l. 14. *Hutſpot.* BELG.

HOKER, *n.* SAX. Frowardneſs. 5717.

HOKERLY, *adv.* Frowardly. P. 332.

HOLD, *n.* SAX. A fort, or caſtle. 4927.

HOLD, *v.* SAX. To keep. *To hold in honde.* T. V. 1370. To keep in ſuſpence. T. V. 1614. 1679. To amuſe in order to deceive.

HOLD, HOLDEN, *part. pa.* Obliged. 5717. T. iii. 1265.

HOLE, HOL, *adj.* SAX. Entire, whole; ſound. 6952. 7615.

HOLLY, *adv.* Entirely; wholly. 5793.

HOLOUR, *n.* SAX. A whoremonger. 5836. P. 363.

HOLT, *n.* SAX. A grove, or foreſt. 6. T. iii. 352.

HOLT for HOLDETH. 9224. 9386.

HOMLY, *adj.* SAX. Domeſtick. 9666.—Plain, ſimple. 7425.

HOMLINESSE, *n.* SAX. Domeſtick management. 8305.—Familiarity. M. 122. l. 9.

HONDE, *n.* SAX. A hand. *An honde-brede.* 3809. An hand's breadth. *Withouten honde.* T. iii. 188. Without being pulled by any hand.—HONDEN, *pl.* R. 6665.

HONEST, *adj.* FR. means generally, *according to the French uſage*, Creditable, honourable. 246. 13491. Becoming a perſon of rank. 8302. 9902.

HONESTETEE, HONESTEE, *n.* FR. Virtue. 8298.—Decency. 14630.—Good manners. 6849.

HONG, *v.* SAX. To hang. 12724.

HONT, *n.* SAX. Du. 385. as HUNT.

HONY-SWETE, *adj.* SAX. Sweet as honey. 9270.

HOPE, *v.* SAX. To expect. 4027. See the note.

HOPPESTERES, *n. pl.* SAX. Dancers. 2019. See the note.

HORD,

HORD, *n.* SAX. Treaſure. 13014.—A private place, fit for the keeping of treaſure. P. 359.

HORE, HOOR, *adj.* SAX. Hoary, grey. 7764. 9335.

HOROWE, *adj.* SAX. Foul. C. M. 52.

HORRIBLETE, *n.* FR. Horribleneſs. R. 7285.

HORS, *n. pl.* SAX. Horſes. 5867. 7141. 13563.

HORSE, *adj.* SAX. Hoarſe. Du. 347.

HORSLY, *adj.* 10508. is applied to a horſe, as *manly* is to a man.

HOSPITALERS, *n. pl.* LAT. Religious perſons, of both ſexes, who attended the ſick in hoſpitals. P. 369.—Knights Hoſpitalers, of different orders. R. 6693. See Du Cange, in v. *Hoſpitalarius*.

HOST, *n.* FR. An army. 14486.

HOSTELERE, *n.* FR. An inn-keeper. 4358. 15035.

HOSTELRIE, *n.* FR. An inn, or lodging-houſe. 23.

HOSTILEMENTS, *n. pl.* Houſehold furniture. Bo. ii. pr. 5.

HOTE, *adj.* SAX. Hot. 7018.

HOTE, HOTEN, *part. pa.* of HETE. Called. 3939.

HOVE, *v.* SAX. To hover. T. iii. 1433. T. v. 33.

HOUND-FISH, *n.* SAX. The dog-fiſh. 9699.

HOUNE, *n.* for HOUND. T. iv. 210. *Thus ſaid both here and houne*, i. e. hare and hound; all ſorts of people.

HOUPED, *pa. t.* FR. Hooped, or hollowed. 15406.

HOUSEL, *n.* SAX. The Euchariſt. R. 6386.

HOUSEL, *v.* To adminiſter the ſacrament. R. 6437.

—*To ben houſeled.* To receive the ſacrament. P. 383.

HOWVE, *n.* SAX. A cap, or hood. See the n. on ver. 3909.

HULFERE, *n.* SAX. Holly. B. K. 129.

HULSTRED, *part. pa.* SAX. Hidden. R. 6146.

HUMBLEHEDE, *n.* SAX. Humble ſtate. 14590.

HUMBLESSE, *n.* FR. Humility. 4585.

HUMBLING, *n.* A humming. F. ii. 531. *Hommelen*; Bombilari, bombum edere. Kilian. Hence our *Humble-bee*.

HUNT, *n.* SAX. A huntſman. 1680. 2020.

HURTLE, *v.* FR. To puſh. 2618. 4717.

HUSBANDRIE, *n.* SAX. Thrift, œconomical management. 4075.

HUSBOND-MAN, *n.* SAX. The maſter of the family. 7350.

HUST, *adj.* SAX. Silent, whiſt. Bo. ii. m. 5.

HYLDE, *v.* SAX. To pour. Bo. ii. m. 2.

HYLLED, *part. pa.* SAX. Hidden. 15061. See HELE.

I.

I, at the beginning of a word, in the common Editt. and even the Mss. of Chaucer, is often uſed to expreſs a corruption of the Saxon prepoſitive particle ȝe; which, in this Edit. of the Canterbury Tales, (as has been ſaid before in the Eſſay, &c. p. 64.) is always expreſſed by *y*. All ſuch words therefore, occurring in the works of Chaucer not contained in this Edition, ſhould be looked for either under Y, or under their ſecond letters.

JACKE OF DOVER. 4345. See the note.

JACKE FOOL. 3708. See the n. on ver. 14816.

JACOBIN, *pr. n.* A grey-frier. R. 6338.

JAKKE STRAW, *pr. n.* 15400. The *noiſe* made by the followers of this rebel, to which our author alludes, he had probably heard himſelf. It is called by Walſingham, p. 251. *clamor horrendiſſimus, non ſimilis clamoribus quos edere ſolent homines, ſed qui ultra omnem æſtimationem ſuperaret omnes clamores humanos, et maxime poſſet aſſimulari ululatibus infernalium incolarum.* Many Flemings *(Flandrenſes)* were beheaded

headed by the rebels *cum clamore consueto*. Walsingham, *ibid.*

JAMBEUX, *n. pl.* FR. Boots; armour for the legs. 13804.

JANE, *n.* A coin of *(Janua)* Genoa. It is put for any small coin. 8875. 13665.

JANGLE, *v.* FR. To prate; to talk much, or fast. 10534.

JANGLE, *n.* Prate, babble. 6989.

JANGLER, JANGLOUR, *n.* A prater. 17292, 7.

JANGLERESSE, *n.* A female prater. 6220. 10181.

JAPE, *n.* SAX. A trick; a jest. 4341. 16780.

JAPE, *v.* To jest. 13623.—To cheat; to laugh at. 1731.

JAPE-WORTHY, *adj.* Ridiculous. Bo. v. pr. 3.

JAPER, *n.* A common jester, or buffoon. P. 339.

JAPERIE, *n.* Buffoonerie. P. 340.

ICH, ICHE, *pron.* SAX. I. *So the ich.* 12881. *So the iche.* 16397. So may I prosper.

IDEL, *adj.* SAX. Idle; fruitless. *In idel.* 11179. P. 332. In vain.

IDOLASTRE, *n.* FR. An idolater. 10172.

JEOPARD, *v.* To hazard, to put in danger. T. iv. 1566.

JEOPARDIE, *n.* Danger. T. ii. 465. T. v. 1529. JEOPERDISE. Du. 666.

JEREMIE, *pr. n.* Jeremiah. 12569.

JEROME, *pr. n.* 6256. Our author has made much use of a treatise of St. Jerome, *contra Jovinianum*. See the n. on ver. 9172, and ver. 11679, and the Discourse, &c. n. 19.

JESTES, *n. pl.* T. v. 1510. F. iii. *passim.* as GESTES.

JEWERIE, *n.* FR. A district, inhabited by Jews. 13419.

JEWISE, *n.* Judgement; punishment. 1741. 5215. It may have been formed by corruption either of the LAT. *Judicium*, or the FR. *Justice*. *Conf. Am.* 157. b. 158.

IK, *pron.* SAX. I. 3862. 3865. See ICH.

ILION, *pr. n.* The citadel of Troy. 15362.

ILKE, *adj.* SAX. Same. 64. 3035.

IMAGINATIF, *adj.* FR. Suspicious. 11406.

IMPED, *part. pa.* SAX. Planted. R. 5137.

IMPETREN, *pr. t. pl.* FR. Obtain by prayer. Bo. v. pr. 3.

IMPES, *n. pl.* SAX. Shoots of trees. 13962. R. 6293.

IMPORTABLE, *adj.* FR. Intolerable. 14520. R. 6902.—Impossible. 9020.

IMPORTUNE, *adj.* FR. Troublesome. R. 5632.

IMPOSSIBLE, *adj.* FR. used as a substantive. 6270. T. iii. 525.

IN, *prep.* SAX. Upon. 6350. 14500. 14545. *In with.* 9460. 9818. Within.

INCOMBROUS, *adj.* FR. Cumbersome. F. ii. 354.

INCONSTANCE, *n.* FR. Inconstancy. 7540.

INCUBUS. 6462. See the n. on ver. 6441.

INDE, *adj.* FR. Azure-coloured. R. 67.

INDIGNE, *adj.* FR. Unworthy. 8235.

INECHED, *part. pa.* SAX. Inserted. T. iii. 1335.

INEQUAL, *adj.* FR. Unequal. 2273.

INFORTUNAT, *adj.* LAT. Unfortunate. 4722.

INFORTUNE, *n.* FR. Misfortune. R. 5551.

INGOT, *n.* A mould for casting ingots. 16674. 16701. 16782.

INHABIT, *part. pa.* FR. Inhabited. C. D. 1400.

INHILDE, *v.* SAX. To pour in. T. iii. 44. See HYLDE.

INJURE, *n.* FR. Injury. T. iii. 1020.

INLY, *adv.* SAX. Inwardly, deeply, thoroughly. 6930. R. 397. T. iii. 1612. F. i. 31.

INNE, *prep.* SAX. In. 14002.

INNE, IN, *n.* SAX. A house, habitation, lodging. 3547. 5517. 13372.

INNED, *part. pa.* SAX. Lodged. 2194.

INNERESTE, *adj. sup.* SAX. Inmost. Bo. iv. pr. 6.

INNOCENT, *adj.* FR. Ignorant. 8150. 10840.

INSELED,

INSELED, *part. pa.* FR. Atteſted under ſeal. C. D. 1014.

INSET, *part. pa.* SAX. Implanted. Bo. ii. pr. 3.

INTERMINABLE, *adj.* FR. Infinite. Bo. v. pr. 6.

INWITTE, *n.* SAX. Underſtanding. T. I. i. 320. b.

JOCE, *pr. n.* 6065. See the note.

JOCONDE, *adj.* FR. Joyous, pleaſant. 16064.

JOGELOUR, *n.* FR. A juggler. 7049.

JOINANT, *part. pr.* FR. Joining. 1062.

JOINE, *v.* FR. To enjoin. R. 2355.

JOLIE ROBIN. The name of a dance. R. 7455. *De la danſe le beau Robin.* Orig. 12864.—See T. v. 1174.

JOLIF, *adj.* FR. Jolly, joyful. 3355. 4152.

JOMBRE, *v.* To jumble. T. ii. 1037.

JONGLERIE, *n.* T. v. 755. ſhould rather be *Janglerie*; Idle talk. See JANGLE.

JORDANES, *n. pl.* See the n. on ver. 12239.

JOSSA, *interj.* 4099. ſeems to be partly formed from the FR. *ça!* Come hither!

JOVIS, *pr. n.* Jupiter. T. iii. 15. F. i. 219. —F. iii. 917.

JOURNEE, *n.* FR. A day's journey. 2740. C. D. 1945.

———, A day's work. R. 579.

JOUSTES, *n. pl.* FR. Juſts. C. D. 1987.

JOWELES, *n. pl.* FR. Jewels. R. 5420.

JOYE, *v.* FR. To enjoy. R. 5028.

IPOCRAS, *n.* FR. Wine mixed with ſpices and other ingredients; ſo named, becauſe it is ſtrained through a woollen cloth, called *the ſleeve of Hippocrates.* 9681. See CLARRE.

IRE, *n.* FR. Anger. 7416.

IROUS, *adj.* Paſſionate. 7596, 7, 8.

ISAUDE, *pr. n.* F. iii. 707. See BELLE ISAUDE. She is called YSEUT by Bernard da Ventador. Ms. Crofts. fol. LXVII.

Tant trag pena d'amor,
Q'anc *Triſtan* l'amador
Non ſofret maior dolor
Per *Yſeut la blonda.*

And ſo in *Fabliaux*, &c. T. i. p. 242. *Yſeut la blonde.* Petrarch calls her *Iſotta.* Trionfo d'Amore. iii. 82. A late French writer, in what he has been pleaſed to ſtyle, "*Hiſtoire literaire des Troubadours,*" (T. ii. p. 323.) having quoted a paſſage celebrating the love of "*Triſtan* à *Iſault,*" adds very coolly—*C'eſt une alluſion à* quelque *Roman*; which is juſt as if a commentator upon Ovid ſhould ſay of the epiſtle from *Paris* to *Helen*, that it *alludes to* ſome *Greek ſtory.*

IT, *pron. 3 perſ. neut. gend.* SAX. is uſed inſtead of *He* and *She.* 3764. 5529. 13144.

ITAILLE, *pr. n.* Italy. 8142.

JUBALTARE, *pr. n.* Gibraltar. 5367.

JUBBE, *n.* A veſſel for holding ale, or wine. 3628. 13000.

JUDICUM. 14052. The book of Judges. So *Metamorphoſeos* is put for the Metamorphoſis of Ovid. 4513. and *Eneidos* for the Æneis of Virgil. 15365.

JUGE, *n.* FR. A judge. 12057. 12190.

JUIL, *pr. n.* The month of July. 10007.

JULIAN, *pr. n.* See the n. on ver. 341.

JUPARDIE, *n.* R. 2666. as JEOPARDIE.

JUPARTIE, *n.* FR. Jeopardie. See the n. on ver. 16211.

JUSTICE, *n.* FR. A judge. 15965.

JUSTINIAN, *pr. n.* R. 6615. The law referred to is in the Code, L. XI. tit. 25. *De mendicantibus validis.*

JUVENAL, *pr. n.* The Roman Satiriſt. 6774. T. iv. 197.

K.

KALENDER, *n.* LAT. A Calendar. 13136. —A guide, or director. L. W. 542.

KALENDES, *n. pl.* LAT. The firſt day of the month; the beginning of any thing. T. ii. 7. T. v. 1633.

KAYNARD. See the n. on ver. 5817.

KELE, *v.* SAX. To cool. C. L. 775.

KEMBED, KEMPED, *part. pa.* SAX. Combed. 2291. 2136.

KEMELIN, *n.* SAX. A tub. 3548.

KENELM, *pr. n.* 15116. See the note.

KEPE, *n.* SAX. Care, attention. 4162. 8934.

—— *v.* To take care. 2240. 2962.

KERCHEF, *n.* 6600. a corruption of COVERCHIEF.

KERNELS, *n. pl.* FR. Battlements. R. 4195.

KERS, *n.* SAX. Water-creſſes. *Of paramours ne raught he not a kers.* 3754. He cared not a ruſh for love. CRESSE is uſed, in the ſame ſenſe, in T. L. i. 320. and ii. 332. b.

KERVER, *n.* SAX. A carver. 1901.

KESSE, *v.* SAX. To kiſs. 8933. R. 2610.

KESTE, *pa. t.* Kiſſed. 10664.

KETCHE, *v.* T. iii. 1381. as CACCHE.

KEVERE, *v.* FR. To cover. In T. i. 918. it ſignifies to *recover*.

KICHEL, *n.* SAX. A little cake. 7329. See the note.

KID, KIDDE, *pa. t.* and *part.* of KITHE. Made known, diſcovered. 9817. T. i. 208. R. 2172.

KIKE, *v.* SAX. To kick. 6523.

KIN, *n.* SAX. Kindred. *By my fader kin.* 9389. 16297. By my father's kindred.

KIN, *adj.* Of the ſame nature. 5557.

KIND, *n.* SAX. Nature. 17130. T. i. 238.

KINDLY, *adv.* Naturally. 5984.

KINREDE, *n.* Kindred. M. 102.

KIRTEL, *n.* SAX. A tunic, or waiſtcoat. 3321. 11884. In *kirtels* and none other wede. R. 778. *Qui eſtoient en pure* cottes. Orig. 775.

KITHE, *v.* SAX. To ſhew, to make known. 5056. 7191. *Ne kithe hire jalouſie.* 11060. Nor ſhew to her any jealouſie.

KITHED, *part. pa.* 16522. See KID.

KITTE, *pa. t.* SAX. Cut. 6304.

KNAKKES, *n. pl.* SAX. Trifling tricks. 4049. The word ſeems to have been formed from the *knacking*, or *ſnapping*, of the fingers, uſed by jugglers. See Cotgrave, in v. *Mataſſiner des mains*, and *Niquet*.—Trifling words. P. 340.

KNAPPE, *n.* A ſhort ſleep, a nap. R. 4005.

KNARRY, *adj.* SAX. Full of *gnarres*, or knots. 1979.

KNAVE, *n.* SAX. A ſervant; properly, a boy-ſervant. 2730. 13240.—*A knave-child.* 5135. 8320. A male child.—*This boie knave.* R. 3849. *Ce garçon.* Orig.

KNEDDE, *part. pa.* of KNEDE, *v.* SAX. Kneaded. R. 4811.

KNEEN, KNENE, *n. pl.* SAX. Knees. C. D. 294. 436.

KNET, *part. pa.* R. 2092. as KNIT.

KNIGHT, *n.* SAX. A ſervant; generally, a ſervant in war; a ſoldier. M. 120. I. 21. 15851.—A dubbed knight. See his CHARACTER, ver. 43—78.

KNIGHTHODE, n. Valour. 14560.

KNIT, *part. pa.* SAX. Joined, bound. 11298.—Agreed. 11542.

KNOBBES, *n. pl.* SAX. Excreſcencies, in the ſhape of buds, or buttons. 635. See KNOPPE.

KNOPPE, *n.* SAX. A button. R. 1080.—A roſe-bud. R. 1702.

KNOPPED, *part. pa.* Buttoned, faſtened. R. 7212.

KNOTTE, *n.* SAX. A knot. In ver. 10715. 10721. it is uſed, in the ſenſe of *Nœud*, FR. for *the chief point*, or *head* of a matter.

KNOTTELES, *adj.* SAX. Without a knot; without any thing to obſtruct or retard the paſſage. T. V. 769.

KNOWE for KNEE. T. ii. 1202.

KNOWLECHE, *v.* SAX. To acknowledge. M. 125. I. 16.

KNOWLECHING, *n.* Knowledge. 16900. R. 4676.

KONNING, *n.* F. iii. 966. as CONNING; Cunning.

KYKE, *v.* SAX. To look ſtedfaſtly. 3445. Kijcken. TEUT. *Spectare.* Kilian.

L. LABBE,

L.

LABBE, *n.* A blab, a great talker. 3509.

LABBING, *part. pr.* Blabbing. 10302.

LACED, *part. pa.* FR. Tied, bound. R. 3178.

LACERT, *n.* FR. "A fleſhy muſcle; ſo termed from its having a tail like a lizard. *Cotg.*" 2755.

LACHE, *adj.* FR. Sluggiſh. Bo. iv. pr. 3.

LACHESSE, *n.* FR. Slackneſs, negligence. P. 347.

LAD, LADDE, *pa. t.* of LEDE, *v.* SAX. Led, carried. 7260. 13264.

LAFT, *pa. t.* and *part.* of LEVE, *v.* SAX. Left. 16351. L. W. 168.

LAIE, *n.* T. i. 341. 1002. as LAY.

LAIED, *part. pa.* of LAY, *v.* SAX. *With orfreys* LAIED, i. e. trimmed. R. 1076. So this word is frequently uſed by Hollinſhed, vol. iii. p. 1317. LAID *with gold lace.*—LAID ON *with red ſilke and gold lace.*—LAID ABOUT *with ſilver lace.* See COUCHED.

LAINE, *inf. v.* SAX. To lay. R. 184.

LAINERS, *n. pl.* FR. Straps, or thongs. 2506.

LAKE, *n.* 13787. It is difficult to ſay what ſort of cloth is meant. *Laecken,* BELG. ſignifies both *linen* and *woollen cloth.* Kilian.

LAKKE, *n.* SAX. A fault, a diſgraceful action. 10073.—Want. 10145.

LAKKE, *v.* To find fault; to blame. R. 284. 4804.

LAMBEN, *n. pl.* SAX. Lambs. R. 7063.

LANGURE, *v.* FR. To languiſh. 9741.

LAPIDAIRE. F. iii. 262. A treatiſe on precious ſtones, ſo entitled; probably a French tranſlation of the Latin poem of Marbodus *de gemmis,* which is frequently cited by the name of *Lapidarius.* Fabric. Bibl. Med. Æt. in v. MARBODUS.

LAPPE, *n.* SAX. A ſkirt, or lappet of a garment. 8461. 15480. T. iii. 59. 743.

LARGE, *adj.* FR. Spacious; free. Prodigal. 13361. *At large.* 2290. At liberty. *Til that it was prime large.* 10674. Till prime was far ſpent.

LARGELY, *adv.* Fully. 1910.

LAS. *n.* FR. A lace. 394.—A ſnare. 1819. 1953.

LASSE, LAS, *adj. comp.* SAX. Leſs. 4407. 13047. R. 3045.

LATCHE, *n.* R. 1624. as LAS.

LATERED, *part. pa.* SAX. Delayed. P. 347.

LATHE, *n.* 4086. A barn. "It is ſtill uſed in Lincolnſhire. *Sk.*" In F. iii. 1050. where the Editt. have *rathe* and *fathe,* the Mss. give the true reading—*lathe.*

LATON, *n.* FR. A kind of mixed metal. 701. of the colour of braſs. 11557.

LAUDE, *n.* LAT. Praiſe. 13385.

LAUDES. 3655. The ſervice performed in the fourth, or laſt, watch of the night. *Dicuntur autem* Laudes, *quod illud officium laudem præcipue ſonat divinam, &c.* Du Cange in v. LAUS 2. The ſame ſervice was often called *Matins.* Idem in v. MATUTINI.

LAVED, *part. pa.* FR. Drawn; ſpoken of water *taken out of a well.* Bo. iii. m. 12.

LAVENDER, *n.* FR. A waſherwoman, or laundreſs. L. W. 358. In the paſſage of DANTE, which is here quoted, *Envy* is called,

> LA MERETRICE, *che mai dall' oſpizio*
> *Di Ceſare non torſe gli occhi putti,*
> *Morte comune, e delle corte vizie.*
>
> Inf. XIII. 64.

LAVEROCK, *n.* SAX. A lark. R. 662.

LAUNCEGAY, *n.* A ſort of lance. See the n. on ver. 13682.

LAUNCELOT DU LAKE. 15218. An eminent knight of the round-table, whoſe adventures were the ſubject of a *Romance* begun by *Chreſtien de Troyes,* one of the oldeſt of the Romance-poets, and finiſhed by *Godefrois de Leigni.* See Fauchet. L. ii. c. 10,

c. 10, 11. They have been repeatedly printed in French proſe, and make a conſiderable part of the compilation called "*Mort d'Arthur.*" His accompliſhments, as a courtier and a man of gallantry, have been alluded to before, ver. 10601. Signor Volpi, in his notes upon Dante, *Inf.* v. 128. has moſt unaccountably repreſented *Lancilotto*, as *innamorato di Ginevra, moglie del Re* MARCO. If there be any faith in *hiſtory*, Ginevra was the wife of King ARTHUR. The ſtory in Dante, which is the occaſion of Signor Volpi's note, is a curious one. It is alluded to by Petrarch, *Trionfo d'Amore.* iii. 82.

Vedi Ginevra, Iſotta, e l'altre amanti,
E *la coppia d'Arimino.*——

LAUNDE, *n.* FR. A plain not ploughed. 1693.

LAVOURES, *n. pl.* FR. Lavers. 5869.

LAUREAT, *adj.* LAT. Crowned with laurel. 7907. 14614.

LAUREOLE, *n.* FR. Spurge-laurel. 14969.

LAURER, *n.* FR. Laurel. 9340.

LAUS, *adj.* SAX. Looſe. 4062. *Laus.* Iſland. *Solutus.* This is the true original of that termination of adjectives, ſo frequent in our language, in *les* or *leſs.* Conſuetud. de Beverley. Ms. *Harl.* 560. Hujus ſacrilegii emenda non erat determinata, ſed dicebatur ab Anglis *Botalaus*, i. e. *ſine emendâ.* So Chaucer uſes *Boteles*, and other words of the ſame form; as *Dettеles, Drinkeles, Gilteles, &c.*

LAWE, *adj.* for Low. R. 5046.

LAXATIF, *n.* FR. A purging medicine. 2758. 14949.

LAY, *n.* SAX. Law; religious profeſſion. 4796. 10332.

LAY, *n.* FR. A ſpecies of poem. 9755. 11259. See the Diſcourſe, &c. n. 24.

LAY, *pa. t.* of LIE, or LIGGE. 972. LAYEN. *pl.* 3210.

LAZAR, *n.* FR. A leper. 242.

LECHE, *n.* SAX. A phyſician. 3902. *Lechecraft.* 2747. The ſkill of a phyſician.

LECHE, *v.* To heal. C. D. 852.

LECHEROUS, *adj.* Provoking lecherie. 12483.

LECHOUR, *n.* FR. A leacher. 6953.

LECTORNE, *n.* LAT. A reading-deſk. C. L. 1383.

LEDEN, *n.* SAX. Language. 10749. See the note.

LEDGE, *v.* C. L. 1065. as ALLEGE.

LEES, *n.* FR. A leaſh, by which dogs are held. P. 311. I. 23.

LEES, *adj.* SAX. Falſe. *Withouten lees.* R. 3904. Without lying; truly.

LEFE, *adj.* SAX. Pleaſing, agreeable. *Al be him* LOTHE *or* LEFE. 1839. Though it be unpleaſing to him, or pleaſing.—*For* LEFE *ne* LOTHE. 13062. For friend nor enemy. *He turned not—for* LEVE *ne for* LOTHE. P. L. 286.—It ſometimes ſignifies, Pleaſed. *I n'am not* LEFE *to gabbe.* 3510. I am not pleaſed to prate; I take no pleaſure in prating.

LEFULL, *adj.* Lawful. 5619. 9322.

LEGGE, *v.* SAX. To lay. 3935.

—— *v.* FR. To eaſe. R. 5016. as ALEGE.

LEIE, *v.* SAX. To lay. T. iii. 72.

LEISER, *n.* FR. Leiſure. 1190. 9708. Opportunity. 3292.

LEITE, *n.* SAX. Light. *Thonder-leite.* Bo. i. m. 4. Lightning.

LEKE, *n.* SAX. A leek. 3877. It is put for any thing of very ſmall value. 16263. R. 4830.

LEMES, *n. pl.* SAX. Flames. 14936.

LEMMAN, *n.* SAX. A lover, or gallant. 4238. 5337.—A miſtreſs. 14069.

LENDES, *n. pl.* SAX. The loins. 3237.

LENE, *adj.* SAX. Lean. 289. 9727.

—— *v.* SAX. To lend. 613. 3775.—To grant. 7226. 13613.

LENGER, *adv. comp.* SAX. Longer. 14437.

LENTE, *pa. t.* of LENE. 13284.

LENTON,

LENTON, *n.* SAX. The ſeaſon of Lent. P. 283.

L'ENVOY, FR. was a ſort of poſtſcript, *ſent with* poetical compoſitions, and ſerving either to recommend them to the attention of ſome particular perſon, or to enforce what we call *the moral* of them. The ſix laſt Stanzas of the CLERKES TALE are in many Mss. entitled, *L'envoy de Chaucer à les mariz de notre temps.* See alſo the Stanzas at the end of the *Complaint of the Black Knight*, and of *Chaucer's Dreme.*

LEON, *n.* LAT. A lion. 1600.

LEONINE, *adj.* Belonging to a lion. 14564.

LEOPART, LEPARD, *n.* FR. A leopard. 2188. 14267.

LEOS, *n.* GR. People. 15571, 4.

LEPANDE, *part. pr.* of LEPE, *v.* SAX. Leaping. R. 1928.

LEPE, LEP, for LEPETH, 3 *perſ. ſing.* 4226. 10285.

——— for LEPED, *pa. t.* 2689. C. D. 2164.

LEPE, *pr. n.* A town in Spain. 12504.

LERE, LERNE, *v.* SAX. To learn. 10002. 13466.—To teach. 16312.

LERED, *pa. t.* and *part.* 577. 13449.

LERE, *n.* SAX. The ſkin. 13786. See the note.

LESE, *n.* FR. as LEES. *In luſtie leſe.* T. ii. 752. In Love's leaſh.

LESE, *adj.* SAX. as LEES. R. 85093.

LESE, *v.* SAX. To loſe. 11672, 4.

LESETH, 2 *perſ. pl. imp. m.* 4439. Loſe ye.

LESING, *n.* SAX. A lie; a falſity. 15947. R. 4508. LESINGES, *pl.* 12525.

LEST, LIST, LUST, *n.* SAX. Pleaſure. 132. 192. 6215. 11124.

LESTE, LISTE, LUSTE, *v.* To pleaſe. It is generally uſed, as an Imperſonal, in the third perſon only, for *It pleaſeth*, or *It pleaſed. Him luſte to ride ſo.* 102. It pleaſed him t. r. f. *Wel to drinke us leſte.* 752. It pleaſed us well t. d. *If you leſt.* 830. If it pleaſe you. *Me liſt not play.* 3865. It pleaſeth me not to play.

LESTE, *adj.* SAX. *ſuperl. d.* Leaſt. 2200. *At the leſte way.* 1123. *At the leſte.* 5432. At leaſt.

LESTE for LAST. T. ii. 1330.

LET, *v.* SAX. To leave; to omit. 1319. To leave; to permit. 1325. *Let thy japes be.* 5824. *Let the ſompnour be.* 6871.—To cauſe. 2978. 5377.—To hinder. T. iii. 726.

LETE, *pr. n.* The river Lethe. F. i. 71.

LETGAME, *n.* SAX. A hinderer of pleaſure. T. iii. 528.

LETTE, *n.* Delay, hindrance. 8176.

LETTOWE, *pr. n.* Lithuania. 54.

LETTRED, *adj.* FR. Learned. R. 7691.

LETTRURE, LETTERURE, *n.* FR. Literature. 14414. 16314.

LETTUARIE, *n.* FR. An electuary. 428. 9683.

LEVE, *v.* for LIVE. 7114.

——— *n.* SAX. Deſire, inclination. 13952.

——— *adj.* Dear. 3132. See LEFE.

——— *v.* SAX. To believe. 10079.

LEVETH, *imp. m.* 2 *perſ. pl.* 3090. *Leveth me*, Believe me. In R. 3519. *Leveth* is miſprinted for *Leſeth.*

He *leſeth* more than *ye* may doe.

So this verſe ſhould be written.

Plus y pert-il *que* vous *ne faictes.* Orig.

In T. iii. 56. *Leve* is miſprinted for *Lene*; and alſo in T. ii. 1212. and T. v. 1749.

LEVELES, *adj.* SAX. Without leave. C. D. 74.

LEVEN, *n.* SAX. Lightning. 5858.

LEVER, *comp. d.* of LEFE. More agreeable. *It were me lever.* 10995. *I hadde lever.* 10037. HIRE *hadde lever.* 5447. See alſo ver. 16844. 16972.

LEVESELL. See the n. on ver. 4059. though I am by no means ſatisfied with the explanation there given of this word. The interpretation of it in the *Prompt. Parv.* will not help us much. "LEVECEL BEFORN A WYNDOWE OR OTHER PLACE. *Um-*

Umbraculum." My conjecture with reſpect to the origin of the proverb, *Good wine needs no buſh*, is certainly wrong. That refers to a very old practice of hanging up a buſh, or bough, where wine is to be ſold. The Italians have the ſame proverb, *Al buono vino non biſogna fraſca*.

LEWED, LEWDE, *adj.* SAX. Ignorant; unlearned. 6928. 12370. — Laſcivious. 10023.

LEYE, *v.* SAX. as LEGGE. To lay. R. 4143.—To lay a wager. 16064.

LEYES, *pr. n.* Layas, in Armenia. 58. See the n. on ver. 51.

LEYTE, *n.* SAX. Flame. P. 375. See LEITE.

LIARD, *pr. n.* belonged originally to a horſe of a grey colour. See the n. on ver. 7145.

LICENCIAT, *n.* LAT. 220. ſeems to ſignify, that he was *licenſed by the Pope* to hear confeſſions, &c. in all places, independently of the local ordinaries. See R. 6364—6472.

LICHE-WAKE. See the n. on ver. 2960.

LIDE, *pr. n.* Lydia. 14645.

LIEGES, *n. pl.* FR. Subjects. 7943.

LIEN, *pr. t. pl.* of LIE, or LIGGE. 16247.

LIEN, *part. pa.* of LIE, or LIGGE. Lain. P. 380. 388.

LIES, *n. pl.* FR. Lees of wine, &c. F. iii. 1040.

LIETH, R. 4143. is miſprinted for LEYETH.

LIFLY, *adv.* SAX. Like the life. 2089.

LIGEANCE, *n.* FR. Allegiance. 5315.

LIGGE, LIE, *v. neut.* SAX. To lye down. 2207. 13839.

LIGGING, *part. pr.* Lying. 1013.

LIGHT, *v.* SAX. To enlighten. 15539. 13401. — To make light, or pleaſant. 10710.

———, *v. neut.* To deſcend, to alight. 5524. 10483.

LIGNE, *n.* FR. Lineage; lineal deſcent. T. v. 1480. LIGINE. C. D. 1517. ſhould probably be *Lignee*, to rime to *Compagnee*.

LIGNE ALOES. T. iv. 1137. Lignum aloes; a very bitter drug.

LIKE, LIKEN, *v.* SAX. To compare. 5951, 3, 5.

LIKE, *v.* SAX. To pleaſe. 8382. T. i. 432. *If you liketh*. 779. If it pleaſeth you. *It liketh hem*. 5679. It pleaſeth them.

LIKEROUS, *adj.* SAX. Gluttonous. 12473. —Laſcivious. 6048.

LIKING, *part. pr.* Pleaſing. R. 868.

LIKING, *n.* Pleaſure. 12389.

LIMAILE, *n.* FR. Filings of any metal. 16321.

LIME, *v.* SAX. To ſmear, as with bird-lime. T. i. 354.

LIMED, *part. pa.* Caught, as with bird-lime. 6516.

LIMED, *part. pa.* FR. Poliſhed, as with a file. F. iii. 34.

LIMER, *n.* FR. *Limier*. A blood-hound. Du. 362, 5.

LIME-ROD. 14694. A twig with bird-lime.

LIMITATION, *n.* LAT. A certain precinct allowed to a Limitour. 6459.

LIMITOUR, *n.* A Fryer licenſed to beg within a certain diſtrict. 209. 253, 4.

LIMMES, *n. pl.* SAX. Limbs. P. 286.

LINAGE, *n.* FR. Family. 4270. R. 258.

LINDE, *n.* SAX. The lime-tree. 9087. R. 1385.

LISSE, *n.* SAX. Remiſſion, abatement. 11550.

LISSE, *v. neut.* SAX. To grow eaſy. R. 3758. 4128.

LISSED, *part. pa.* of LISSE, *v.* SAX. Eaſed, relieved. 11482.

LISTE, *v.* See LESTE.

LISTENETH, *imp. m. 2 perſ. pl.* of LISTEN, *v.* SAX. Hearken ye. 13642.

LISTES, *n. pl.* FR. Liſts; a place encloſed for combats, &c. See the n. on ver. 1715.

LITARGE, *n.* FR. White lead. 16243.

LITE, *adj.* SAX. Little. 1195. P. 344.

LITH, *n.* SAX. A limb. 14881.

LITH,

LITH for LIETH. 3653. 10349.

LITHE, *adj.* SAX. Soft, flexible. Du. 953. F. i. 119.

LITHE, *v.* SAX. To ſoften. T. iv. 754.

LITHER, *adj.* SAX. Wicked. C. N. 14. In the Editt. it is *Lithy*. LUTHER *and quede*. R. G. 414. See QUADE.

LITHERLY, *adv.* SAX. Very ill. 3299.

LITLING, *adj.* SAX. Very little. F. iii. 133.

LIVAND, *part. pr.* SAX. Living. C. D. 1628.

LIVE, *n.* SAX. Life. *On live*. 3041. 5622. In life; A'live. *Lives creature*. 2397. 8779. Living creature. *Lives body*. F. ii. 555. Living body.

LODEMANAGE. 405. LODESTERRE. 2061. See the note on ver. 405. and the ſtatute 3 Geo. I. c. 13. where *Load-manage* is uſed repeatedly in the ſenſe of *Pilotage*.

LODESMEN, *n. pl.* SAX. Pilots. L. W. 1486.

LOFT, *adv.* SAX. *On loft*. 4697. On high; A-loft.

LOGE, *n.* FR. A lodge, habitation. 14859.

LOGGED, *part. pa.* FR. Lodged. 15004.

LOGGING, *n.* Lodging. 15001.

LOKE, *v.* SAX. To ſee, *to look upon*. Bo. iv. pr. 6. v. pr. 3.

LOKEN, LOKE, *part. pa.* of LOKE, *v.* SAX. Locked. 14881. R. 2092. Shut cloſe. *Conf. Am.* 29. *His one eye anon was* LOKE.

LOLLER, *n.* A Lollard. See the n. on ver. 12923. and ver. 12914.

LOLLIUS, *pr. n.* of a writer, from whom Chaucer profeſſes to have tranſlated his poem of *Troilus and Creſeide*. See the note on P. 389. l. 24. I have not been able to find any further account of him.

LONDE, *n.* SAX. Land. 4806. 5323.

LONDENOYS. A Londoner; one born in London. T. L. i. 325.

LONE, *n.* SAX. A loan; any thing lent. 7443.

LONG, *v.* SAX. To belong. 2280. *Longing for his art*. 3209. Belonging to his art. 10353.—To deſire. L. W. 2275.

LONG. 16390. See ALONG.

LOOS, LOS, *n.* FR. Praiſe. 16836. M. 119. LOSES, *pl.* F. iii. 598.

LORD, *n.* SAX. A title of honour, given to Monks, as well as to other perſons of ſuperior rank. 172. 13930.—In ver. 830. *Lordes* is uſed in the ſenſe of *Lordings*.

LORDINGS, *n. pl.* Sirs, Maſters. 763. 790. A diminutive of *Lords*.

LORDSHIP, *n.* SAX. Supreme power. 1627.

LORE, *n.* SAX. Knowledge. 8664.—Doctrine. 529.—Advice. 3527.

LOREL, *n.* SAX. A good-for-nothing fellow. 5855. Bo. i. pr. 4. where it is the tranſlation of *perditiſſimum*. Skinner ſuppoſes it to be derived from the LAT. *Lurco*; and in the *Promptorium Parvulorum*, "LOSEL, or LOREL, or LURDEN," is rendered "*Lurco*." But *Lurco*, I apprehend, ſignifies only *a glutton*, which falls very ſhort of our idea of *a lorel*; and beſides I do not believe that the word was ever ſufficiently common in Latin to give riſe to a derivative in Engliſh. One of Skinner's friends deduces it with much more probability from the BELG. (rather SAX.) *Loren*; Loſt; *Perditus*.

LORNE, *part. pa.* of LESE, *v.* SAX. Loſt. 8947. Undone. 10943. 13959.

LOS, *n.* SAX. Loſs. 16477. T. iv. 27.

LOSED, *part. pa.* SAX. Looſed. R. 4511.

LOSED, *part. pa.* FR. Praiſed. T. L. i. 325.

LOSENGE, *n.* FR. A quadrilateral figure, of equal ſides but unequal angles, in which the Arms of women are uſually painted. R. 893. In F. iii. 227. *Loſynges* ſeems to ſignify ſmall figures of the ſame form in the fret-work of a crown.

LOSENGEOUR, *n.* FR. A flatterer. 15332.

LOTEBY, *n.* R. 6339. In the Orig. *Compaigne*.

paigne. A private companion, or bed-fellow. In P. P. 14. the *concubines* of prieſts are called their *Lotebies*. Perhaps it may be derived from the Sax. *Loute*; to lurk.

Loth, *adj*. Sax. Diſagreeable, odious. 3393.

Lother, *comp. d.* More hateful. L. W. 191.

Lothest, *ſuperl. d.* Moſt unwilling. 11625.

Lothly, *adj*. Loathſome. 6682.

Love-dayes. See the n. on ver. 260. and add T. L. i. 319. "Maked I not a *Love-daye* betwene God and mankynde, and cheſe a mayde to be *nompere*, to put the quarell at ende?"

Love-drinke, *n*. Sax. A drink to excite love. 6336.

Love-longing, *n*. Sax. Deſire of love. 3349. 3679.

Lovesome, *adj*. Sax. Lovely. T. v. 465.

Lough, *pa. t.* of Laugh, *v*. Sax. Laughed. 6254. 12410.

Louke. 4413. See the note. In P. P. 20. *Wrong* is called *a wicked luſke*; and I learn from Cotgrave, that *luſke* is a ſynonymous word to *lowt*, *lorel*, &c. ſo that perhaps *Louke* may be ſtill another term for *an idle, good-for-nothing fellow*. See Cotg. in v. *Luſke*, Eng. and in v. *Loricard*, *Falourdin*. Fr.

Loure, *v. neut*. Sax. To look diſcontented. R. 7099.

Louring, *part. pa*. 6848.

Loute, *v*. Sax. To bow. 14168. R. 4384. —To lurk. 15654.

Low, *n*. for Law. C. D. 319.

Lowlyhede, *n*. Sax. Humility. B. K. 315.

Lucan, *pr. n*. The Roman poet. 14637.

Luce, *n*. Lat. The fiſh, called a pike. 352.

Lucina, *pr. n*. The Moon. 11357.

Lulled, *pa. t.* of Lull, *v*. Sax. Invited to ſleep. 8429.

Lumbardes, *n. pl*. Bankers; Remitters of money. 13297.

Lunarie, *pr. n*. of a herb; moon-wort. 16268.

Lure, *n*. Fr. A device uſed by falconers for calling their hawks. 6922. 17021.

Lure, *v*. Fr. To bring to the lure. 5997.

Lussheburghes. See the n. on ver. 13968.

Lust, *n*. See Lest.

Luste, *v*. See Leste.

Lustyhede, *n*. Sax. Pleaſure, mirth. 17223. L. W. 1528.

Luxurie, *n*. Fr. Leacherie. 5345.

Lynian, *pr. n*. 7910. See the note. A learned correſpondent, to whom I am obliged for other uſeful hints, has ſuggeſted to me, that Fabricius, upon the authority of Ghilini, has placed the death of *Joannes Lignanus* in 1383. Bibl. Med. Æt. in v. This furniſhes an additional reaſon for believing that the Canterbury Tales were compoſed, or at leaſt collected into a body, after that period.

M.

Mace, *n*. Fr. A club. 2126.

Machabe, *pr. n*. The books of the Maccabees. 14497. 14573.

Macrobes, *pr. n*. R. 7. Macrobius. 15129. Du. 284. A. F. 111. The author of the Commentary on the *Somnium Scipionis* of Cicero.

Madde, *v*. Sax. To be mad. 3559. R. 1072.

Madrian. 13898. See the note. I have found ſince that the French have a Saint called *Materne*. But Mr. Steevens, with much more probability, ſuppoſes, that the *precious body*, by which the Hoſt ſwears, was that of St. *Matburin*. See his ſtory in the *Golden Legende*, Edit. 1527. by Winkin de Worde, 151. b. "Than toke they *the precious body* and enoynted it with moche reverence; and when they had layd it in the erth, on the morowe they came

came to the ſepulture and founde *the holy body* above the erth nygh unto the ſame ſepulture, and than were they all abaſhed and wyſt not what to do." It ſeems, the knightes, who had brought him out of France, had promiſed that, if he died on his journey, he ſhould be ſent back and buried "where as they had taken him;" and therefore his body would not ſtay in the ground, till it was depoſited, according to promiſe, in France; where it afterwards worked many miracles.

MAFEIE, FR. *Ma foy*; by my faith. T. iii. 52.

MAGICIEN, *n.* FR. A magician. 11553.

MAGIKE, *n.* FR. Magick. 11607. *Magike naturel.* 418. See the note.

MAHOWND, *pr. n.* Mahomet. 4644. See Du Cange, in v.

MAILLE, *n.* FR. A coat of mail. 9078.

MAINTE, *part. pa.* B. K. 230. as MEINT.

MAINTENANCE, *n.* FR. Behaviour. Du. 834.

MAISONDEWE, FR. *Maiſon-dieu*; a hoſpital. R. 5619.

MAISTER, *n.* FR. A ſkilful artiſt; a maſter. 11514. 11532. *Maiſter-ſtrete.* 2904. The chief ſtreet. *Maiſter-temple.* L. W. 1014. The chief temple. *Maiſter-tour.* 10540. The principal tower.

MAISTERFUL, *adj.* Imperious. T. ii. 756.

MAISTERIE, MAISTRIE, *n.* FR. Skill; ſkilful management. 3383. 6400.—Power; ſuperiority. 6622. 9048. 11076.

> Love wol not be conſtreined by maiſtrie.
> Whan maiſtrie cometh, the God of love anon
> Beteth his winges, and, farewel! he is gon.

I cite theſe elegant lines, as I omitted to obſerve before, that Spenſer has inſerted them in his *Faery Queen*, B. 2. C. 1. St. 25. with very little alteration, and certainly without any improvement.

> Ne may love be compel'd by maſtery;
> For, ſoon as maſtery comes, ſweet love anone
> Taketh his nimble wings, and ſoon away is gone.

Amaiſtrie. 16528. A maſterly operation; *Un coup de maitre.*——*For the maiſtrie.* 165. See the note.

MAISTRESSE, *n.* FR. Miſtreſs, governeſs. 12040.

MAISTRISE, *n.* FR. Maſterly workmanſhip. R. 4172.

MAKE, *n.* SAX. A fellow; a mate. 2558. —A huſband. 5667. 8716. A wife. 9175. 9696. MAKE or METCHE. *Compar.* Prompt. Parv.

MAKE, *v.* SAX. To compoſe, or make verſes. L. W. 69. 364. *To ſolace him ſometime, as I do whan I* MAKE. P. P. 60.—*To make a* man's *berde*; To cheat him. See the n. on ver. 4094.

MAKED, *part. pa.* Made. 2526.

MAKE. Bo. iv. m. 7. *Why* MAKE *ye your backes?* We ſhould read—*nake*, i. e. make naked. *Cur inertes terga nudatis?* Orig.

MAKELES, *adj.* SAX. Peerleſs; without a fellow. T. i. 172.

MAKING, *n.* Poetry. L. W. 74. MAKINGES, *pl.* Poetical compoſitions. L. W. 413. *And thou medleſt with* MAKINGS. P. P. 60.

MALAPERT, *adj.* Pert, forward. C. L. 737. And ſo we ſhould read in T. iii. 87. with the Mss. J. K. inſtead of *in all apert.* The word ſeems to be evidently of French original, though I do not recollect to have ſeen it uſed by any French writer. *Appert, adj.* FR. ſignifies *Expert,* &c. Cotgrave.

MALE, *n.* FR. A budget, or portmanteau. 3117. 12854.

MALEFICE, *n.* FR. Enchantment. P. 306.

MALE-TALENT, *n.* FR. Ill will. R. 274. 330.

MALISON, *n.* FR. Malediction, curſe. 16713. P. 317. *I gyve it my* MALISOUN. P. L. 318.

MALT, *pa. t.* of MELT, *v.* SAX. Melted. T. i. 583.

MALVESIE, *pr. n.* Malmſey-wine. See the n. on ver. 9681.

MALURE, *n.* FR. Misfortune. C. D. 599.

MANACE, *n.* FR. A threat. 2005.

——— *v.* To threaten. 7998. 9626.

MANACING, *n.* Threatening. 2037.

MANCIPLE, *n.* An officer, who has the care of purchaſing victuals for an Inn of Court. See his CHARACTER, ver. 569—588. The name is probably derived from the LAT. *Manceps*, which ſignified particularly *the ſuperintendant of a public bake-houſe*, and from thence *a baker* in general. See Du Cange, in v. MANCEPS. 2. The office ſtill ſubſiſts in ſeveral Colleges as well as Inns of Court.

MANDEMENT, *n.* FR. Mandate. 6928.

MANERE, *n.* FR. Carriage, behaviour. 140. 10860.—Kind, or ſort. *A manere Latin.* 4939. A kind of Latin. *Swiche a maner love-drinke.* 6335. Such a ſort of love-potion. *Swiche maner rime.* 6709.

MANGONEL, *n.* FR. An engine uſed to batter walls. R. 6279.

MANIE, *n.* FR. GR. Madneſs. 1376.

MANNISH, *adj.* SAX. Human; proper to the human ſpecies. M. 95.—Maſculine; proper to man, as diſtinguiſhed from woman. T. i. 284. In this laſt ſenſe, when applied to a woman, it is a ſtrong term of reproach. 5202.

MANOR, *n.* FR. Dwelling. Du. 1004.

MANSUETE, *adj.* FR. Gentle. T. v. 194.

MANTELET, *n.* FR. A ſhort mantle. 2165.

MARCIAN, *pr. n.* Martianus Capella. 9606. F. ii. 477.

MARCIAN, *adj.* Martial; under the influence of Mars. 6192.

MAREIS, *n.* FR. A marſh. 6552.

MARGARITE, *n.* FR. A pearl. T. L. i. 315. b.

MARIE, MARY, *n.* SAX. Marrow. 12476. *Mariebones.* 382. Marrow-bones.

MARKET-BETER. 3934. See the note. But I am now more inclined to believe, that this word is to be underſtood in a ſenſe ſimilar to that in which the French phraſes, *Batre les rues*—and *Bateur de pavez* are uſed. *Batre les rues*; To revell, jet, or ſwagger up and down the ſtreets a'nights. *Bateur de pavez*; A jetter abroad in the ſtreets.—A pavement-beater. See Cotgrave, in v. *Bateur. Batre. Pavé.* So that "*He was a market-beter atte full*" may mean perhaps;—*He was uſed to ſwagger up and down the market, when it was fulleſt:* a circumſtance, which ſuits very well with the reſt of his character. —MARKET DASCHAR. *Circumforaneus.* Prompt. Parv.

MARKIS, *n.* FR. A marquis. 7940.

MARKIS for MARKISES, *gen. ca. ſing.* 8870. In the ſame manner *Peneus* is put for *Peneuſes.* 2066. *Theſeus* for *Theſeuſes.* 2201. 2697. *Venus* for *Venuſes.* 2274. 10586. *Ceres* for *Cereſes.* 10139. *Melibeus* for *Melibeuſes.* 13902. and in proſe, M. 128. l. 1. Perhaps it might have been proper to add a mark of *Apocope* to the words ſo abbreviated. As to the preſent method of expreſſing the genitive caſes of nouns ending in *s*, by adding another *s*, with a mark of *Syncope*, as *Peneus's, Theſeus's, Venus's*, &c. it ſeems abſurd, whether the addition be intended to be pronounced, or not. In the firſt caſe, the *e* ſhould not be cut out; in the ſecond, the *s* is quite ſuperfluous. But the abſurdity of this practice is moſt ſtriking, when the genitives of *monoſyllable* nouns are thus written; *an* ox's *horns*; *an* aſs's *ears*; a fiſh's *tail*; St. James's *park*; notwithſtanding that the *e*, which is thus directed to be cut out, is conſtantly and neceſſarily to be pronounced, as if the ſeveral words were written at length; *oxes, aſſes, fiſhes, Jameſes.*

MARKISESSE, *n.* FR. The wife of a Marquis. 8159. 8270.

MARTE, *pr. n.* Mars. 2023.

MAR-

MARTIRE, *n.* FR. Martyrdom; torment. R. 2547.

MARTIRE, *v.* FR. To torment. 1564.

MARY, MARIE, *pr. n.* A vulgar oath; *By Mary.* 13322. 16530.

MASE, *n.* A wild fancy. 15099. T. v. 468.

MASE, *v. neut.* To doubt; to be confounded. 10261.

MASEDNESSE, *n.* Aſtoniſhment; confuſion. 8937.

MASELIN, *n.* Rather *Mazerin.* 13781. A drinking cup. See Du Cange, in v. MAZER.

MATE, *part. pa.* of MATE, *v.* FR. Dejected; ſtruck dead. 957. R. 1739. *So feble and* mate. *Conf. Am.* 127. b.

MATIRE for MATERE, *n.* FR. Matter. T. iv. 818.

MAUGRE, MALGRE, FR. In ſpite of. *Maugre all thy might.* 1609. *Maugre thin eyen.* 5897. *Maugre hire bed.* 6469. P. 377.—The original of this expreſſion appears more plainly in the following paſſages. *I drede thou canſt me grete maugre.* R. 4399.

Car je cuide, que me ſcavez
Mal gré. Orig. 4118.

Malgre his. R. 2386. 5933. With his ill will; againſt his will; *Mal gré lui.*

MAVIS, *n.* SAX. A thruſh. R. 619.

——— R. 5590. is probably a miſtake for

MUIS, *n. pl.* FR. The Orig. has *Cent muys de froment.* 5197. The Paris *Muid* contains ſomething more than five quarters Engliſh.

MAUMET, *n.* An idol. P. 350.

MAUMETRIE, *n.* The religion of Mahomet. 4656.—Idolatrie. P. 350.

MAWE, *n.* SAX. The ſtomach. 12930.

MAY, *v.* SAX. To be able, *phyſically.* 2314. 3045, 8. *morally.* 739. 2355, 6. See MOWE.

MAY, *n.* SAX. A virgin. 5271. *Of Mary, moder and* MAY. P. L. 235. 307.—A young woman. T. v. 1719.

MAYDENHED, *n.* SAX. Virginity. 2331.

MAXIMIAN, *pr. n.* C. L. 798. The author of VI Elegies, which have been frequently printed under the name of Gallus. He is ſaid by Fabricius (Bibl. Lat. T. i. p. 297. Ed. Patav.) to have lived under the Emperour Anaſtaſius, q. I. or II? A tranſlation, or rather abridgement, of theſe Elegies, in Engliſh verſe, is in Ms. Harl. 2253.

MEANELICHE, *adj.* SAX. Moderate. Bo. i. pr. 6. *Mediocribus.* Orig.

MEBLES, *n. pl.* FR. Moveable goods. 9188. 16008.

MEDE, *n.* SAX. Reward. 3380. P. 356.—A meadow. 89.

MEDE, METHE, METH, *n.* BARB. LAT. Mead; a liquor made of honey. 2281. 3378. 3261.

MEDLE, *v.* FR. To mix. P. 285.

MEDLEE, *adj.* Of a mixed ſtuff, or colour. 330.

MEINIE, *n.* FR. Houſehold attendants. 7627. 7738.—An army. 14348. 17177. *Hurlewaynes meyne.* Contin. of Canterb. Tales, l. 8. This obſcure phraſe, I think, may be underſtood to relate to a particular ſet of ghoſtly apparitions, which were uſed to run about the country at night, and were called in French *La meſgnie de Hellequin* or *Herlequin.* The fulleſt account that I have ſeen of them is in "*L'hiſtoire de Richard ſans paour, Duc de Normandie, qui fut fils de Robert le Diable.*" In one of his rides he meets with three black Knights, whom he engages. "Et quand les Chevaliers veirent le jeu mal party pour eux ils monterent à cheval et s'enfuyrent;—et Richard—chevaucha apres eux; et ainſi qu'il chevauchoit il apperceut une dance de gens noirs qui s'entretenoyent. Adonc luy ſouvint *de la meſgnie de Hellequin*, dont il avoit autres foys ouy parler." The title of the next chap-

chapter (4.) is "*Cy diviſe de la meſgnie de Hellequin et qui il eſtoit.*" He is there ſaid to have been a knight, who, having ſpent all his ſubſtance in the wars of Charles Martel againſt the Saracens, lived afterwards by pillage. "Adonc il avint qu'il mourut et fut en danger d'eſtre damne, mais Dieu luy fit pardon, pource que il avoit bataille contre les Sarrazins et exaulce la foy. Si fut condamne de Dieu que pour un tems determine luy et ceux de ſon lignage feroient penitence et yroient toute la nuit parmy la terre, pour leurs penitences faire et endurer pluſieurs maux et calamitez." The belief of ſuch apparitions was certainly of great antiquity in Normandy, as they are mentioned by Ordericus Vitalis, under the title of *familia Herlechini*, in a moſt extraordinary ſtory related by him, L. viii. p. 695. ann. 1091. And I ſuſpect that in a paſſage quoted by Du Cange, in v. HERLININI, from *Petr. Bleſens* Ep. 14. we ſhould read *Herlikini* inſtead of *Herlinini*.

Gervaſe of Tilbery, who wrote in 1211, mentions another ſet of apparitions, which were called *familia Arturi*. Ot. Imper. Dec. ii. c. 12. "In ſylvis Britanniæ majoris aut minoris conſimilia contigiſſe referuntur, narrantibus nemorum cuſtodibus, quos *foreſtarios*—vulgus nominat, ſe alternis diebus circa horam meridianam, et in primo noctium conticinio ſub plenilunio lunâ lucente, ſæpiſſime videre militum copiam venantium et canum et cornuum ſtrepitum, qui ſciſcitantibus ſe *de ſocietate et familiâ Arturi* eſſe affirmant." He had juſt ſaid that Arthur, not long before, had been ſeen in a palace, "*miro opere conſtructo*," in a moſt delicious valley in the neighbourhood of Mount Ætna, where he had reſided ever ſince the time of his ſuppoſed death, "*vulneribus quotannis recrudeſcentibus.*"

MEINT, *part. pa.* of MENGE, *v.* SAX. Mixed, mingled. R. 2296.

MEKE, *adj.* SAX. Meek, humble. 8017.

——— *v.* To become meek. R. 3541. 3584.

MELES, *n. pl.* SAX. Meals; dinners, &c. Du. 612.

MELE-TIDE, *n.* SAX. Dinner-time. T. ii. 1556.

MELLE, *v.* FR. To meddle. C. D. 536.

MELLE, *n.* for MILLE. 3921.

MEMORIE, *n.* FR. Remembrance. *To be drawen to memorie.* 3114. To be recorded.

> And for *to drawe in to memorye*
> Her names bothe and her hiſtorye.
> *Conf. Am.* f. 76.

MEMORIE, *v.* To remember. 10118.

MENDIANTS, *n. pl.* FR. Fryers of the Begging orders. 7488. See the note.

MENE, *v.* SAX. To mean, to intend. 2065. 2218.

MENE, *n.* FR. *Moyen.* A mean, or inſtrument. 9545. T. iii. 255. Where the Orig. has *mezzano*; a procurer. MENES, *pl.* 7064. 3375.

MENE, *adj.* Middle. 7027. 17322. But ſee the note on the *latter* verſe.

MENIVERE, *n.* FR. A ſort of furr. R. 227. See the n. on ver. 193.

MERCENRIKE, *pr. n.* The kingdom of Mercia. 15118.

MERCIA, *pr. n.* F. iii. 139. *Marſyas* is probably meant; but our Poet, I know not upon what authority, has turned him into a female.

MERCIABLE, *adj.* FR. Merciful. 13618.

MERITORIE, *adj.* FR. Meritorious. P. 360.

MERKE, *n.* SAX. A mark; an image. 11192. *All the merke of Adam.* 6278. All the images of Adam; all mankind.

MERKE, *adj.* SAX. Dark. R. 5339.

MERLION, *n.* FR. *Emerillon.* A merlin; a ſort of hawk. A. F. 339.

MERVAILLE, *n.* FR. Wonder, marvel. 10974.

MERY,

MERY, *adj.* SAX. Merry. 804.—Pleaſant. 14972.

MES. R. 3462. *At gode mes* ſhould probably be *At godeneſs*. The Orig. has *en bon point*. See GODENESS.

MESE, *n.* for MESSE. C. D. 2116.

MESEL, *n.* FR. A leper. P. 336.

MESELRIE, *n.* FR. Leproſie. P. 337.

MESSAGE, *n.* FR. A meſſenger. 8614. 8823.

MESSAGERIE, *pr. n.* A fictitious attendant in the Temple of Venus. A. F. 228. Boccace calls her *Ruffiania*. Theſeida. b. vii.

MESSE, *n.* FR. The ſervice of the Maſs. 9768.

MESTE, *adj.* SAX. *ſuperl. d.* 8006. as MOSTE.

MESURABLE, *adj.* FR. Moderate. 437. 10676.

MESURE, *n.* FR. Moderation. 11981.

METAMORPHOSEOS. 4513. METAMORPHOSOSE. C. L. 1260. Ovid's Metamorphoſis. See JUDICUM.

METE, *adj.* SAX. Fitting, convenient. 1633.

——— *n.* SAX. Meat. 1617. *During the metes ſpace*. 5434. During the time of eating.

METE-BORDE, *n.* SAX. An eating-table. T. L. ii. 326. b.

METELY, *adj.* Proportionable. R. 822.

METE, *v.* SAX. To meet. 12627.—To dream. T. iii. 1350.

METTE, MET, *pa. t.* Dreamed. 15089. 15118. *I mette*. 6159. *Me mette*. 14900, 4. I dreamed.

METRICIENS, *n. pl.* Writers in verſe. C. L. 30.

MEVABLE, *adj.* FR. Moveable. R. 4736.

MEWE, *n.* FR. A cage for hawks, while they *mue*, or change their feathers. 10957. —A cage, in general, or any ſort of confinement. R. 4778. T. iii. 603. *In mewe*. T. i. 382. In ſecret.

MEWET, *adj.* FR. Mute. *In mewet*. C. L. 148. Dumbly, ſpeaking inwardly.

MICHER, *n.* A thief. R. 6541. *Lierres*. Orig. 12008. MYCHYN or PRYVELY STELYN SMALE THYNGS. *Surripio*. Prompt. Parv.

MIGHT, *pa. t.* of MAY, *v.* SAX. Was able. 301. 1519. MIGHTEN, *pl.* 7985.

MIGHT, *part. pa.* T. iii. 655. *If godely had be might*. If he had *been able* with propriety.

MIGHT, *n.* SAX. Power, ſtrength. 1152. 1858.

MILKSOP, *n.* An effeminate fellow. 13916.

MILNE-STONES, *n. pl.* SAX. Mill-ſtones. T. ii. 1384.

MINDE, *n.* SAX. Remembrance. 1908. *Conf. Am.* 148. *As the bokes maken* MINDE.

MINE, *v.* FR. To penetrate. T. ii. 627.

MINISTRABLES, *n. pl.* FR. Minſtrels. 10392.

MINISTRES, *n. pl.* FR. Officers of juſtice. 15049. 15064. MINISTERS. C. D. 2130. Minſtrels.

MINORESSE, *n.* R. 149. A nun, under the rule of St. Clare. Du Cange, in v. MINORISSA. It is not clear however why Chaucer has likened *Hate* to a Siſter of this order. His original gave him no authority.

MINOUR, *n.* FR. A miner. 2467.

MINSTRALCIE, *n.* FR. Muſick. 2199. 10582.—Muſical inſtruments. 17216.

MIRROUR, *n.* FR. A looking-glaſs. 10446.

MIRTHELES, *adj.* SAX. Without mirth. A. F. 592.

MIS, *adv.* Ill, amiſs. 16467. R. 3243. T. iv. 1267. It is often to be ſupplied to a ſecond verb, having been expreſſed in compoſition with a former. *If that I* mis*ſpeke or ſay*. 3141. *That hire* mis*doth or ſaith*. 13928. *There is nothing* mis*ſaide nor do*. Du. 528.

MIS, *n.* A wrong. 17226.

MIS-

MIS-ACCOMPTED, *part. pa.* Misreckoned. T. v. 1184.
MIS-AVENTURE, *n.* Misfortune. 6916.
MIS-AVISE, *v.* To adviſe wrongly. 5812.
MIS-BODEN, *part. pa.* of MIS-BEDE. Injured. 911.
MIS-BORNE, *part. pa.* of MIS-BERE. Misbehaved. M. 132. l. 20.
MISCHANCE, *n.* Fr. Misfortune. *With miſchance.* 6916. 17142. See WITH.
MISCHEFE, *n.* Fr. Misfortune. R. 6741.
MISCOVETING, *n.* R. 196. ſhould probably be MISCOMPTING. *Meſcompter.* Orig.
MIS-DEPARTE, *v.* To diſtribute wrongly. 4527.
MISERICORDE, *n.* Fr. Mercy, pity. 7492.
MIS-ESE, *n.* Uneaſineſs. P. 289.
MIS-FORYAVE, *pa. t.* of MIS-FORYEVE. Mis-gave. T. iv. 1426.
MIS-GIED, *part. pa.* of MIS-GIE. Miſguided. 14451.
MIS-GON, MIS-GO, *part. pa.* of MIS-GO. Gone wrong. 4216. 4253.
MIS-HAPPING, *part. pr.* Falling amiſs. R. 5543.
MIS-LEDE, *v.* To conduct amiſs. T. iv. 48.
MIS-LIVED, *part. pa.* Having lived to a bad purpoſe. T. iv. 330.
MIS-METRE, *v.* To ſpoil the metre of verſes, by writing or reading them ill. T. v. 1795.
MIS-SATE, *pa. t.* of MIS-SIT. Miſbecame. R. 1194.
MIS-SAYDE, *part. pa.* of MIS-SAYE. Ill ſpoken of. R. 1260.
MIS-SAYER, *n.* An evil ſpeaker. R. 2231.
MISSE, *v.* Sax. To fail. T. iii. 1630.
MISSE-METRE, *v.* See MIS-METRE.
MISTAKE, *v.* To take a wrong part; to tranſgreſs. R. 1540. *Meſprendre.* Orig.
MISTERE, *n.* Fr. Trade, occupation. 615. —Condition of life. 1342. *What miſtere men ye ben.* 1712. What kind of men ye are.—Need. R. 5614. 6078.
MISTIHEDE, *n.* Sax. Darkneſs. C. M. 71.
MISTILY, *adv.* Sax. Darkly. 16862.
MISTRIST, *v.* for MISTRUST. 12303.
MIS-WAIE, *n.* A wrong way. R. 4766.
MIS-WENT, *part. pa.* of MIS-WENDE. Gone amiſs. R. 7280.
MIS-WRITE, *v.* To write wrong. T. v. 1794.
MITAINE, *n.* Fr. A glove. 12307, 8.
MITCHE, *n.* Fr. A manchet; a loaf of fine bread. R. 5585.
MITE, *n.* Sax. A ſmall worm. 6142. 16166.
MIXEN, *n.* Sax. A dunghill. P. 369.
MO for ME. 8915. See the note.
MO for MORE, *adj. comp.* 546. 810. 1937. —*adv. comp.* 1354. 2073.
MOCHEL, MOCHE, *adj.* Sax. Great, *in quantity.* 2354. 7593. *in number.* 6586. 6855. *in degree.* 496.—*adv.* Much, greatly. 1118. 1852.
MODER, MODRE, *n.* Sax. Mother. 10139. 10291.—The *Matrix*, or principal plate of the Aſtrolabe. *Aſt.*
MOISON, *n.* Fr. Harveſt; growth. R. 1677.
MOIST, MOISTY, *adj.* Fr. New. 459. 12249. 17009. See the n. on ver. 459.
MOKEL, *n.* Du. 454. 861. may perhaps ſignifie *ſize, magnitude*; as *Michel* ſeems to be uſed in that ſenſe in P. P. 89. b. *Of one* MICHEL *and might.*
MOLESTIE, *n.* Fr. Trouble. Bo. iii. pr. 9.
MOLTE, *pa. t.* of MELTE, *v.* Sax. Melted. F. ii. 414.—*part. pa.* T. v. 10.
MONCHE, *v.* To chew. T. i. 915.
MONE, *n.* Sax. The Moon. 9759.—Lamentation. 5076. 11232.
MONESTE, *v.* Fr. To admoniſh. R. 3579.
MONIOURS, *n. pl.* Fr. Coiners. R. 6811. In the Original it is *Faulx Monnoyeurs.*
MONSTRE, *n.* Fr. A monſter, or prodigy. 11656.—A pattern. Du. 912.
MOOD, *n.* Sax. Anger. 1762.
MORCELS, *n. pl.* Fr. Morſels. R. 6179.
MORE, *adj. comp.* Sax. Greater, *in quantity.*

tity. 705. 785. *in number*. 10192. *in degree*. 1758. 6516.—*adv. comp*. 1309. 2746. It is uſually joined to adjectives and adverbs to expreſs the comparative degree. 6023. 7551. 10786.

MORMAL, *n*. See the n. on ver. 388.

MORTER, *n*. FR. A ſort of wax-light. T. iv. 1245.

MORTIFIE, *v*. FR. To kill (ſpeaking of *Quickſilver*). 16594.

MORTREWES, *n*. See the n. on ver. 386.

MORWE, *n*. SAX. The morning. 2493. *A'morwe*. 824. 6175. In the morning. 1623. 2491. In the morning of the *following* day.—*To-morwe*, I believe, always means *the following day*. 782. 1612. 2241. 2404. and it includes the whole day. *To-morwe at night*. 3593.

MORWENING, *n*. SAX. The morning. 4232. 15308. MORWENINGES, *pl*. 6457.

MOSEL, *n*. FR. The muzzle; mouth of a beaſt. 2153.

MOSTE, *adj. ſuperl*. SAX. Greateſt, *in quantity*. 305. 897. *in number*. 10675. *in degree*. 2200. 10614.—*adv. ſuperl*. 563. 2409. It is uſually joined to adjectives and adverbs to expreſs the ſuperlative degree. 2205. 9425.

MOSTE, *v*. SAX. Muſt. 734, 7. MOSTEN, *pl*. 6024.

MOTE, *v*. SAX. Muſt. 232. 1647, 8.—May. 834. 4175. MOTEN, *pl*. 10630, 2.

MOTE, *n*. SAX. An atom. 6450. T. iii. 1609.

MOTHES, *n. pl*. SAX, Moths. 6142.

MOTIF, *n*. FR. A motive, incitement. 5048. 9365.

MOUGHT, *pa. t*. of MOWE, *v*. SAX. Might.

MOULE, *v*. SAX. To grow mouldy. 4452. MOULED, *part. pa*. 3868.

MOUN for MOWEN, *pr. t. pl*. of MOWE, *v*. SAX. May. 12868. 13160.

MOUNTANCE, *n*. FR. Amount; in value. 1572.—in quantity. 12797. *Not full the* mountance *of a mile*. Conf. Am. 187.

MOURDANT, *n*. FR. The tongue of a buckle. R. 1094.

MOWE, *v*. SAX. May; to be able. MOWEN, *pl*. 13967. 16149.—It is ſometimes uſed in the *inf. m*. M. 108. *Which thou ſhalt not mowe ſuffre*. Which thou ſhalt not *be able* to endure.—*To mowen ſuche a knight done live or die*. T. ii. 1594. To *be able* to make ſuch a knight to live or die.—*She ſhould not con ne mow attaine*. C. D. 150. She ſhould not know nor *be able* to attain.

MOWE, *n*. FR. A diſtortion of the mouth. T. iv. 7. F. iii. 716. *What do I than but laugh and* make a mowe? Lydg. *Trag*. 137.

MOWING, *n*. Ability. Bo. iv. pr. 4. In the following paſſage it ſeems to be uſed as a GERUND. *That ſhrewes weren diſpoiled of mowing to don yvel*. Ibid.

MUCH, MUCHEL. See MOCHE.

MUCKRE, *v*. SAX. To heap. T. iii. 1381.

MUE, *v*. FR. To change. T. ii. 1258.

MUET, *adj*. FR. Dumb, mute. T. v. 194.

MULLOK, *n*. SAX. Dung; rubbiſh. 3871. 16408.

MULTIPLICATION, *n*. FR. The art of making gold and ſilver. 16317.

MULTIPLIE, *v*. FR. To make gold and ſilver. 16303.

MUSARD, *n*. FR. A muſer, or dreamer. R. 3256. 4034.

MUSE, *v*. FR. To gaze. R. 1592.

MYSELF, MYSELVE, MYSELVEN. See SELF.

N.

NA for NO. 4174. See the n. on ver. 4021.

N'ADDE for NE HADDE; Had not. 10212.

NAILE, *n*. SAX. A nail. 6351. *By nailes*. 12222. *By Goddes nailes*. 12585. an oath. See the n. on ver. 12585.

NAKERES,

NAKERES, *n. pl.* FR. See the n. on ver. 2513.

NALE, *n.* SAX. An ale-houſe. 6931. See the note. But I am now leſs inclined to adopt Skinner's explanation of this word, becauſe I obſerve that *Ale* alone is commonly put for an *Ale-houſe*, and I cannot find that *Nale* is ever uſed, except where it follows the prepoſition *Atte*. In the paſſage quoted from P. P. 32 b. the *Cotton* Ms. Veſp. B. xvi. has *at the ale*. And ſo in P. P. 26 b. With idle tales *at the ale*.—Robert of Brunne's tranſlation of *Manuel des pechés*. Ms. *Bodl.* 2313. fol. 1.

In gamys, in feſtys, and *at the ale*—

fol. 38. Or yf thou leddeſt any man *to the ale*.

I ſuſpect therefore that *Nale*, in thoſe few paſſages in which it is found, ſhould be conſidered as merely a corruption, which has ariſen from the miſpronunciation and conſequent miſwriting of *atte nale* for *atten ale*. See the n. on ver. 12542. A ſimilar corruption ſeems to have taken place in the name of that celebrated perſonage in our law, Mr. *John a-noke*, whoſe original appellation, I believe, was John *atten oke*, as that of his conſtant antagoniſt was John *atte ſtile*. Sim. *atte ſtile* is a name in P. P. 23 b. and there are many others of the ſame form; as, *Atte-cliff*, *Atte-ley*, *Atte-well*, *Atte-wood*, &c. That the letter *n* is apt to paſs from the end of one word to the beginning of another, we have an inſtance in *Newt*, which has certainly been formed by corruption from *An ewt*, or *eft*; and perhaps *Nedder*, *n.* SAX. may have been formed in the ſame way from *An adder*. The word in the Teutonic is *Adder*, as we write it now, without the intial *n*. The ſame corruptions have happened in other languages. See the notes of Signor *Redi* upon his *Bacco in Toſcana*. p. 133, 4, 5. 182, 3.

N'AM for NE AM; Am not. 5730.

NAME, *pa. t.* of NIME, *v.* SAX. Took. 16765.

NAPPE, *v.* SAX. To ſleep. 16958. See KNAP.

NARCOTIKES, *n. pl.* FR. GR. Drugs cauſing ſleep. 1474. L. W. 2659.

NARWE, *adj.* SAX. Cloſe, narrow. 3224. 14828. *Whan they hem narwe aviſe*. 9862. Whan they cloſely conſider their conduct.

NAS for NE WAS; Was not. 1450. 1651.

NASO, *pr. n.* L. W. 928. 2218. P. Ovidius Naſo. See OVIDE.

NAT, *adv.* SAX. Not. 5889. 6551.

NATAL, *adj.* LAT. Preſiding over nativity. T. iii. 150.

NATHELESSE, NATHELES, *adv.* SAX. Not the leſs; nevertheleſs. 2475. 3606.

NATION, *n.* FR. 4701. Nation.—Family. 6650.

NAUGHT, NOUGHT, *n.* SAX. Nothing. 758. 770.

NAUGHT, *adv.* Not; not at all. 2070. 4820. It may more properly perhaps be conſidered as a noun uſed adverbially. See NOTHING.

NAY, *adv.* SAX. 8297. It ſeems to be uſed ſometimes as a noun. *It is no nay*. 8692. 9015. It cannot be denied.

NAY, *v.* To denie. P. 381.

NE, *adv.* SAX. Not. 9356. 10070. *Ne had he ben holpen*. 10980. Had he not been helped.

NE, *conj.* SAX. Nor. 970, 1. 8847. 11795.

NECE, *n.* FR. A niece.—A couſin. 13030. 13055.

NECESSARIE, *adj.* FR. Neceſſary. T. iv. 1021.

NEDE, *n.* SAX. Need; neceſſity. 4523.

NEDE, *v.* is generally uſed as an Imperſonal. *It nedeth thee nought teche*. 3599. *Nedeth hem no dwale*. 4159. *Neded no more to hem to go ne ride*. 9489.

NEDEFUL, *adj.* Diſtreſt, indigent. 4532.

NEDELY,

NEDELY, *adv.* Neceſſarily. 6550.

NEDES, NEDE, *adv.* Neceſſarily. It is uſually joined with *muſt*. 1171. 11475. 17157.

NEDDER, *n.* SAX. An adder. 9660. NEDERS, *pl.* L. W. 699.

NEIGHE, *adj.* SAX. Nigh. 3392.

NEIGHE, *v.* To approach, to come near. R. 1775. 2003.

NEKKE, *n.* SAX. The neck. 5859. *Nekkebone.* 6488.

NEMPNE, *v.* SAX. To name. 10632.

NER, *adv.* SAX. Near. 10315. 12900.

NERE, *comp. d.* Nigher. *Never the nere.* 16189. Never the nigher. *Nere and nere.* 13450. Nigher and nigher. *Ferre ne nere.* 1852. Later nor earlier.

N'ERE for NE WERE; Were not. 17222. *N'ere it.* 1602. Were it not. *N'ere the frendſhip.* 16830.

NERFE, *n.* FR. Nerve, ſinew. T. ii. 642.

NESHE, *adj.* SAX. Soft, tender. C. L. 1092. NESCH *and hard.* P. L. 242. 300.

NETE, *n.* SAX. Neat-cattle. 599.

NETHER, *adj. comp.* SAX. Lower. 3850.

NETTLE IN, DOCK OUT. T. iv. 461. See RAKET.

NEVEN, *v.* SAX. To name. 8485. 16289.

NEVEW, *n.* FR. A nephew.—A grandſon. L. W. 2648.

NEWE, *adj.* SAX. New; freſh. 459.

NEWE, *adv.* Newly. 7879. *Newe and newe.* T. iii. 116. Again and again. *All newe.* 9700. *Of newe.* 8814. Newly, lately. *All newe.* 13308. Anew, afreſh.

NEWE, *v.* To renew. T. iii. 306.

NEWED, *part. pa.* Renewed. M. 131.

NEWEFANGEL, *adj.* Deſirous of new things. 10932. 17142.

NEWEFANGELNESSE, *n.* Inconſtancy. 10924.

NEXTE, *ſuperl. d.* Nigheſt. It generally ſignifies the nigheſt *following*; but ſometimes the nigheſt *preceding*. F. iii. 685.

N'HATH for NE HATH; Hath not. 925.

NICE, *adj.* FR. Fooliſh. 5508. 6520.

NICETEE, *n.* Folly. 4044. 17101. *Do his nicetee.* 5994. So the French uſe *Faire folie.*

NIFLES, *n. pl.* Trifles. 7342.

NIGARD, *n.* A ſtingy fellow. 5915.

NIGARDIE, *n.* Stingyneſs. 13102.

NIGHTERTALE. 97. Night-time. See the note.

NIGHT-SPEL, *n.* SAX. A night-charm. See the n. on ver. 3480.

N'ILL for NE WILL; Will not. 5724. 5762.

N'IS for NE IS; Is not. 976. 1679.

N'ISTE for NE WISTE; Knew not. *ſing.* 11340. 3414. N'ISTEN for NE WISTEN; Knew not. *pl.* 10948.

NOBLEDEST, *pa. t. 2. perſ. ſing.* of NOBLE, *v.* FR. Ennobledeſt. 15508.

NOBLESSE, *n.* FR. Dignity, ſplendour. 8344. 8658.

NOBLEY, *n.* 8704. 10391. as NOBLESSE.

NOCKED, *part. pa.* Notched. R. 942.

NOIE, *n.* FR. Hurt, trouble. 3772.

NOIE, *v.* FR. To hurt, to trouble. R. 4416.

NOISE, *v.* FR. To make a noiſe. Bo. iii. m. 6.

N'OLDE for NE WOLDE; Would not. 3159. 3168.

NOMBRE, *n.* FR. Number. 718.

NOMEN, NOME, *part. pa.* of NIME, *v.* SAX. Taken. T. v. 190. 514. L. W. 1016.

NOMPERE, *n.* An arbitrator. T. L. i. 319. See the paſſage quoted above in v. LOVEDAIE. The ſenſe of this word is eſtabliſhed by the *Prompt. Parv.* "NOWMPER or OWMPER. *Arbiter. Sequeſter.*" If the etymology of it were as clear, we might be able to determine, which of the two methods of writing it is the beſt. Cuſtom has long declared for the latter. The modern word is *umpire*; and in P. P. 25b. the Editt. read *an umper*; but the *Cotton* Ms. Veſp. B. xvi. has—*a numper*. I

cannot find that any ſuch word is uſed, in the ſame ſenſe, in any other of the Gothic or Romance languages. It has been ſuppoſed by ſome to be a corruption of *un pere*, Fr. which I can hardly believe; and perhaps the reader will be as backward to admit of a derivation of it from the Fr. *Nonpair*; An *odd*, or *third* perſon; which *an arbitrator* generally is. This however is the moſt probable etymology that has occurred to me; and I ſee that the compiler of the Statutes for the Univerſity of Oxford (whoever he was) had the ſame idea, for he expreſſes the word *umpire*, in *his* Latin, by *Impar*. Tit. xv. §. 14. *Index*, Impar, *aut Arbitrator, in quâcunque cauſâ electus*.

Non, *adj*. Sax. Not one; none. 656. 682.

Non, *adv*. Fr. Not. 13011. *Abſent or non*. 8311. *Whether ye wol or non*. 11090.

None, *n*. Fr. The ninth hour of the natural day; Nine o'clock in the morning; the hour of dinner. 9767. T. v. 1114, 22, 30.

Nones. *For the nones*. See the n. on ver. 381. and add, if neceſſary, the following inſtances, T. i. 562. ii. 1381. iv. 428. L. W. 295. 1068. 1114.

Nonne, *n*. Fr. A nun. 118.

Norice, *n*. Fr. A nurſe. 5881. Bo. ii. pr. 4. In other paſſages, Bo. i. pr. 3. iii. pr. 9. it is printed by miſtake, I ſuppoſe, for Norie, *n*. A foſter-child. *Alumnus*.

Nortelrie, *n*. Nurture, education. 3965.

Nosethirles, *n. pl*. Sax. Noſtrils. 559. P. 293. l. 1.

N'ot for Ne wot; Know not. 286. 3664.

Notabilitee, *n*. Fr. A thing worthy of obſervation. 15215.

Note, *n*. Sax. Need, buſineſs. 4066.

Note, *n*. Fr. A muſical note. *To cry by note*. T. iv. 583. To cry aloud, in a high tone.

Notemuge, *n*. Nutmeg. 13693. R. 1361.

Notes, *n. pl*. Sax. Nuts. R. 1377.

Not-hed; A head like a nut. See the n. on ver. 109.

Nother, *conj*. Sax. Nor, neither. 8796. 9951.

N'other, *adj*. Sax. for Ne other. *Neither n'other*. L. W. 192. Nor one nor other. *He n'is in neither n'other habite*. Bo. v. m. 3. *Neutro eſt habitu*. Orig.

Nothing, *adv*. Sax. Not; not at all. 1756. 8251.

Nouches, *n. pl*. 8258. See the note. It is probable, I think, that *Nouche* is the true word, and that *Ouche* has been introduced by a corruption, the reverſe of that which has been taken notice of in Nale. See Du Cange, in v. *Nochia*, and *Nuſca*; and Schilter, *Gloſſ. Teut*. in v. *Nuoſci*; from whence it appears that *Nuſchin*, Teut. ſignifies *Fibula*; a claſp, or buckle. As theſe were ſome of the moſt uſeful inſtruments of dreſs, they were probably ſome of the firſt that were *ornamented with jewels*; by which means the name by degrees may have been extended, ſo as to include ſeveral other *ſorts of jewels*. The ſame thing may have happened in the caſe of the word Broche (ſee above); which indeed ſeems, originally, to have been a *French* expreſſion for *Nouche*.

Novelries, *n. pl*. Fr. Novelties. F. ii. 178.

Nought, *n*. & *adv*. Sax. See Naught.

Nouthe, *adv*. Sax. Now. 464. T. i. 986. See the n. on ver. 464.

Now, *adv*. Sax. *Now and now*. 10744. Once and again. *Now adayes*. 9040. 16864. In theſe days.

Nowel, *n*. Fr. Chriſtmas. See the n. on ver. 11567.

Noysaunce, *n*. Fr. Offence, treſpaſs. C. D. 255.

O for

O.

O for Ho. 2535. See Ho.

O, *adj.* for On; One. 740. 5555. In the curious old Ballad on the battle of Lewes (*Ant. Poet.* v. ii. p. 4.) l. 10. *oferlyng* ſhould be written, I believe, *o ferlyng*, i. e. one farthing.

Obeysance, *n.* Fr. Obedience. 8378. Obeysing. R. 3380.

Obeysant, *part. pr.* Fr. Obedient. 7942. Obeysing. L. W. 1264.

Obsequies, *n. pl.* Fr. Funeral rites. 995.

Observance, *n.* Fr. Reſpect. 10830.

Observe, *v.* Fr. To reſpect; to pay regard to. 13560.

Occident, *n.* Fr. The Weſt. 4717.

Octavien, *pr. n.* Du. 368. I do not ſuppoſe that Auguſtus is meant, but rather the fabulous emperour, who is a ſubject of a Romance entitled "*Octavian imperator.*" Ms. Cotton. Calig. A. ii. See Percy's Catalogue, n. 18. and the paſſage quoted from Ms. Reg. 17. C. viii. in the n. on ver. 13775. The ſame Octavian, I apprehend, was celebrated in a piece of Arras hangings, which made part of the furniture of Henry V, and is thus deſcribed in the Inventory. *Rot. Parl.* 2 Hen. VI. Item 1 *autre pece d arras D or q comence en l eſtorie* "Le Octavion Roy de Rome."

Ocy, Ocy. C. N. 124. The nightingale's note.

Oerthrow for Overthrow, *part. pa.* Sax. Overthrown. C. D. 1151.

Oetus, *pr. n.* Æetes. L. W. 1436.

Of, *adv.* Sax. Off. 552. 784. 2678.

Offended, *part. pa.* Fr. Hurt. 2396.

Offensioun, *n.* Offence, damage. 2418.

Offertorie, *n.* Fr. A part of the Maſs. 712.

Offring, *n.* Fr. Offering at Maſs. 452. P. 313.

Oft, Ofte, *adv.* Sax. Often. Oftensith; Oftentimes. 1879. 8109.

Oinement, *n.* Fr. Ointment. 633.

Olifaunt, *n.* Fr. Elephant. 13739. See the note, and *R. de la Roſe.* 18686. Oliphant *ſur ſa haute eſchine*, &c.

Oliveres, *n. pl.* Fr. Olive-trees. 14042. R. 1314.

Omer, *pr. n.* Homer. T. i. 146. F. iii. 376.

On, *prep.* Sax. In. *On live.* 3041. In life; Alive. *On twelve.* 7549. In twelve. *On hunting.* 1689. *On hawking.* 13667. See A. *prep.*—Upon. *On to ſee.* 3247. To look upon. See the note; and add L. W. 2414. Lycurgus daughter, fairer *on to ſene*—So this line is written in Ms. Bodl.

On, *adj.* Sax. One. *After on.* 343. 1783. Alike. *They were at on.* 4195. They were agreed. See R. 5817. T. iii. 566. *Ever in on.* 1773. 3878. Continually. *I mine on.* C. D. 1019. I ſingle, I by myſelf. *And thus I went widewher walking* mine one. P. P. 40 b. *Non ſaw but* he one. P. L. 44. *All* him one. Conf. Am. 175.

Onde, *n.* Sax. Zeal, malice. R. 148. *Ny the and* onde. P. L. 249.

Oned, *part. pa.* Sax. Made one, united. 7550. P. 291.

Ones, *pl.* of On. 12638. *We three ben alle ones.* We three are all one.

Ones, *adv.* Sax. Once. *At ones.* 767. At once; at the ſame time. 3470.

Onhed, *n.* Sax. Unity. T. L. ii. 339.

Only, *adv.* Sax. *Al only.* 13385. M. 108. Solely.

Ony, *adj.* Sax. Any. 2410.

Open-ers, *n.* Sax. The fruit of the Medlar-tree. 3869.

Open-hеded, *adj.* Bare-headed. 6228.

Opie, *n.* Fr. Opium. 1474.

Oppresse, *v.* Fr. To raviſh. 11723. Oppressed, *part. pa.* 11697.

Oppression, *n.* Rape. 6471. L. W. 1866.

Or, *adv.* Sax. Er, before. 275. 1157.

Oratorie,

ORATORIE, *n.* FR. A chapple. 1907. A cloſet. 6276.

ORDAL, *n.* SAX. Judicial trial. T. iii. 1048. See Kilian. in v. *Oor-deel*, and Hickes. *Diſſert. Epiſt.* p. 149. It is poſſible however that Chaucer may have uſed this word in its more confined ſenſe, for *a trial by fire, or water*, without conſidering whether ſuch trials were practiſed at Troy.

ORDE, *n.* SAX. A point. L. W. 645.

ORDERED, *part. pa.* Ordained, in holy orders. P. 354.

ORDERS FOUR, 210. The four orders of Mendicant Friers.

ORDINANCE, *n.* FR. Orderly diſpoſition. 8837. 11215.

ORDINAT, *part. pa.* LAT. Orderly, regular. 9160.

ORE, *n.* SAX. Grace, favour. 3724. See the note.

OREWELL, *pr. n.* A ſea-port in Eſſex. 279.

ORFRAYS, *n.* FR. Gold-embroidery. R. 562. 869. See Du Cange in v. *Aurifrigia*.

ORIENT, *n.* FR. The eaſt. 14320.

ORIGENES, *pr. n.* In the liſt of Chaucer's works in L. W. ver. 427. he ſays of himſelf, that

> "He made alſo, gon is a grete while,
> *Origenes upon the Maudeleine.*"——

meaning, I ſuppoſe, a tranſlation, into proſe or verſe, of the Homily *de Mariâ Magdalenâ*, which has been commonly, though falſely, attributed to Origen. v. Opp. Origenis. T. ii. p. 291. Ed. Paris. 1604. I cannot believe that the Poem, entitled, "*The Lamentation of Marie Magdaleine*," which is in all the editions of Chaucer, is really that work of his. It can hardly be conſidered as a tranſlation, or even imitation, of the Homily; and the compoſition, in every reſpect, is infinitely meaner than the worſt of his genuine pieces.

ORISONT, *n.* FR. The horizon. 9671.

ORLOGE, *n.* FR. A clock, or dial. 14860

ORPIMENT, *pr. n.* A mineral ſo called. 16291.

OTHER, *adj.* SAX. *Alter*. LAT. The other of two. 1134. 1137. 1277. OTHERS. *gen. ca.* 2736.

OTHER, *adj.* SAX. *Alius*. LAT. 463. 1218.

OTHER, *conj.* SAX. Or, either. 1714. 1814. 5556.

OUCHE, *n.* 6325. F. iii. 260. See NOUCHE.

OVER, *prep.* SAX. Above. 2045. *Over all.* In every caſe; on every ſide. 249. 5846. 8924.

OVER, *adj.* SAX. Upper. 133.

OVEREST, *ſuperl. d.* Uppermoſt. 292. 16101.

OVER-GRET, *adj.* SAX. Too great. 16116.

OVER-LADDE, *part. pa.* Overborn. 13917. *Do not the people oppreſſe, nor* OVERLEDE. Lydg. *Trag.* 104.

OVER-LIVE, *v.* SAX. To out-live. 6842.

OVER-MERILY, *adv.* SAX. Too merrily. C. L. 406.

OVER-MOCHE, *adj.* SAX. Too great. C. L. 384.

OVER-NOME, *part. pa.* of OVER-NIME, *v.* SAX. Overtaken. 2802.

OVER-SPRADDE, *pa. t.* SAX. Over-ſpread. 2873. T. ii. 769.

OVERTE, *adj.* FR. Open. F. ii. 210.

OVERTHREW, *pa. t.* of OVERTHROW, *v. neut.* SAX. Fell down. C. D. 663.

OVERTHROWING, *part. pr.* SAX. Falling headlong. *By overthrowing way.* Bo. i. m. 6. *Præcipiti viâ.* Orig. *And therefore clepeth Caſſiodore poverte the moder of ruine*, that is to ſay, *the moder of overthrowing or falling doun.* M. 115. l. 3.

OVER-THWART, *adv.* SAX. Acroſs. 1993. Du. 863.—Over againſt. T. iii. 686.

OVER-TIMELICHE, *adv.* SAX. Too early. Bo. i. m. 1.

OUGHT, *n.* SAX. Opihc. Any thing. 5158. 8471. *adv.* 3047. See AUGHT. The difference has ariſen merely from the different

different uſages of writing *A* or *O* for *One*.

OUGHT, *pa. t.* of OWE. 4331. L. W. 589. 1607.

OUGHTEN, OUGHTE, *pl.* M. 125. l. 1. 2. 4.—From hence, as it ſeems, has been formed a new verb *Ought*, which is very commonly uſed in the *preſent tenſe*, for *Owe*, in both numbers. 3053. 90400, 2. 14687. M. 82. l. 24.

Ought is alſo uſed as an *Imperſ.* in the *pr.* and *pa. t. Wel ought us werke.* 15482. Well behoveth it us to work. *Hem oughte have gret repentance.* M. 124. l. 22. It behoved them to have g. r.

OVIDE, *pr. n.* 4474. 6534. 9999. M. 72. l. 20. Our author ſeems to have been well acquainted with the beſt part of Ovid's works. Moſt of the hiſtories in his *Legende of good women* are taken from the *Epiſtolæ Heroidum*, or the *Metamorphoſes*. That of *Lucrece* ſhews that he had read the *Faſti*.

OUNDING, *n.* FR. Waving; imitating waves. P. 314.

OURES, *pr. poſſ.* SAX. Ours. 12720. 13203. See the Eſſay, &c. n. 29.

OUT, *interj.* SAX. Away! 3823. 10240.

—— *adv.* SAX. *Out and out.* T. ii. 739. Throughout.

OUTHEES, *n.* LAT. BARB. Outcry. 2014. *And born to London brigge full hie* OUTHEYS. P. L. 339.

OUTRAGE, *n.* FR. Violence. 2014.

OUTRAIE, *v.* FR. To fly out; to be outrageous. 8519.

OUT-REDE, *v.* SAX. To ſurpaſs in counſel. 2451.

OUTRELY, *adv.* FR. Utterly. 12783.

OUT-RENNE, *v.* SAX. To out-run. 2451.

OUT-STRAUGHT, *pa. t.* of OUT-STRETCH, *v.* SAX. Stretched out. R. 1515.

OUT-TAKEN, *part. pa.* Taken out; excepted. OUT-TAKEN *Criſt on loft.* 4697. Chriſt in heaven being excepted. OUT-TAKE *Carleon, that was in Arthure tyme.* P. L. 332.

OWE, *v.* SAX. Debeo. 3091. OWEN, *pl.* 7688. M. 110, l. 24.

OWEN, OWNE, *part. pa.* 8380. 9664. 13126.

OWHERE, *adv.* SAX. Anywhere. 655.

OWNDIE, *adj.* FR. Waving. F. iii. 296.

OXENFORDE, *pr. n.* Oxford. 3329.

OYSE, *pr. n.* A river in Picardie. F. iii. 838.

P.

PACE, *v.* FR. To paſs away. 8968. 10808. —To ſurpaſs. 576.

PAGE, *n.* FR. A boy-child. 3970.—A boy-ſervant. 12975. L. W. 2035.

PAIE, *n.* FR. Liking, ſatisfaction. R. 5938.

—— *v.* FR. To pleaſe, to ſatisfie. R. 3599. —To pay. 13120.

PAIDE, *part. pa.* Pleaſed. 6767. C. D. 426.—Payed. 13319, 29.

PAILLET, *n.* FR. A couch (properly of ſtraw). T. iii. 230.

PAINDEMAINE. 13655. See the note.

PAIRE, *v.* FR. To impair. R. 6103. *If I ſpeke ought* TO PAIRE *her loos*, i. e. to impair their credit or reputation. So this line is written in Edit. 1542. and Ms. Hunter.

PALAMEDES, *pr. n.* B. K. 331. Not the ſon of Nauplius, one of the Grecian commanders at the war of Troy, but a knight of the Round table, called PALOMIDES in "*Mort d'Arthur*;" the unſucceſsful rival of Triſtan for the love of *la belle Iſoude*. See *Mort d'Arthur*, B. ii. which ſeems to be compiled chiefly from the *Roman de Triſtan*.

PALASINS, *n. pl.* FR. R. 6862. *Ladies Palaſins*; Ladies of the court. In the Orig: *Palatines*. See Du Cange, in v. PALATINI.

PALATIE, *pr. n.* See the n. on ver. 65.

PALE, *n.* A perpendicular ſtripe, in Heraldry. F. iii. 750.

PALE

PALE, *v.* FR. To make pale. Bo. ii. m. 3.

PALEIS, *n.* FR. A palace. 2201. 10374.

PALFREIS, *n. pl.* FR. Horſes for the road. 2497. where *Stedes* are horſes for battle. *Ne large palfrey, eſy for the nones.* L. W. 1114.

PALING, *n.* FR. Imitating pales. P. 314.

PALLADION, *n.* GR. The image of Pallas at Troy. T. i. 153.

PALLED, *part. pa.* FR. Made pale. 17004.

PALMERES, *n. pl.* See the n. on ver. 13.

PALMERIE, *pr. n.* Palmyra in Syria. 14253.

PAMPHILUS, *pr. n.* 11422. See the note.

PAMPRED, *part. pa.* Pampered, made plump. C. L. 177. See *Jun. Etymol.* who derives it from the FR. *Pampre*; a vine-branch, full of leaves.

PAN, *pr. n.* The heathen deity. Du. 512.

PAN, *n.* SAX. The ſkull; the head. 1167. 13958.

PANTER, *n.* FR. A net. R. 1621. L. W. 131.

PAPELARD, *n.* FR. A hypocrite. R. 7233.

PAPELARDIE, *n.* FR. Hypocriſie. R. 6796.

PAPER-WHITE, *adj.* White as paper. L. W. 1196.

PAR, *prep.* FR. *Par amour.* 1157. With love. See the note. *Par compagnie.* 3837. For company. *Par chance.* 12540. By chance. *Par cuere.* R. 4796. By heart. *Memoriter.* So this line ſhould be written.

PARABOLES, *n. pl.* FR. Parables; the Proverbs of Solomon. 6261.

PARAGE, *n.* FR. Kindred. 5832.

PARAILLE, *n.* FR. Apparel. 6143.

PARAMOUR, PARAMOURS, *n.* FR. Love, gallantry. 3354. 3754, 6. 13772.—A lover, of either ſex. 6036, 6954. See the n. on ver. 1157.

PERAVENTURE, *adv.* FR. Haply, by chance. 6475.

PARAUNTER, corruption of *Peraventure*, Du. 556. 779.

PARCÆ, *n. pl.* LAT. The Fates. T. v. 3.

PARCEL-MELE, *adv.* By parcels, or parts. P. 380.

PARDE, PARDIEUX. 7257. 9110. T. ii. 759. A common FR. oath, which moſt of the perſonages in Chaucer expreſs very frequently in Engliſh, with as little ceremony as the Greeks uſed their ναι Δια, and with as little meaning too. See ver. 1812. 4024. 4033. 6168. 7432.

PARDONER, *n.* FR. A ſeller of pardons, or indulgences. See his CHARACTER, ver. 671.—716. See alſo the n. on ver. 710. and P. P. 2.

PAREMENTS, *n. pl.* FR. Ornamental furniture, or clothes. See the n. on ver. 10583.

PARENTELE, *n.* FR. Kindred. P. 369.

PARFAY, FR. *Par foy.* By my faith. 3681.

PARFEI. R. 6228. as PARFAY.

PARFIT, *adj.* FR. Perfect. 72. 5697.

PARFITLY, *adv.* Perfectly. 5693.

PARFOURME, *v.* FR. To perform. 7843. 9926.

PARISHENS, *n. pl.* FR. Pariſhioners. 484.

PARITORIE, *n.* FR. LAT. The herb *Parietaria*, or *Pellitory of the wall.* 16049.

PARLEMENT, *n.* FR. An aſſembly for conſultation. 2972. T. iv. 211.—A conſultation. R. 7358.

PARTEN, *inf. m.* FR. To take part. 9504. L. W. 465.

PARTIE, *n.* FR. A part. 3010. 4437.—A party, *in a diſpute.* 2659.

PARVIS, *n.* FR. A portico before a church. Du Cange in v. *Paradiſus*, 1. It appears from R. 7158. Orig. 12530. that books were commonly ſold *Au parvis devant Notre Dame* at Paris. At London, *the Parvis* was frequented by Serjeants at Law. See ver. 312. and Forteſcue *de laud. leg. Ang.* c. LI. *Poſt meridiem curiæ non tenentur; ſed placitantes tunc ſe divertunt* ad Perviſum *et alibi, conſulentes* cum ſervientibus ad Legem *et aliis conſiliariis ſuis.* There is a difference of opinion where *the Parvis* at London, to which the Lawyers reſorted, was

was ſituated. Somner ſuppoſes it to have been in Old-Palace-yard, before Weſtminſter-hall. Gloſſ. in x Script. v. *Triforium*. But others, with more probability, think it was what Dugdale calls *the Pervyſe of Pawles*. See the notes upon Forteſcue, *loc. cit.* When the Serjeants had dined in any of the Inns of Court, St. Paul's lay much more conveniently for an afternoon conſultation than Weſtminſter-hall.

PAS, *n.* FR. A foot-pace. See the n. on ver. 827. and T. ii. 627. *His horſe*—On which he rode *a pas ful ſoftely*.

PASS, *v.* FR. To ſurpaſs; to excell. 450. L. W. 1125.—To judge; to paſs ſentence. 3091. T. iii. 1288. L. W. 162.

PASSANT, PASSING, *part. pr.* Excelling. 2109. 16082.

PATREN, *inf. m.* To pray; properly, to repeat the *Pater noſter*. R. 7195. 6794.

PAVADE, *n.* 3927. See the note.

PAUMES, *n. pl.* FR. The palms of the hands. T. iii. 1120.

PAX. *To kiſſe the Pax.* P. 313. For an account of this ceremeny ſee Du Cange, in v.

PAYEN, *adj.* FR. Pagan. 2372.

PAYENES, *n. pl.* Heathens. 4962.

PAYSAUNCE, *n.* C. D. 1673. "Pauſing or ſtopping, Gloſſ. *Ur.*" q?

PECUNIAL, *adj.* Pecuniary, paid in money. 6896.

PEES, *n.* FR. Peace. 2319. When uſed as an *interjection*, 6420. 6432. it ſignifies the ſame as *Hold thy pees*. 2670. Be ſilent.

PEINE, *n.* FR. Penalty. *Up peine of deth*. 5304. See UP.—Grief, torment. 1321. 2385.—Labour. 11042.

PEINE, *v.* FR. To torture; to put to pain. 1748. *She peined hire*. 139. 4740. She took great pains.

PEISE, *v.* FR. To poize; to weigh. T. iii. 1413.

PELL, *n.* F. iii. 220. "A houſe, a cell. *Sp.* and *Sk.* f. a palace. Gloſſ. *Ur.*" q?

PELLET, *n.* FR. *Pelotte*. A ball. F. iii. 553.

PENANCE, *n.* FR. Repentance. P. 281.—Pains to be undergone by way of ſatisfaction for ſin. 223. 5411.—Pain, ſorrow. 4758. 5224. 11050.

PENANT, *n.* FR. A perſon doing penance. 13940.

PENCELL, *n.* FR. *Pennoncel*. A ſmall ſtreamer. T. v. 1043.

PENIBLE, *adj.* FR. Induſtrious, pains-taking. 7428. 8590.

PENITENCER, *n.* FR. A prieſt, who enjoins penance in extraordinary caſes. P. 380.

PENMARK, *pr. n.* A place in Bretagne. See the n. on ver. 11113.

PENNER, *n.* 9753. A pen-caſe. In the inventory of the goods of Henry V. *Rot. Parl.* 2 H. 6. n. 15. m. 13. is the following article: "*Un penner' et* 1 *ynkhorn d' arg' dorrez.*" And again, m. 20. "1 *pennere et* 1 *corne covert du velvet bloy.*"

PENON, *n.* FR. A ſtreamer, or enſign. 980.

PENS, *n. pl.* SAX. Pennies. 12310. 12864.

PENSELL, *n.* R. 6280. as PENCELL.

PENSIFEHED, *n.* Penſiveneſs. B. K. 102.

PEPER, *n.* LAT. Pepper. 16230. *To brewe peper*. R. 6028. ſeems to be an expreſſion for the preparation of a hot, pungent liquour, which ſhould burn the throats of the drinkers. In the Orig. it is—*Dames les braſſeront tel poivre*. 11514.

PEPLE, *n.* FR. People. 2532, 6.

PEPLISH, *adj.* Vulgar. T. iv. 1677.

PERCHE, *n.* FR. A pearch for birds. 14890.

PERCEL, *adv.* B. K. 225. r. *Parcel*. Ed. 1542. By parcels, or parts.

PERDE. F. ii. 332. as PARDE.

PERE, *v.* To appear. C. L. 55.

PERE, *n.* FR. A peer, an equal. 4024. 10990.

PEREGAL, *adj.* Equal. T. v. 840.

PEREGRINE, *adj.* FR. Wandering. 10742. See the note.

PERELES,

PERELES, *adj.* Without an equal. B. K. 347.

PERJENETE, *n.* A young pear. See the n. on ver. 3248.

PERNASO, *pr. n.* Mount Parnaſſus. 11033.

PERRIE, *n.* Fr. Jewels; precious ſtones. 2938. 5926.

PERSAUNT, *part. pr.* Fr. Piercing. R. 2809.

PERSE, *pr. n.* Perſia. 14258.

PERSE, *adj.* Fr. Skie-coloured, of a blewiſh grey. 441.

PERSELEE, *n.* Sax. Lat. Parſely. 4348.

PERSONE, *n.* Barb. Lat. A man; generally, a man of dignity. 10339.—A parſon, or rector of a church. 7590. See his CHARACTER, 479—530. PERSONER. T. L. ii. 326.

PERTELOTE, *pr. n.* of a hen. 14876.

PERTURBE, *v.* Fr. To trouble. 908.

PERTURBING, *n.* Diſturbance. 7836.

PERVINKE, *n.* Sax. Lat. The herb periwinkle. R. 903.

PERY, *n.* Fr. A pear-tree. 10091.

PESE, *n.* Fr. R. 4703. as PEES.

PESEN, *n. pl.* Sax. Peas. L. W. 648.

PESIBLE, *adj.* Peaceable. R. 7413.

PETER ALFONSE. M. 90. 92. PIERS ALFONSE. M. 79. 98. 115. See the note on M. 79. l. 12.

PETRARK, *pr. n.* 7907. 14331. See the note on ver. 7927. and 14253. Our author has inſerted a tranſlation of the 102d Sonnet of Petrarch into his *Troilus and Creſeide*. B. i. ver. 394—421. It is not in the *Filoſtrato*. There ſeems to be no ſufficient reaſon for believing that Chaucer had ever ſeen Petrarch. See the Diſcourſe, &c. §. xx. n. 20.

PEYTREL, *n.* Fr. The breaſt-plate of a horſe. 16032. P. 316.

PHISIKE, *n.* Fr. Medicine. 415. 2762. *Doctour of Phiſike*. See his CHARACTER. 413—446.

PHISIOLOGUS, *pr. n.* 15277. See the note. There was a larger work, with the ſame title, in proſe, which is frequently quoted by Vincent of Beauvais.

PHITON, *pr. n.* The ſerpent Python. 17058, 77.

PHITONESSE, *n.* Barb. Lat. A witch. 7092. F. iii. 171. See the n. on ver. 7092.

PIE, *n.* Fr. A mag-pie. 10963.—A prating goſſip, or tell-tale. T. iii. 528. F. ii. 195.

PIERRIE, *n.* Fr. Jewels; precious ſtones. 14311.

PIGGESNIE. See the n. on ver. 3268.

PIGHT, *pa. t.* of PIKE, *v.* Sax. Pitched. 2691.

PIKE, *v.* Sax. To pitch. To pick, as a hawk does his feathers. 9885. To ſteal. L. W. 2456.—To peep. T. iii. 60.

PIKE, *n.* Sax. A fiſh ſo called. 9293.

PIKEREL, *n.* Sax. A young pike. 9293.

PILCHE, *n.* Sax. A coat, or cloak, of ſkins. Prov. 4. *Toga pellicea*. Junius in v.

PILER, *n.* Fr. A pillar. 1995. Du. 739.

PILLE, *v.* Fr. *Piller*. To rob, to plunder. 6944. P. 352.

PILLED, rather PILED, *part. pa.* Fr. *Pelé*. Bald. 629. 3933.

PILLOURS, *n. pl.* Fr. Plunderers. 1009. P. 353.

PILWE, *n.* Sax. A pillow. T. v. 224.

PILWE-BERE, *n.* Sax. The covering of a pillow. 696.

PIMENT, *n.* Barb. Lat. Spiced wine. R. 6027.—Wine mixed with honey. Bo. ii. m. 5. See CLARRE.

PINCHE, *v.* Fr. To ſqueeze. *Ther coude no wight pinche at his writing*. 328. No one coud lay hold of any flaw in his writings.

PINE, *n.* Sax. Pain, grief. 1326. 6369.

PINE, *v.* Sax. To torment. R. 3511.

PINED, *part. pa.* Tortured. 15065.

PIPE, *v.* Sax. To play on a pipe. 3874. *To pipe in an ivy leſe*. 1840. T. L. iii. 348. is put for any *uſeleſs employment*; as it is now ſaid

ſaid of a diſappointed man, *He may go whiſtle.* See BUCKES HORN.

PISTELL, *n.* SAX. LAT. An epiſtle. 9030. —A ſhort leſſon. 6603.

PITANCE, *n.* FR. A meſs of victuals. 224. It properly means an extraordinary allowance of victuals, given to Monaſtics, in addition to their uſual commons. See Du Cange, in v. PICTANTIA.

PITH, *n.* SAX. Marrow; ſtrength. 6057.

PITOUS, *adj.* FR. Merciful. 10334.—Compaſſionate. 8980.—Exciting compaſſion. 8962.

PITOUSLY, *adv.* Pitifully. 5339. 8958.

PLAGE, *n.* LAT. The plague. P. 333.

PLAGES, *n. pl.* LAT. The diviſions of the globe. *The plages of the North.* 4963. The Northern regions.

PLAIN, *n.* FR. A plain. 4444. 11510.

——— *adj.* Simple, clear. 11032. It is often uſed as an *adverb.* 792. 5306. See PLAT.

——— *v.* To make plain. T. v. 1229.

PLAINE, *v.* FR. To complain. 5969. 11629.

PLAINLICHE, *adv.* Plainly. T. ii. 272.

PLAT, PLATTE, *adj.* FR. Flat, plain. 1847. 12582.—The flat of a ſword. 10476. T. iv. 937.—It is often uſed as an *adverb.* 12582. *All plat*, i. e. Flatly. *Ful plat and eke ful plain.* 14675.

PLATE, *n.* A flat piece of metal. *A breſt-plate.* 2122. Armour for the breaſt. *A pair of plates.* 2123. Armour for the breaſt and back.

PLAY, *n.* SAX. Sport, pleaſure. 8906. 3047.

——— *v.* To ſport, to take pleaſure. 12892. 12901. To act upon a ſtage. 3384. To play upon muſical inſtruments. 3306. 3333. *To play a pilgrimage.* 13163, 4. To withdraw upon pretence of going on a pilgrimage.

PLE, *n.* FR. An argument, or pleading. A. F. 485.

PLEIN, *adj.* FR. Full, perfect. 339. 8802.

PLENERE, *adj.* FR. Compleat. L. W. 1605.

PLESANCE, *n.* FR. Pleaſure. 9308. 9524.

PLESINGES, *n. pl.* Pleaſures. 5131.

PLETE, *v.* FR. To plead. T. ii. 1468.

PLETING, *n.* Pleading. P. 288.

PLIE, *v.* FR. To bend, or mold. 9045. 9304.

PLIGHT, *n.* Condition. P. 352.

PLIGHT, *pa. t.* and *part.* of PLUCK, *v.* SAX. Pulled, plucked. 4435. 6372. 14055. R. 1745.

PLIGHTE, *v.* SAX. To engage, to promiſe. 6591. 13128.

PLIGHTE, *pa. t.* 6633. PLIGHTEN, *pl.* 11640.

PLITE, *v.* To plait, or fold. T. ii. 697. 1204. See PLIE.

PLITE, *n.* Condition, form: 16420. See PLIGHT.

PLUNGY, *adj.* FR. Wet, rainy. Bo. iii. m. 1.

POILEIS, *adj.* FR. Of Apulia, antiently called POILE. See the n. on ver. 10509. *Willamme's dogter Converſane in* POYLE *to wyve he nome.* R. G. 413.

POINT, *n.* FR. The principal buſineſs. 2967. —A ſtop, or full point. 16948.—*In good point.* 200. In good caſe, or condition. *At point deviſe.* 3689. 10874. R. 1215. With the greateſt exactneſs. *At point to breſt.* T. iv. 1638. *In point for to braſt.* R. 3186. Ready to burſt.

POINTEL, *n.* FR. A ſtyle, or pencil, for writing. 7324. Bo. i. pr. 1.

POINTEN, *inf. m. v.* FR. To prick with any thing pointed. R. 1058.

POKE, *n.* FR. A pocket. 3778.—A bag. 4276. See POUCHE.

POKE, *v.* FR. To thruſt. 4167.

POLIVE, *n.* A pullie. 10498.

POLLAX, *n.* SAX. A halberd. 2546. *Bipennis.* Prompt. Parv.

POMEL, *n.* FR. Any ball, or round thing. The top of the head. 2691.

POMELEE, *adj.* FR. Spotted with round ſpots

ſpots like apples, dappled. *Pomelee gris.* 16027. Of a dapple-grey colour.

POPELOT, *n.* See the n. on ver. 3254.

POPET, *n.* FR. A puppet. 13631.

POPINGAY, *n.* A parrot. 10196. 13299. *Papegaut*, FR. *Papegaey.* BELG. *Papagallo.* ITAL.

POPPED, *adj.* FR. Nicely dreſſed. R. 1019.

POPPER, *n.* See the n. on ver. 3929.

PORE, *v.* To look earneſtly. 5877. 7320. POREN, *pr. t. pl.* 16138.

PORE, *adj.* 7518. for POURE.

PORISME, *n.* GR. Bo. iii. pr. 10. is uſed in the ſenſe of—A corollary; a theorem deduced from another.

PORPHURIE, *pr. n.* of a ſpecies of marble; Porphyrie. 16243.

PORT, *n.* FR. Carriage, behaviour. 69. 138.

PORTECOLISE, *n.* FR. A falling gate, a portcullis. R. 4168.

PORTOS, *n.* See the n. on ver. 13061.

POSE, *n.* A rheum, or defluxion, obſtructing the voice. 4150. 17011. *Catarrus. Coriſa.* Prompt. Parv.

POSE, *v.* FR. To ſuppoſe. 1164. T. iii. 572. I POSE, *I had ſinned ſo.* P. P. 95. b.

POSSE, *v.* FR. To puſh. L. W. 2409. POSSED, *part. pa.* R. 4479.

POSSESSIONERS, *n. pl.* LAT. An invidious name for ſuch religious communities, as were endowed with lands, &c. 7304. The Mendicant orders profeſſed to live entirely upon alms.

POST, *n.* SAX. A prop, or ſupport. 214. T. i. 1001.

POSTE, *n.* FR. Power. R. 6484. 6533.

POTECARY, *n.* FR. An apothecary. 12786.

POTENT, *n.* FR. A crutch. R. 368. 7417. A walking-ſtick. 7358.

POTENTIAL, *adj.* FR. Strong, powerful. F. iii. 5.

POTESTAT, *n.* FR. A principal magiſtrate. 7599.

POUCHE, *n.* FR. Pocket, pouch. 3929.

POUDRE, *n.* FR. Powder. 16228. F. ii. 28. POUDRES, *pl.* 16275.

POUDRE MARCHANT. 383. See the note.

POVERTE, *n.* FR. Poverty. 6759. 6767. It is to be pronounced *Povérte*; the final *e* being conſidered as an *e* feminine.

POULCE, *n.* FR. The pulſe. T. iii. 1120.

POULE, *pr. n.* St. Paul. 7229. *Poules windowes.* 3318. See the note.

POUNSONED, *part. pa.* FR. Punched with a bodkin. P. 315.

POUPE, *v.* To make a noiſe with a horn. 15405. 17039.

POURCHACE, *n.* FR. To buy. 610.—To provide. 5293. T. ii. 1125.

POURCHAS, *n.* FR. Acquiſition, purchaſe. 258. 7033.

POURE, *v.* R. 1640. T. ii. 1708. as PORE.

POURE, *adj.* FR. Poor. 6769. 6775.

POURTRAIE, *v.* FR. To draw a picture. 96.

POURTRAIOUR, *n.* A drawer of pictures. 1901.

POURTRAITURE, *n.* A picture, or drawing. 1917. 1970.

PRACTIKE, *n.* FR. Practice. 5769.

PREAMBLE, *n.* FR. Preface. 6413.

PREAMBULATIOUN, *n.* Preamble. 6419.

PRECIOUS, *adj.* FR. Over-nice. 5730. 9836.

PREDESTINE, *n.* FR. Predeſtination. T. iv. 966.

PREDICATION, *n.* FR. Preaching; a ſermon. 12279.

PREES, *n.* FR. A preſs, or crowd. 5066. 6104.

PREFE, PREVE, *n.* FR. Proof, trial. 8663. *At preve.* T. iii. 1004. Upon trial. *With evil prefe.* 5829. Evil may it prove! See WITH.

PREFECT, *n.* FR. LAT. A governour, or principal magiſtrate. 15830.

PREISE, *n.* FR. Commendation. 8902.

PREISE, *v.* FR. To commend. 8898. 9420. —To value. 9728.

PRENTIS, *n.* FR. An apprentice. 4383. 5885.

PREN-

PRENTISHODE, *n.* Apprenticeſhip. 4398.
PREPARAT, *part. pa.* LAT. Prepared. 16278.
PRES, *adv.* FR. Near. So I ſuſpect this word is to be underſtood in ver. 14143. *Of près.* i. e. at hand; cloſe. *De près.* FR. Or perhaps *Of près* may be put for *In a prees.* See PREES.
PRESE, *v.* FR. To preſs, or crowd. 2582. R. 4198.
PRESENT, *v.* FR. To offer, to make a preſent of. 12190. *And with the wine ſhe gan hem to* PRESENT. L. W. 1093. *And ſmote his bed of, his fader to* PRESENT. P. L. 18.
PRESENTARIE, *adj.* LAT. Preſent. Bo. v. pr. 6.
PREST, *adj.* FR. Ready. T. ii. 785. iii. 919.
PRETEND, *v.* FR. To lay claim to. T. iv. 922.
PRETERIT, *adj.* FR. Paſſed. R. 5011.
PREVE, *v.* FR. To try. 8575. 9028.—To demonſtrate by trial. 10112.
——— *v. neut.* To turn out upon trial. 8876.
PRICK, *n.* SAX. A point. Bo. ii. pr. 7. F. ii. 399.—A pointed weapon. 2608.
PRICK, PRIKE, *v.* SAX. To wound. 8914. —To ſpur a horſe; to ride hard. 16029. R. 2314.
PRICKASOUR, *n.* A hard rider. 189.
PRICKING, *n.* Hard riding. 191.
PRIDELES, *adj.* SAX. Without pride. 8806.
PRIE, *v.* To look curiouſly. 3458. 7320.
PRIKKE, *n.* 5449. See PRICK.
PRIME, *adj.* FR. LAT. Firſt. *At prime temps.* R. 3373. At the firſt time. *At prime face.* T. iii. 921. At firſt appearance.
PRIME, *n.* The firſt quarter of the artificial day. T. ii. 1095. *Half way prime.* 3904. Prime half ſpent. See the n. on ver. 3904. *Prime large.* 10674. Prime far advanced. In ver. 10387. it ſeems to be uſed metaphorically for *the ſeaſon of action or buſineſs.*
PRIMEROLE, *n.* FR. A primroſe. 3268. *Conf. Am.* 148. b.
PRIMETEMPS, *n.* FR. Spring. R. 4747.
PRIS, *n.* FR. Price. 817.—Praiſe. 67. 237. T. ii. 181. 376. *Or it be* prys, *or it be* blame. *Conf. Am.* 165.
PRIVE, *adj.* FR. Private. *Privé and aperte.* 6696. Private and publick. *Privé man.* 8395. A man entruſted with private buſineſs.
PRIVELY, *adv.* Privately. 1445.
PRIVETEE, *n.* Private buſineſs. 3454. 3603.
PROCESSE, *n.* LAT. Progreſs. 2969.
PROFESSIOUN, *n.* FR. The monaſtic profeſſion. 13085. R. 4910.
PROHEME, *n.* FR. GR. A preface. 7919.
PROINE, *v.* FR. *Provigner.* It ſeems to have ſignified originally, *to take cuttings from vines,* in order to plant them out. From hence it has been uſed for the cutting away of the ſuperfluous ſhoots of all trees; which we now call *pruning*; and for that operation, which birds, and particularly hawks, perform upon themſelves, of picking out their ſuperfluous or damaged feathers. In alluſion to this laſt ſenſe, Damian is ſaid to *proine and pike* himſelf. 9885. Gower, ſpeaking of an *eagle,* ſays,

> For there *he pruneth him and piketh,*
> As doth an hauke, whan him wel liketh.
> *Conf. Am.* 139.

PROLLE, *v.* To go about in ſearch of a thing. 16880.
PROVABLE, *adj.* FR. Capable of being demonſtrated. R. 5414.
PROVENDE, *n.* FR. *Præbenda.* LAT. A prebend; a daily or annual allowance or ſtipend. R. 6931. See Du Cange, in v. PRÆBENDA.
PROVENDRE, *n.* A prebendary. T. L. ii. 326.
PROVERBE, *n.* FR. LAT. A prudential maxim. 6233. 9441.
PROVERBE, *v.* To ſpeak proverbially. T. iii. 294.

PROVOSTRY, *n.* FR. The office of Provoſt, or Prefect. *Præfectura.* Bo. iii. pr. 4.

PROW, *n.* FR. Profit, advantage. 12234. 13338.

PROWESSE, *n.* FR. Integrity. Bo. iv. pr. 3.

PRUCE, *pr. n.* Pruſſia. 53.

PRUCE, *adj.* Pruſſian. 2124.

PRUNED, *pa. t.* C. D. 1874. as PROINED.

PTHOLOMEE, *pr. n.* 5764. 5906. See the note on ver. 5764. and 17278. and *Rom. de la R.* 7399. 19449.

PUELLA and RUBEUS. 2047. "The names of two figures in Geomancie, repreſenting two conſtellations in heaven: *Puella* ſignifieth Mars retrograde, and *Rubeus* Mars direct." *Sp.*

PULCHRITUDE, *n.* LAT. Beauty. C. L. 613.

PULLAILE, *n.* FR. Poultry. R. 7094.

PULLED HEN. 177. See the note. I have been told ſince, that a hen whoſe feathers are pulled, or plucked off, will not lay any eggs. If that be true, there is more force in the epithet than I apprehended.

PUNICE, *v.* FR. To puniſh. R. 7187. T. v. 1706.

PURE, *adj.* FR. Mere, very. See the n. on ver. 1281. and add theſe inſtances. *Pure fere.* Du. 1251. *Pure kind.* F. ii. 316.

PURED, *part. pa.* Purified. 5725. 11864.

PURFILED, *part. pa.* See the n. on ver. 193.

PURPOS, *n.* FR. Purpoſe, deſign. 6293.—Propoſition in diſcourſe. T. ii. 897.

PURPRISE, *n.* FR. An incloſure. R. 3987.

PURVEYANCE, *n.* FR. Foreſight; Providence. 1254. 3013.—Proviſion. 3566.

PURVEYE, *v.* To foreſee. T. iv. 1066.—To provide. 6173.

PUTERIE, *n.* FR. Whoredom. P. 366.

PUTOURS, *n. pl.* Whoremongers. P. 366.

PYTHAGORAS, *pr. n.* Du. 1167. See the paſſage quoted in v. AURORA.

Q.

QUAD, QUADE, *adj.* TEUT. Bad. See the n. on ver. 4345. and ver. 13368. *None quad*; Nothing evil. *Conf. Am.* 103.

QUAILE-PIPE, *n.* A pipe uſed to call quails. R. 7213.

QUAIRE, *n.* FR. A quire of paper; a book. B. K. 675.

QUAKKE, *n.* 4150. ſeems to be put for an inarticulate noiſe, occaſioned by any obſtruction in the throat.

QUALME, *n.* SAX. Sickneſs. 2016.—The noiſe made by a raven. T. v. 382.

QUAPPE, *v.* To tremble, to quake. T. iii. 57. L. W. 865.

QUARELS, *n. pl.* FR. Square arrows. R. 1823.

QUEINT, *n.* See *Junii Etymolog.* in v.

QUEINTE, *adj.* FR. Strange. 2335. 10553. *I made of that leſe full queint.* R. 3079. See ver. 11530. He made it *ſtrange.*—Cunning, artful. 3605. 4049.—Trim, neat. R. 2251.

QUEINTE, *pa. t. & part.* of QUENCH, *v.* SAX. Quenched. 2336. 2338, 9.

QUEINTISE, *n.* Trimneſs, neatneſs. R. 2250.—Exceſſive trimneſs. P. 372.—Cunning. P. 349.

QUELLE, *v.* SAX. To kill, to deſtroy. 15396. 16173.

QUEME, *v.* SAX. To pleaſe. R. 7222. T. v. 695. *Wel me* QUEMETH. *Conf. Am.* 68.

QUENE, *n.* SAX. A queen. 4581.—A harlot. R. 7082.

QUERNE, *n.* SAX. A hand-mill. 14086. F. iii. 708.

QUERROUR, *n.* FR. One that works in a ſtone-quarry. R. 4149.

QURSTE, *n.* FR. A prayer or demand. F. iii. 648.

QUEST-MONGERS, *n. pl.* Packers of inqueſts, or juries. P. 356.

QUETHE, *v.* SAX. To ſay; to declare. *I quethe him quite.* R. 6999. is a tranſlation of

of an old technical term in the law; *Clamo illi quietum*. The original Fr. has only *Je quitte*.

Quik, *adj*. Sax. Alive. 1017. R. 5056.

Quikkest. *ſuperl. d*. Speedieſt. *The quikkeſt ſtrete*. 11806. The moſt expeditious way.

Quiken, *v*. Sax. To make alive. 15949.

Quiked, *part. pa*. Made alive. 11362.

Quiked, *pa. t*. of the ſame v. uſed in a *neutral* ſenſe. 2337. Became alive.

Quinible, *n*. 3332. is the inſtrument, I ſuppoſe, which is called in Barb. Lat. *Quinterna* and *Quintaria*. See Du Cange, and Carpentier, in v. *Quinternizare*; and Mehus, *Vita d'Ambr. Camald*. p. 323. *Lyrâ, limbutâ*, quintariâ, *ribebâ, avenâ, tibiiſque*.

Quishin, *n*. Fr. A cuſhion. T. iii. 966.

Quistron, *n*. R. 886. A beggar. Gl. *Ur*. I rather believe it ſignifies a Scullion; *un garçon de cuiſine*.

Quite, *adj*. Fr. Free, quiet. 15916.

Quite, *v*. Fr. To requite; to pay for. 772. 3121.—To acquit. R. 3069.

Quitte, *part. pa*. Requited. R. 3146.

Quitely, *adv*. Freely, at liberty. 1794.

Quod, *pa. t*. of Quethe. Said. 790. 839.

Quoke, *pa. t*. of Quake, *v*. Sax. Trembled, ſhook. 1578. 14210.

R.

Ra, *n*. Sax. A roe-deer. 4084.

Racine, *n*. Fr. A root. R. 4881.

Rad, Radde, *pa. t*. of Rede, *v*. Sax. Adviſed. A. F. 579.—Explained. Du. 281.

Radevore, L. W. 2341. Tapeſtry. "*Ras* in Fr. ſignifies any ſtuff, as *Ras de Chalons, Ras de Gennes, Ras de Vore*, or *Vaur*, may be a ſtuff made at ſuch a place. Gloſſ. *Ur*." There is a town in Languedoc, called *La Vaur*; but I know not that it was ever famous for tapeſtry.

Rafles, *n. pl*. Fr. Plays with dice. P. 355.

Rafte, *pa. t*. of Reve, *v*. Sax. Took away. 14104, 7.

Rage, *v*. Fr. To toy wantonly. 259. 3273.

Ragerie, *n*. Wantonneſs. 6037. 9721.

Ragounces. R. 1117. ſhould probably be Jagonces, as in the Orig. Fr. The precious ſtones, called Jacinths, or Hyacinths.

Raines, *pr. n*. The city of Rennes in Bretagne. Du. 255.

Rake-stele, *n*. Sax. The handle of a rake. 6531.

Rakel, *adj*. Haſty, raſh. 17227. T. i. 1068.

Rakelnesse, *n*. Raſhneſs. 17232.

Raket. *To play raket*; *nettle in, dock out*; ſeems to be uſed as a proverbial expreſſion, ſignifying, *to be inconſtant*. T. iv. 461. T. L. i. 319. b. What the original of the phraſe may have been is not ſo clear.

Ramage, *adj*. Fr. Wild. R. 5384.

Rammish, *adj*. Sax. Rank, like a ram. 16355.

Rampe, *v*. Fr. To climb. *She rampeth in my face*. 13910. She riſes againſt me, flies in my face.

Ran, *pa. t*. of Renne, 4103. 6552. Rannen, *pl*. 2927.

Rape, *adv*. Quickly, ſpeedily. R. 6516.

——— *n*. Haſte. Ch. *wordes to his Scrivéner*. 7.

——— *v*. Sax. To take captive. *To rape and renne*. 16890. To ſeize and plunder. See Renne.

Rasis, *pr. n*. 434. An Arabian Phyſician of the xth Century. See Fabric. *Bibl. Gr*. t. xiii. p. 46. in v. Albubecar.

Raskaile, *n*. A pack of raſcals. T. v. 1852.

Rated, *part. pa*. Chidden. 3463.

Rathe, *adv*. Sax. Soon, early. 13029.—Speedily. T. ii. 1088.

Rather,

RATHER, *comp. d.* Sooner. 10176.

RATHEST, *superl. d.* Sooneſt. B. K. 428.

RATHER, *adj.* SAX. *comp. d.* Former. T. iii. 1342.

RATOUNS, *n. pl.* FR. Rats. 12788.

RAUGHT, *pa. t.* of Ræcan, *v.* SAX. Reached. 136. 2917. *On his way he raught.* T. ii. 447. He ſprang forth on his way.

RAUGHT, *pa. t.* of Reccan, *v.* SAX. Cared, rekked, 3770. 15346.

RAVENERS *(Ravinours)*, *n. pl.* Plunderers. Bo. i. pr. 3.

RAVINE, *n.* FR. Rapine. *Foules of ravine.* A. F. 323. Birds of prey.

RAVISABLE, *adj.* FR. Ravenous. R. 7066.

RAVISHING, *part. pr.* FR. Rapid. *With a raviſhing ſweigh.* Bo. i. m. 5. *Rapido turbine.* Orig. See SWEGH.

RAUNSON, *n.* FR. Ranſom. 1178.

RAYED, *part. pa.* FR. Streaked, or ſtriped. Du. 252.

REAL, *adj.* FR. Royal. 1499. 15190.

REALLER, *comp. d.* More royal. 4822.

REALLICH, *adv.* Royally. 380.

REALTEE, *n.* Royalty. 4838.

REBEKKE, *pr. n.* Rebeccah. 9578.

REBEKKE, *n.* FR. A muſical inſtrument. See the n. on ver. 6959.

RECHASED, *pa. t.* FR. A term in hunting. Du. 379.

RECCHE, REKKE, *v.* SAX. To care. 2247. 4514.

RECCHELES, *adj.* Careleſs. 8364.

RECCHELESNESSE, *n.* Careleſſneſs. P. 346.

RECLAIME, *v.* FR. A term in Falconry, for bringing the hawk to the fiſt, by a certain call. 17021.

RECLAIMING, *n.* Calling; in the ſenſe of RECLAIME. L. W. 1369.

RECOMFORT, *v.* FR. To comfort. 2854. M. 120.

RECORD, *n.* FR. Witneſs, teſtimony. Du. 934.

RECORDE, *v.* FR. To remember. Bo. iii. m. 11.—In ver. 1747. it ſeems to be uſed in a technical legal ſenſe, for what is called *to enter upon record* in judicial proceedings.

RECREANDISE, *n.* FR. ſignifies fear, cowardice; deſertion of principle. R. 2107. 4038.

RECREANT, *adj.* One who yields himſelf to his adverſary in ſingle combat. P. 345. R. 4090. For the full import of theſe two words ſee Du Cange, in v. RECREDENTIA.

RECURE, *n.* FR. Recovery. B. K. 682.

RECURED, *part. pa.* FR. Recovered. R. 4920. B. K. 652.

REDDE, RED, *pa. t.* of REDE, *v.* SAX. 6296. 6303. T. v. 737.

REDDOUR, *n.* FR. Strength, violence. *Fort.* 13.

REDE, *n.* SAX. Advice, counſel. 14467. 3527.—A reed. T. ii. 1387.

REDE, *v.* SAX. To adviſe. 3073. 16476.—To read. 6252. 6267.—To explain. Du. 279.

REDE, *adj.* SAX. Red. 1971. 14934.

REDOUTE, *v.* FR. To fear. R. 2023.

REDOUTING, *n.* Reverence. 2052.

REDRESSE, *v.* FR. To recover. T. ii. 969. —To make amends for. 11748.

REFECT, *part. pa.* LAT. Recovered. Bo. iv. pr. 6.

REFIGURING, *part. pr.* FR. Figuring again. T. v. 472.

REFRAIN, *n.* FR. The burthen of a ſong. T. ii. 1571.

REFRAINING, *n.* The ſinging of the burthen of a ſong. R. 749.

REFREIDE, *v.* FR. To cool. T. ii. 1343.

REFRETE, *n.* The ſame as REFRAIN. T. L. iii. 341 b. In *Ber.* 468. it is printed corruptly *Frefreit.*

REFTE, RIFTE, *n.* SAX. A chink, or crevice. R. 2661.

REFUTE, *n.* FR. Refuge. 5272. 15543.

REGALS, *n. pl.* FR. Royalties. L. W. 2126.

REGARD,

REGARD, *n.* FR. *At regard of.* P. 355. 386. With reſpect to; in compariſon of.

REGNE, *n.* FR. A kingdom. 868. 14190.

REHETE, *v.* FR. *Rehaiter.* To revive, to cheer. R. 6509.

REHETING, *n.* T. iii. 350. according to ſeveral Mss. "*And all the* reheting *of his ſikes ſore.*" "Some Mss. and moſt of the printed Editions read *richeſſe* inſtead of *reheting*. Gloſſ. *Ur.*" *Richeſſe*, though almoſt as aukward an expreſſion as the other, is more agreeable to the correſponding paſſage in the Filoſtrato—

"*E ſoſpir che gli avea a gran* dovicia"—

and one can hardly conceive that it could come from any hand but that of the author. I can make no ſenſe of *reheting*; but at the ſame time I muſt allow that it is not likely to have been inſerted by way of a gloſs.

REILE, *v. neut.* To roll. *Reileth diverſly.* Bo. i. m. 7. *Vagatur.* Orig.

REINES, *pr. n.* R. 3826. See RAINES.

REJOIE, *v.* FR. To rejoice. T. v. 395.

REKE, *v.* SAX. To exhale. L. W. 2601.

REKEN, *v.* SAX. To reckon. 3198.—To come to a reckoning. 4530.

REKES, *n. pl.* SAX. Ricks (of corn). T. L. Prol.

RELAIES, *n. pl.* FR. Freſh ſets of hounds. Du. 362.

RELEFE, *n.* SAX. What is left. T. L. Prol.

RELEES, *n.* FR. Releaſe. B. K. 333. See the n. on ver. 15514.

RELIGIOUSITE, *n.* FR. Perſons of a religious profeſſion; the Clergy. C. L. 686.

RELIKE, *n.* FR. A relick. 12883. RELIKES, *pl.* 703.

REMENANT, *n.* FR. A remnant; a remaining part. 1571. 3166.

REMES, *n. pl.* FR. Realms. 15142.

REMISSAILS, *n. pl.* FR. Orts, leavings. T. L. Prol.

REMORDE, *v.* FR. To cauſe remorſe. T. iv. 1491. To afflict. Bo. iv. pr. 6.

REMUABLE, *adj.* FR. Moveable; inconſtant. T. iv. 1682.

REMUE, REMEWE, REMEVE, *v.* FR. To remove. 11305. 11532. *Conf. Am.* 164 b. REMUED, *pa. t.* 11517. R. 7432.

RENABLY, *adv.* FR. Reaſonably. 7091.

RENEGATE, *n.* FR. An apoſtate from Chriſtianity. 5353.

RENEIE, *v.* FR. To renounce; to abjure. 4760. 4796.

RENGES, *n. pl.* FR. Ranks. 2596.—The ſteps of a ladder. 3625. See the note.

RENNE, *v.* SAX. To run 3888. 4063.—To rend. q? 16890.

RENOMEE, *n.* FR. Renown. 6741. L. W. 1511.

RENOVELAUNCE, *n.* FR. A renewing. F. ii. 185.

RENOVELLE, *v.* FR. To renew. M. 131. P. 383.

RENT, *v.* SAX. To tear, or rend. R. 324.

REPAIRE, *n.* FR. Reſort. 6806.

REPAIRE, *v.* FR. To return. 10903.

REPENTANT, *part. pr.* FR. Repenting. 228. 10969.

REPREFE, REPREVE, *n.* FR. Reproof. 10080. 10137.

REPRESSION, *n.* T. iii. 1040. ſeems to be put for *power of repreſſing*.

REQUERE, *v.* FR. To require. 6592.

RERE, *v.* SAX. To raiſe. C. D. 468.

RESCOUS, *n.* FR. Reſcue. 2645.

RESCOWE, *v.* FR. To reſcue. T. v. 231.

RESON, *n.* FR. Reaſon. 9552. Proportion. Bo. ii. pr. 7.

RESONS, *n. pl.* FR. Diſcourſes. T. iii. 90.

RESPITE, *n.* T. v. 137. may, perhaps, be put for *Reſpect*.

RESPITEN, *inf. m.* FR. To grant a reſpite. 11886.—To excuſe. R. 6084.

RESPORT, *n.* T. iv. 850. is probably put for *Reſpect*.

RESTE, *n.* SAX. Repoſe. 9729.

RESTE,

RESTE, *v.* SAX. To repoſe; to ceaſe from labour. 2623.

RETENUE, *n.* FR. Retinue. 8146. *At his retenue.* 6937. Retained by him.

RETHOR, *n.* FR. LAT. An orator, or rhetorician. 10352.

REVE, *n.* SAX. A ſteward, or bailif. See his CHARACTER, ver. 589—624.

REVE, *v.* SAX. To take away. 4009. P. 329. 202.

REVEL, *n.* FR. Entertainment, properly *during the night.* 2719. Sport, feſtivity. 4400. L. W. 2242.

REVELOUR, *n.* A reveller. 4389.

REVELRIE, *n.* Pleaſure. R. 720.

REVERS, *adj.* FR. Contrary. 7638. 14983.

REVERSE, *v.* FR. To overturn. R. 5468.

REVERT, *v.* FR. To turn back. R. 7284.

REVEST, *v.* FR. To cloath again. T. iii. 354.

REW, *n.* A row, or line. *On a rew.* 2868. In a line. *All by rew.* 6088. See A'ROW.

REWAKE, *v.* SAX. To waken again. T. iii. 1124.

REWARD, *n.* FR. Regard, reſpect. *Take reward of thin owen value.* P. 287. Have regard to t. o. v. *In reward of.* R. 3254. In compariſon with. See REGARD.

REWE, *v.* SAX. To have compaſſion. 1865. —To ſuffer; to have cauſe to repent. 3530.

REWEL BONE. 13807. See the note.

REYES, *n. pl.* F. iii. 146. Dances, in uſe among the Dutch. *Reye.* BELG. *Chorea celerior, chorea in longam ſeriem.* Kilian.

REYSED. See the n. on ver. 54. "*Les Gandois firent une* reſe *ſur les marches de Haynault, et dedans le pays pillerent, bruſlerent, et firent moult de maux.*" Mem. de la Marche, p. 384. Where a note in the margin ſays, "*Reyſe* en bas Alemand ſignifie un *voyage* ou *courſe.*"

RIBANINGES, *n. pl.* R. 1077. ſeems to ſignifie *Borders.*

RIBAUDE, *n.* A poor labourer. R. 5673. But the word generally implies profligacy of manners as well as meanneſs of condition. See Du Cange, in v. RIBALDUS.

RIBAUDRIE, *n.* Ribaldry; indecent words, or actions. 3864. 12258.

RIBIBE, *n.* See the n. on ver. 6959.

RIBIBLE, *n.* A ſmall ribibe. 3331. 4394.

RICHARD, *pr. n.* 15354. In the Eſſay, &c. n. 50. I have vindicated the character of this heroic prince from an aſperſion, which was firſt caſt upon him, I find, by Mr. Rymer, in conſequence of a miſtaken conſtruction of a paſſage in Hoveden. I am tempted to add here the beginning of a poem, which having been compoſed after his death by *Anſelm Faydit*, muſt ſtand clear of all ſuſpicion of having been either *begged* or *bought.*

For chauſa es et tot lo maior dan,
El maior dol, las! q eu anc mais agues,
Et zo, don dei toz temps plaigner ploran,
M aven a dir en chantar et retraire,
De cel q era de valorz caps et paire.
Li reis valenz Rizard, reis des Engles,
Es morz; ai deus! cals perda et cals danz es!
Can eſtraing moz et qan greu per audir!
Ben a dur cor toz hom co po ſofrir.
Morz es li reis, et ſon paſſat mil an
Qanc tan pros hom no ſo ne nol vit res,
Ne ia mais hom non er del ſen ſenblant,
Tan larcs, tan pros, tan ardiz, tals donaire;
Q Alixandres lo reis, qe venqi Daire,
No cuit qe tan dones ni tan meſſes,
Ni an Charles ni Artus tan valgues,
Q a tot lo mon ſen ſez, qi n vol ver dir,
Als us doptar et als altres grazii.

Ms. Croſts. fol. cxi.

RICHESSE, *n.* FR. Wealth. 6692. RICHESSES, *pl.* Riches. M. 102, 5.

RIDDELED, *part. pa.* R. 1235, 43. Plaited. Gl. *Ur.* In the firſt of the places quoted, the French Orig. has—Et fut ſi bien *cueillie et jointe,*—which Chaucer has tranſlated —Lorde! it was *riddeled* fetiſly.

RIDDEN, *part. pa.* of RIDE. *He is ridden.* 1505.

1505. *They ben ridden.* 1689. *He had ridden.* 13729.

RIDE, *v.* SAX. *He rideth him.* 1693.

RIDING, *n.* See the n. on ver. 4375.

RIFE, RIVE, *v.* SAX. To thruſt through. 9112. 12762.

RIGHT, *n.* SAX. A right, or due. *At alle rightes.* 1854. 2102. At all points.

RIGHT, *adj.* Good, true. 189.

RIGHT, *adv.* Truely, rightly, exactly, completely. It is frequently joined to adjectives, as the adverbs *well* and *full* are, to augment their force. 290. 617.

RIME, *n.* FR. A compoſition in rime. 13639. Hence the title of THE RIME OF SIRE THOPAS. For the original of compoſitions in rime, ſee the Eſſay, &c. n. 43.—*Rime-dogerel.* 13851. See DOGEREL.

RIMEYED, *part. pa.* FR. Compoſed in rime, or verſe. 11023. See the n. on ver. 11021.

RIMPLED, *part. pa.* SAX. Wrinkled. R. 4495.

RING, *v.* SAX. To make to ſound. 2433. 12265.

——— *v. neut.* To ſound. 2602.

RISE, *n.* SAX. Small twigs of trees or buſhes. 3324. R. 1015.

RISHE, *n.* SAX. A ruſh. R. 1701. T. iii. 1167.

RIST for RISETH. 3688. T. ii. 812.

RIT for RIDETH. 976. 17028.

RIVAGE. F. i. 223. See ARIVAGE.

RIVE, *v. neut.* SAX. To ſplit, to fall aſunder. R. 5393. 5718.

RIVELING, *part. pr.* SAX. Wrinkling. R. 7214. *Ruyffelen.* BELG. *Rugare.* Kilian.

RIVER, *n.* FR. See the n. on ver. 6466.

ROCHE, *n.* FR. A rock. F. iii. 26. ROCHES, *pl.* F. ii. 527.

RODE, *n.* SAX. The Croſs. *Rode-beem.* 6078. It is alſo called the *Rode-tree*; from its being made of wood.

RODE, *n.* SAX. Complexion. 3317.

RODY, *adj.* SAX. Ruddy. 10699.

ROFE, *pa. t.* of RIFE. L. W. 661. 1349. ROFTE. F. i. 373. ſhould probably be ROFE.

ROGGE, *v.* SAX. To ſhake. L. W. 2697. ROGGYN OR MEVYN. *Agito.* Prompt. Parv.

ROIGNE, *n.* FR. A ſcab, mange, &c. R. 553.

ROIGNOUS, *adj.* FR. Scabby; rough. R. 6190. 988.

ROKETTE, *n.* FR. A looſe upper garment. R. 1240, 2. 4754.

ROKING, *part. pr.* of ROKKE, or ROGGE, *v. neut.* SAX. Shaking, trembling. R. 1906. ROGGYN OR WAVERYN. *Vacillo.* Prompt. Parv.

ROMAUNCES REALES. See the n. on ver. 13777.

ROMBEL, *n.* A rumbling noiſe. 1981.—Rumour. 8873.

ROME, *v.* SAX. To walk about. 7994. 11155.

RONDEL, *n.* FR. "A rime or ſonnet which ends as it begins. *Cotgrave.*" L. W. 423.

RONE, *pr. n.* Rouen in Normandy. R. 1674.

RONE, *pa. t.* of RAIN, *v.* SAX. Rained. T. iii. 678.

ROPEN, *part. pa.* of REPE, *v.* SAX. Reaped. L. W. 74.

ROSALGAR. 16282. Red arſenic; a preparation of orpiment. Chambers, in v. *Realgar.* It ſhould rather perhaps have been written *Ryſalgar*, with Ms. C. 1. as the Latin name is *Riſigallum.*

ROSEN, *adj.* Roſy. B. K. 657.

ROSER, *n.* FR. A roſe-buſh. P. 363.

ROSE-RED, *adj.* 15722. Red as a roſe.

ROTE, *n.* SAX. A root. 2. T. ii. 348.

ROTE. A root, in aſtrology. 4734. See EXPANS YERES.

ROTE, *n.* A muſical inſtrument. 236. See Du Cange, in v. ROCTA. Notker, who lived

lived in the xth century, ſays, that it was the ancient *Pſalterium*, but altered in its ſhape and with an additional number of ſtrings. Schilter, in v. ROTTA.

ROTE, *n.* FR. Practice. *By rote* 13452, 75. By heart. *Par rotine.* Cotg.

ROTE, *v.* SAX. To rot. 4405.

ROTEN, *part. pa.* 3871.

ROTHER, *n.* SAX. The rudder of a ſhip. C. D. 1377.

ROUGHT for RAUGHT, *pa. t.* of RECCHE. 8561. T. i. 497.

ROUKE, *v.* SAX. To lie cloſe. 1310. T. v. 409. *But now they* RUCKEN *in her neſt.* Conf. Am. 72.

ROULE, *v. neut.* SAX. To roll, to run eaſily. 6235. Where ſome copies have *royle*. See REILE.

ROUME, *n.* SAX. Room, ſpace. L. W. 1997.

ROUME, *adj.* Wide, ſpacious. 4124.

ROUMER, *comp. d.* Wider. 4143.

ROUNCEVALL, *pr. n.* See the n. on ver. 672.

ROUNCIE, *n.* BARB. LAT. A common hackney horſe. 392. See Du Cange, in v. RUNCINUS.

ROUNDEL, *n.* FR. A ſort of ſong. 1531. See RONDEL.—A circular figure. F. ii. 283. 290.

ROUTE, *n.* FR. A company. 624. 9424.

ROUTE, *v.* To aſſemble in a company. 4960.

ROUTE, *v.* FR. To ſnore. 3647. 4165.—To roar. F. ii. 530.

ROUTHE, *n.* SAX. Compaſſion. 11824.—The object of compaſſion. 11833.

ROUTHELES, *adj.* Without compaſſion. T. ii. 346.

ROW, *n.* A line *of writing*. F. i. 448. See REW.

ROW, *adj.* SAX. Rough. 3736. 16329. C. D. 772. *He loked wel* ROWE. R. G. 507.

ROWNE, *v.* SAX. To whiſper. 5823. 7132.

RUBEUS. 2047. See PUELLA.

RUBINS, *n. pl.* FR. Rubies. 2149.

RUCKING, *part. pa.* of RUCKE, or ROUKE, *v.* SAX. Lying cloſe. 15232.

RUDDE, *n.* SAX. Complexion. 13657. See RODE.

RUDDOCK, *n.* SAX. A bird, called Robin red-breaſt. A. F. 349.

RUFUS, *pr. n.* 432. A Greek phyſician, of whoſe works ſome are extant. See Fabric. *Bibl. Gr.* L. iv. c. 3.

RUGGY, *adj.* Rough. 2885.

RUSSEL, *pr. n.* The fox is called *Dan Ruſſel* in ver. 15340, from his *red* colour, I ſuppoſe.

S.

SACHELLES, *n. pl.* FR. Small ſacks. Bo. i. pr. 3.

SACKED FRERES. R. 7462. Friars wearing a coarſe upper garment called *Saccus*. Mat. Paris, ad an. 1257. *Eodem tempore novus ordo apparuit Londini de quibuſdam fratribus ignotis et non prævisis, qui,* quia ſaccis incedebant induti, FRATRES SACCATI *vocabantur.*

SACRE, *n.* FR. A ſacred ſolemnity. C. D. 2135.

SADE, *adj.* SAX. Grave, ſteady. 8878. 8923.—Sorrowful, repentant. 16345.

SADLY, *adv.* Steadily, carefully. 2604. This meſſager *drank ſadly* ale and wine. 5163. This meſſenger *applied himſelf to drink* a. & w.

SADNESS, *n.* Gravity, ſteadineſs. 8328. 9465.

SAFFRON, *v.* FR. To tinge with ſaffron. 12279.

SAIE, for SEIE, *pa. t.* of SE, *v.* SAX. Saw. T. iii. 993.

SAILE, *v.* FR. To aſſail. R. 7338.

SAILOURS, *n. pl.* R. 770. may mean *Dancers*, from the LAT. FR. So in P. P. 68. *For I can—neither* ſaylen, *ne ſaute, ne ſyng*

to

to the gyterne. The lines which Chaucer has here tranſlated are not in the beſt Edit. of the *Rom. de la Roſe.* Paris. 1735. but they are quoted by Junius, *Etym. Ling. Angl.* in v. *Timbeſtere*, from an Edit. of 1529.

Apres y eut farces joyeuſes,
Et batelleurs et batelleuſes,
Qui de paſſe paſſe jouoyent,
Et en l'air ung baſſin ruoyent,
Puis le ſcavoyent bien recueillir
Sur ung doy, ſans point y faillir.

Where it is plain that the author is ſpeaking of *jugglers* rather than *dancers.*

SAINE for SEINE, *part. pa.* of SE, *v.* SAX. Seen. R. 7445.

SAINE, *pr. n.* The river Seine. 11534.

SALADE, *n.* FR. A ſort of armour for the head. C. D. 1554.

SALADES, *n. pl.* FR. Sallads of herbs. F. L. 412.

SALEWE, SALUE, *v.* FR. To ſalute. 1494. 10405.

SALUED, *part. pa.* 11622.

SALUINGES, *n. pl.* Salutations. T. ii. 1568.

SAMITE, *n.* FR. GR. A rich ſilk. R. 873. T. i. 109. See Du Cange, in v. EXAMITUS.

SANGUIN, *adj.* FR. Of a blood-red colour. 441. 2170.

SARLINISHE. R. 1188. ſhould perhaps be SARSINISHE, from the FR. *Sarraſinois*; a ſort of fine ſilk, uſed for veils. See Du Cange, in v. SARACENICUM and SARACENUM. It is ſtill called *Sarcenet.*

SARPLERES, *n. pl.* Packages of a larger ſize than ſacks. Bo. i. pr. 3. See Du Cange, in v. SARPLERIUM. *Sarpillére*, FR. A piece of canvas, &c. to wrap or pack up wares in. Cotgrave.

SATEN, *pa. t. pl.* of SIT, *v.* SAX. 2895.

SATALIE, *pr. n.* The ancient Attalia. 58.

SAVE, *n.* LAT. The herb ſage. 2716.

SAUF, *adj.* FR. Safe. See VOUCHE.—Saved, or excepted. 685. 12048. 12216.

SAVETE, *n.* FR. Safety. R. 6869.

SAULE for SOULE. 4185. 4261.

SAVOUR, *v. neut.* FR. To taſte, to reliſh. 5753.

SAVOURING, *n.* FR. The ſenſe of taſting. P. 292.

SAVOUROUS, *adj.* Sweet, pleaſant. R. 84.

SAUSEFLEME. See the n. on ver. 627. But Ms. Bodl. 2463. furniſhes another etymology, which I think ſtill more probable. "Unguentum contra *ſalſum flegma*, ſcabiem, &c." See Galen. in Hippoc de Aliment. Comment. iii. p. 277. ὁ λαχην—γινεται απο ΦΛΕΓΜΑΤΟΣ ἉΛΜΥΡΟΥ και της ξανθης χολης. And again, ὁ αλφος—ὑπο τȣ ΦΛΕΓΜΑΤΟΣ, ȣχ ἉΛΥΚΟΥ.

SAUTES, *n. pl.* FR. Aſſaults. B. K. 419.

SAUTRIE, *n.* FR. GR. A muſical ſtring-inſtrument. 3213. 3305. See ROTE.

SAWE, *n.* SAX. Speech, diſcourſe. 1528. 16159. R. 6475.—A proverb, or wiſe ſaying. 6242.

SAY for SEY, *pa. t.* of SE, *v.* SAX. Saw. 6227. 9810.

SCALL, *n.* SAX. A ſcale or ſcab. Ch. *wordes to his Scrivener.* 3.

SCALLED, *adj.* Scabby, ſcurfy. 630.

SCANTILONE, *n.* FR. A pattern, a ſcantling. R. 7114.

SCARCE, *adj.* FR. Sparing, ſtingy. R. 2329.

SCARIOT, *pr. n.* Judas Iſcariot. 15233.

SCARMISHE, *n.* FR. A ſkirmiſh, a battle. T. ii. 934. V. 1507.

SCATHE, *n.* SAX. Harm, damage. 448. 9048.

SCATHEFUL, SCATHELICHE, *adj.* Pernicious. 4519. L. W. 1370.

SCATHELES, *adj.* Without harm. R. 1550.

SCLAUNDRE, *n.* FR. Slander. 8598. 8606.

SCLENDRE, *adj.* Slender. 9476.

SCOCHONS, *n. pl.* FR. Scutcheons of arms. F. L. 216.

Scolaie, *v.* Fr. To attend ſchool, to ſtudie. 304. See the note.

Script, *n.* Fr. A writing. 9571. T. ii. 1130.

Scriptures, *n. pl.* Fr. Writings, books. 2046.

Scriven-like. T. ii. 1026. Like a ſcrivener, or writing-maſter; *Comme un eſcrivain.*

Seames, *n. pl.* Sax. Seams: *Suturæ.* P. 336.

Secree, *adj.* Fr. Secret. 9783. 15646.

Secrenesse, *n.* Privacy. 5193.

Seculer, *adj.* Fr. Of the laity; in oppoſition to Clerical. 9127. 15456.

Sede, *v.* Sax. To produce ſeed. R. 4344.

See, *n.* Fr. A ſeat. 14155. T. iv. 1023. Sees, *pl.* F. iii. 120.

See, *v.* Sax. To ſee. *God you ſee!* 7751. *God him ſee!* 4576. May God keep *you*, or *him*, in his ſight! In T. ii. 85. it is fuller:—*God you ſave and ſee!*—To look. *On to ſee.* 3247. To look on. See the note, and T. iii. 130. *That—Ye wolde ſometime frendly on me ſee.* That ye would ſometimes look friendly on me.

See, *n.* Sax. The ſea. 2458. 3033. *The Grete ſee.* 59. A learned friend has ſuggeſted to me, that the Sea on the coaſt of Paleſtine is called *the Great Sea* in the Bible (See Numb. xxxiv. 6, 7. Joſh. xv. 12.); which puts the meaning of the appellation in this paſſage out of all doubt.

Sege, *n.* Fr. A ſiege. 939.

Seie, Sey, *pa. t.* of See, *v.* Sax. Saw. 5229. 8990. T. v. 816.—*part. pa.* Seen. 6134.

Seignorie, *n.* Fr. Power. R. 3213.

Sein, *part. pa.* of See, *v.* Sax. Seen. 10267.

Seinde, *part. pa.* of Senge, *v.* Sax. Singed. 14851.

Seint, *n.* Fr. *Ceinct.* A girdle. 331. 3235.

Seintuarie, *n.* Fr. Sanctuary. 12887.

Seke, *v.* Sax. To ſeek. 13. 17.

Seke, *adj.* Sax. Sick. 18.

Selden, *adv.* Sax. Seldom. 10125. *Selden time.* 8022.

Sele, *n.* Fr. A ſeal. 7710. Seles, *pl.* T. iii. 1468.

Self, Selve, *adj.* Sax. anſwering to the Belg. *Self*, the Fr. *Même*, the Lat. *Ipſe*, and the Gr. Αυτος. See the Eſſay, &c. n. 30.—With the article prefixed it anſwers to the Lat. *Idem*, and the Goth. *Samo*, from whence our *Same*. See ver. 2586. *In* the ſelve *moment*; In *the ſame* moment. ver. 11706. *In* the ſelve *place*; In *the ſame* place.

Theſe two uſages of the *adj.* Self, when *joined to a ſubſtantive*, might be confirmed by the uniform practice of all our writers, from the earlieſt times down to Shakeſpeare; but, as they are both now obſolete, I chooſe rather to take this opportunity of adding a few words to what has been ſaid in the Eſſay, &c. *loc. cit.* upon the uſage of the *adj.* Self, when joined to a *Pronoun*; in which light only it appears to have been conſidered by Wallis, when he pronounced it a *Subſtantive*, anſwering nearly to the Latin *perſona*.

Dr. Johnſon, in his Dictionary, has very rightly eſtabliſhed *the primary ſignification* of Self to be that of an *Adjective*; but, in its connexions with Pronouns, he ſeems rather inclined to ſuppoſe it a *Subſtantive*; firſt, becauſe it is joined to *poſſeſſive*, or *adjective* pronouns, as *my*, *thy*, *her*, &c. and ſecondly, becauſe it has a plural number *ſelves*, contrary to the nature of the Engliſh adjective.

The latter reaſon, I think, cannot have much weight, when it is remembered, that the uſe of *Selves*, as the plural number of *Self*, has been introduced into our language ſince the time of Chaucer. *Selven*, which was originally the *accuſative ca. ſing.* of Self, is uſed by him indifferently in

in both numbers. *I myſelven.* 9334. *Ye yourſelven.* 9380. 12676. *He himſelven.* 4464. 9919.

The former reaſon alſo will loſe its force, if the hypotheſis, which I have ventured to propoſe in the Eſſay, &c. *loc. cit.* ſhall be admitted, viz. that, in their combinations with *Self*, the pronouns *my, thy, her, our, your*, are not to be conſidered as *poſſeſſive* or *adjective*, but as the old *oblique caſes* of the perſonal pronouns *I, thou, ſhe, we, ye*. According to this hypotheſis, the uſe of theſe combinations, with reſpect to the pronouns, is almoſt always ſoleciſtical; but not more ſo than that of *himſelf* in the *nominative* caſe, which has long been authoriſed by conſtant cuſtom; and it is remarkable, that a ſoleciſm of the ſame ſort has prevailed in the French language, in which *moi* and *toi*, the *obl. caſes* of *je* and *tu*, when combined with *même*, are uſed as ungrammatically as our *my* and *thy* have juſt been ſuppoſed to be, when combined with *Self*. *Je l'ai vu moi-même*; I have ſeen it myſelf: *Tu le verras toi-même*; Thou ſhalt ſee it thyſelf; and ſo in the *accuſative* caſe, *moi-même* is added emphatically to *me*, and *toi-même* to *te*.

It is probable, I think, that theſe departures from grammar, in both languages, have been made for the ſake of fuller and more agreeable ſounds. *Je-même, me-même, tu-même*, and *te-même*, would certainly ſound much thinner and more languid than *moi-même* and *toi-même*; and *myſelf, thyſelf*, &c. are as clearly preferable, in point of pronunciation, to *Iſelf, meſelf, thouſelf, theeſelf*, &c. though not all, perhaps, in an equal degree. It ſhould be obſerved, that *itſelf*, where a change of caſe in the pronoun would not have improved the ſound, has never undergone any alteration.

SELLE, *n.* FR. *Celle.* Cell. C. D. 2064.

SELLE for SILLE, *n.* SAX. A door-ſill or threſhold. 3820. See the note.

SELVE, *adj.* 2586. 2862. See SELF.

SELY, *adj.* SAX. Silly, ſimple; harmleſs. 4088. 4106. 5952.

SELYNESSE, *n.* SAX. Happineſs. T. iii. 815. 827.

SEMBLABLE, *adj.* FR. Like. 9374.

SEMBLAUNT, *n.* FR. Seeming, appearance. 10830.

SEMELICHE, SEMELY, *adj.* SAX. Seemly, comely. SEMELIESTE, *ſuperl. d.* 17068.

SEMELYHEDE, *n.* Seemlineſs, comelineſs. R. 777. 1130.

SEMISOUN, *n.* LAT. A low, or broken tone. 3697.

SEMICOPE, *n.* A half, or ſhort, cloke. 264.

SEN, SENE, *inf. m.* of SE. 1711. 2178.—*part. pa.* 1967. 2300.

SEND for SENDETH. 4134.

SENDALL, *n.* 442. A thin ſilk. See Du Cange, in v. CENDALUM.

SENEK, *pr. n.* Seneca, the philoſopher. 6750. 6767. 9397. What is ſaid of him in the *Monkes tale*, ver. 14421—14436. is taken from the *Rom. de la Roſe*, ver. 6461—6499.

SENGE, *v.* SAX. To ſinge. 5931.

SENIOR, *pr. n.* 16918. See the note.

SENTENCE, *n.* FR. Senſe, meaning. 308. 10162.—Judgement. 4533.

SEPTE, *pr. n.* 5367. Ceuta, formerly *Septa*, in Africa, over-againſt Gibraltar.

SEPULTURE, *n.* FR. Grave, T. iv. 327.

SERAPION, *pr. n.* 434. Joannes Serapion, an Arabian phyſician of the XIth Century. Fabric. *Bibl. Gr.* t. XIII. p. 299.

SERE, *adj.* SAX. Dry. R. 4749.

SERGEANT, *n.* FR. A Squier, attendant upon a prince or nobleman. 8395.—A SERGEANT OF THE LAWE. See his CHARACTER, ver 311—332. His name is derived from his having been originally *a ſervant* of the King in his law-buſineſs; *Serviens ad legem*, juſt as *Serviens ad arma*. The King had formerly a Serjeant

jeant in every county. Spelman, in v. SERVIENS.

SERIE, *n.* FR. Series. 3069.

SERMONING, *n.* FR. Preaching. 3093.

SERVAGE, *n.* FR. Servitude, ſlavery. 4788. 11106, 7.

SERVAND, *part. pr.* of SERVE. Serving. C. D. 1627.

SERVE, *v.* FR. To ſerve. 8845.—To behave to. 8516, 7.

SET for SETTETH. 7564. for SETTE, *pa. t.* 11124.

SETEWALE, *n.* SAX. The herb Valerian. 3207. 13691.

SETHE, *v.* SAX. To boil. 385.

SETHE for SETHED, *pa. t.* 8103.

SETTE, *v.* SAX. To place, to put. 7851. *Setteth him doun.* P. 379. Placeth himſelf on a ſeat. *Yet ſette I cas.* M. 110. Yet I put the caſe, or ſuppoſe.—To put a value on a thing; to rate. *I n'olde ſette his ſorrow at a myte.* T. iii. 902. I would not value h. s.—*To ſette a man's cappe*; to make a fool of him. See the n. on ver. 588.

SETTE, *pa. t.* 6241.

SEUREMENT, *n.* FR. Security, in a legal ſenſe. 11838.

SEURETEE, *n.* FR. Certainty. 6485.—Surety, in a legal ſenſe. 6493.

SEWE, *v.* FR. To follow. R. 4953.

SEWES, *n. pl.* FR. Diſhes. 10381. See the note.

SEYE. See SEIE.

SHADDE, *pa. t.* of SHEDE, *v.* SAX. Fell in drops. 14649.

SHADDE, *pa. t.* of SHADE, *v.* SAX. Shaded, covered with ſhade. Du. 426.

SHADOWY, *adj.* SAX. Unſubſtantial. Bo. iii. pr. 4.

SHAFT, *n.* SAX. An arrow. 1364.

SHAL, *auxil. v.* SAX. is uſed ſometimes with an ellipſis of the infinitive mode, which ought to follow it. 10912. *Beth ſwiche as I have ben to you and* ſhal, i. e. *ſhall be.* 15771. *Firſt tell me whither I* ſhal, i. e. *ſhall go.* T. ii. 46. *Yet all is don or* ſhal, i. e. *ſhall be done.* See alſo ver. 15100. T. v. 833.

SHALE, *n.* SAX. A ſhell, or huſk. F. iii. 191. *But all n'is worthe a nutte* SHALE. Conf. Am. 66.

SHALMIES, *n. pl.* Shalms; Muſical ſtring-inſtruments, otherwiſe called *Pſalteries* or *Sautries*. F. iii. 128. See ROTE.

SHAME, *n.* SAX. *Shames dethe.* 5239. 10251. A death of ſhame; a ſhameful death. *To York he did him lede,* SCHAMES DEDE *to deie.* P. L. 247.

SHAMEFAST, *adj.* SAX. Modeſt. 2057.

SHAPE, *n.* SAX. Form, figure. 7040. 7052.

SHAPELICH, *adj.* SAX. Fit, likely. 374. T. iv. 1452.

SHAPEN, SHAPE, *part. pa.* of SHAPE, *v.* SAX. Formed, figured. 7045. 7096. Prepared. 1110. 1227. 1394.

SHAWE, *n.* SAX. A ſhade of trees, a grove. 4365. 6968. T. iii. 721.

SHEFE, *n.* SAX. A bundle. A ſheaf of arrowes. 104. SHEVES, *pl.* of corn. R. 4335.

SHEFELD, *pr. n.* Sheffield, in Yorkſhire. 3931.

SHELD, *n.* SAX. A ſhield. 2124. SHELDES, *pl.* French crowns, called in FR. *Ecus*, from their having on one ſide the figure of a ſhield. 280. 13261.

SHEMERING, *n.* SAX. A glimmering. 4295.

SHEND, *v.* SAX. To ruin. 5347. P. 344.

SHENDSHIP, *n.* Ruin, puniſhment. P. 299.

SHENE, *adj.* SAX. Bright, ſhining. 1070.

SHENT, *part. pa.* of SHEND. 5351. 9194.

SHEPEN, *n.* SAX. A ſtable. 2002. 6453. See the n. on ver. 2002.

SHERE, *v.* SAX. To cut.—To ſhave. R. 6196.

SHERTE, *n.* SAX. A ſhirt. 9859. *I hadde lever than my ſherte.* 15126. I would give my ſhirt, i. e. all that I have.—It ſeems to

to mean the linen in which a new-born child is wrapped. 1568. *That ſhapen was my dethe erſt than my ſherte.* Compare T. iii. 734.

O fatal ſuſtren, whiche, or any clothe
Me ſhapen was, *my deſtinee me ſponne*—

and L. W. 2618.

Sens firſt that day, that ſhapen was my ſherte,
Or by the fatal ſuſter had my dome.—

In T. iv. 96. *Alas! that I ne had brought her in my ſherte!* it ſeems to be put for *ſkirt* (or lap), which perhaps was the original word.

SHETE, *v.* SAX. To ſhoot. 3926. R. 989.

SHETES, *n. pl.* SAX. Sheets. 4138.

SHETTE, SHET, *v.* SAX. To cloſe, or ſhut. 15985. 16605.

SHETTE, SHET, *pa. t.* and *part.* 2599. 3499. *So was hire herte ſhette in hire diſtreſſe.* 5476. So was her heart overwhelmed with h. d.

SHIFT, *v.* SAX. To divide. 5686.

SHILDE, SHELDE, *v.* SAX. To ſhield. *God ſhilde!* 3427. God ſhield, or forbid!

SHIPMAN, *n.* SAX. A mariner; the maſter of a barge. See his CHARACTER, ver. 390—412.

SHIVER, *n.* SAX. A ſmall ſlice. 7422.

SHODE, *n.* SAX. The hair of a man's head. 2009. 3316.

SHODE, *part. pa.* of SHOE, *v.* SAX. Shod, having ſhoes on. R. 7463.

SHOFE, *pa. t.* of SHOVE, *v.* SAX. Puſhed. R. 534. L. W. 2401.

SHONDE, *n.* SAX. Harm. 13836. F. i. 88.

SHOPE, *pa. t.* of SHAPE. 7120. 11121.

SHORE, *part. pa.* of SHERE. 13958.

SHORTE, *v.* SAX. To make ſhort. P. 348.

SHOT, *part. pa.* of SHETTE. Shut. 3358. 3695. See the n. on ver. 3358.

SHOTER, *n.* SAX. A ſhooter. A. F. 180. The yew-tree is called *Shoter*, becauſe bows are uſually made of it.

SHOTTES, *n. pl.* SAX. Arrows, darts; any thing that is ſhot. T. ii. 58.

SHOVE, SHOWVE, *v.* SAX. To puſh. 3910.

SHOVE, *part. pa.* 11593.

SHREWE, *v.* SAX. To curſe. 6644. 7809.

——— *n.* SAX. An ill-tempered, curſt man, or woman. 5947. 6087. 10302.

SHREWES, *pl.* Bo. i. pr. 3. *Peſſimi.* Orig.

SHREWED, *adj.* SAX. Wicked. *Shreude folk.* Bo. i. pr. 4. *Impios.* Orig.

SHREWEDNESSE, *n.* SAX. Ill-nature. T. ii. 858.

SHRIFT, *n.* SAX. Confeſſion. P. 376.

SHRIFTE-FADERS, *n. pl.* SAX. Father-confeſſors. 7024.

SHRIVE, *v.* SAX. To make confeſſion. P. 380.

SHRIVEN, *part. pa.* 7022. *I have ben ſhriven this day of my curat.* 7677. I have made my confeſſion t. d. to my curate. P. 381.

SHRIGHT for SHRICHETH. 2819. Shrieketh.

SHRIGHT, *pa. t.* of SHRICH, *v.* SAX. Shrieked. 10731. 15368.

SHROUDE, *v.* SAX. To hide. B. K. 148.

SHULDE, *pa. t.* of SHAL. Should. 964. See the Eſſay, &c. p. 26. n. 35. SHULDEN, *pl.* 747. 3229.

SHULDEN, SHULN, SHUL, *ind. m. pr. t. pl.* of SHAL. 3016. 2766. 1823, 4. M. 90.

SIBBE, *adj.* SAX. Related, allied. M. 103.

SIE for SEIE. Saw. 11162. F. L. 194.

SIFT, *v.* SAX. To ſhake in a ſive. 16409.

SIGH for SEIE. Saw. R. 818.

SIGHTE, *pa. t.* of SIKE. 5455. R. 1746. Sighed.

SIGNE, *v.* FR. To appoint. C. L. 642.

SIGNIFER, *n.* LAT. The Zodiack. T. v. 1020.

SIGNIFIAUNCE, *n.* FR. Signification. T. v. 1446.

SIKE, *adj.* SAX. Sick. 426. 9165. In ver. 5976. it ſeems to be uſed, as a noun, for *Sickneſs.*

SIKE,

SIKE, *v.* SAX. To ſigh. 2987. 11316.

SIKE, *n.* SAX. A ſigh. 10812. SIKES, *pl.* 1922. 11176.

SIKER, *adj.* SAX. Sure. 9264. 9582.

SIKERDE, *part. pa.* of SIKER, *v.* SAX. Aſſured. L. W. 2126.

SIKERNESSE, *n.* Security. 9156.

SIKERLY, *adv.* Surely. 13084. 13213.

SIMPLESSE, *n.* FR. Simplicity. R. 954.

SIN, *adv.* SAX. abbreviation of SITHEN. Since. 5234. 10181.

SINAMOME, *n.* FR. Cinnamon. 3699.

SIP, *n.* SAX. Drink. An. 195.

SIPHER, *n.* A cipher, or figure of *o*, in Arithmetic. *Although* a ſipher in augrim *have no might in ſignification of itſelfe, yet he yeveth power in ſignification to other.* T. L. ii. 333. b. There is another paſſage in Du. ver. 435.—40. which ſeems to implie, that, in Chaucer's time, the numerals, commonly called Arabian, had not been long in uſe in this country.

SIRE, *n.* FR. *Sieur, Seigneur.* A reſpectful title, given formerly to men of various deſcriptions, as well as to knights. *Sire knight.* 839. *Sire clerk.* 842. *Sire monk.* 3120. *Sire man of lawe.* 4453. It was ſo uſually given to *prieſts*, that it has crept even into acts of parliament. *Rot. Parl.* 12. and 13. E. IV. n. 14. *Sir* James Thekeneſs, *Preſte.* 1. H. VII. p. 11. *Sir* Oliver Langton, *Preſt. Sir* Robert Nayleſthorp, *Preſt.* Hence a *Sir John* came to be a nickname for *a Prieſt.* See ver. 14816, and the note. —*Sire* is ſometimes put for *perſonage.* R. 4998. *And melancholy, that angry* ſire.—*Our ſire.* 6295. Our huſband; our goodman; as the French, in their old familiar language, uſe *Notre ſire.*

SIS, *n.* FR. The caſt of ſix; the higheſt caſt upon a die. 14579.

SIT for SITTETH. 3641. 9808. *It ſit me not to lie.* 10189. It doth not become me t. l. 8335. 9153. *It ſyt a kynge wel to be chaſt.* Conf. Am. 168. b.

SITHE for SITHES, *n. pl.* SAX. Times. 5153. 5575.

SITHEN, SITH, *adv.* SAX. Since, 1817. 4478. 5541.

SITHES, *n. pl.* SAX. Scythes. T. L. prol.

SITTE, *v.* SAX. To ſit.—To become, to ſuit with. See SIT.

SITTAND, *part. pr.* R. 2263.

SITTEN, *part. pa.* 1454. 6002.

SKAFFAUT, *n.* FR. A ſcaffold; a wooden tower. R. 4176.

SKAFFOLD, *n.* A ſcaffold, or ſtage. 3384.

SKIE, *n.* SAX. A cloud. F. iii. 510.

SKILL, *n.* SAX. Reaſon. 9028. 9552. SKILLES, *pl.* 10519.

SKILFUL, *adj.* Reaſonable. T. iii. 288. 940.

SKINKE, *v.* SAX. To pour out, to ſerve with drink. 9596.

SKIPTE, *pa. t.* of SKIPPE, *v.* SAX. Leaped. 11714.

SKOGAN, *pr. n.* See the Account, &c. in this vol. p. 532.

SKORCLE, *v.* SAX. To ſcorch. Bo. ii. m. 6.

SKRIPPE, *n.* FR. *Eſcharpe.* A ſcrip. R. 7405.

SLACKE, *adj.* SAX. Slow. 2903.

SLAIN, *part. pa.* of SLE. 1743. 2040.

SLAKE, *v.* SAX. To appeaſe, to make ſlack. 8678. 8983.

——— *v. neut.* To fail. 8013. To deſiſt. 8581.

SLAWE, *part. pa.* of SLE. 15020.

SLE, *v.* SAX. To kill, to ſlay. 2558.

SLEER, *n.* SAX. A killer. 2007. L. W. 1367.

SLEIGHLY, *adv.* SAX. Cunningly. 1446.

SLEIGHT, *n.* SAX. Contrivance. R. 7109.

SLEIGHTES, *pl.* R. 7121. *Suche* ſleightes *as I ſhall you neven.*—So this line ſhould probably be written. See the Orig. ver. 12495. *Neven* is from Ms. Hunter.

SLEN, *pr. t. pl.* of SLE. 1569. 5384.—*inf. m.* 1565. 5379.

SLEP, SLEPE, *pa. t.* of SLEPE, *v.* SAX. Slept. 98. 399.

SLETE,

SLETE, *n.* SAX. Sleet; a mixture of rain and ſnow. 11562. R. 2651.

SLEVELESSE, *adj.* T. L. ii. 334. ſeems to ſignifie *idle, unprofitable*; as it does ſtill in vulgar language.

SLIDER, *adj.* SAX. Slippery. 1266. L. W. 648.

SLIDING, *part. pr.* Uncertain. 16200. Lydg. *Trag.* 99. b. *Sliding fortune.* Bo. i. m. 5. *Lubrica fortuna.* Orig.

SLIE, SLIGH, *adj.* SAX. Cunning. 3392.

SLIKE for SWILKE, *adj.* SAX. Such. 4128.

SLIT for SLIDETH. 16150.

SLIT, *v.* SAX. To cut through, to cleave. 11572.

SLIVER, *n.* SAX. A ſmall ſlice, or piece. T. iii. 1015.

SLO, *v.* SAX. To ſlay. R. 1953. 4592.

SLOGARDIE, *n.* FR. SAX. Sloth. 1044.

SLOMBERINGES, *n. pl.* SAX. Slumberings. T. v. 246.

SLOPPE, *n.* SAX. A ſort of breeches. 16101. P. 315.

SLOW, *pa. t.* of SLO. Slew. 11745. 14104.

SLOWE, *n.* SAX. A moth. R. 4751. In the Orig. FR. *Taigne.*

SLUGGY, *adj.* SAX. Sluggiſh. P. 222.

SMALISH, *adj.* SAX. Diminutive of *Smale*, or *Small*. R. 826.

SMERTE, *v.* SAX. To ſmart; to ſuffer pain. R. 7107.

——— 149. ſeems to be uſed as an *Adverb*; Smartly. P. L. Gl. v. *Forthought.*

SMIT for SMITETH, *ind. m.* 3 *perſ. ſing.* 7998.

SMITETH, *imp. m.* 2 *perſ. pl.* Smite ye. 784.

SMITHE, *v.* SAX. To forge, as a ſmith. 3760. P. P. 16. b.

SMITTED for SMITTEN, *part. pa.* of SMITE, T. v. 1544.

SMOKLES, *adj.* SAX. Without a ſmock. 8751.

SMOTERLICH, *adj.* 3961. means, I ſuppoſe, ſmutty, dirty. But the whole paſſage is obſcure.

SNEWE, *v.* SAX. To ſnow; to be in as great abundance as ſnow. 347.

SNIBBE, *v.* SAX. To ſnubb; to reprove. 525. 11000.

SNOW-WHITE, *adj.* SAX. White as ſnow. 15722. 17082.

SODEN, *adj.* SAX. Sudden. 4841.

SOGET, *n.* FR. Subject. C. L. 93.

SOIGNE, *n.* FR. Care. R. 3882.

SOJOUR, *n.* FR. Stay, abode. R. 4282.

SOKEN, *n.* SAX. Toll. 3985.

SOKINGLY, *adv.* Suckingly, gently. M. 113. See SOUKE.

SOLAS, *n.* FR. Mirth, ſport. 800. 3654.

SOLEIN, *adj.* FR. One, ſingle. Du. 982.—Sullen. R. 3897.

SOLEMPNE, *adj.* FR. Solemn. 10425.

SOLEMPNELY, *adv.* Solemnly. 276.

SOLER HALL. See the n. on ver. 3988. *A ſolere windowe* occurs in *Gam.* ver. 267. for *the window of a loft*, or garret. See before, ver. 252.

SOM, *adj.* SAX. Some. *This is all and ſom.* 5673. This is the whole. *All and ſome.* 8817. T. ii. 1149. One and all.

SOMDEL, *adv.* SAX. Somewhat; in ſome meaſure. 448. 3909.

SOMER, *pr. n.* In the treatiſe on the Aſtrolabe, fol. 291. b. Chaucer profeſſes to make uſe of *the Kalenders of the reverent clerkes frere* JOHN SOMER *and frere* NICHOLAS LENNE. The Kalendar of *John Somur* is extant in Ms. *Cotton*, Veſp. E. vii. It is calculated for 140 years from 1367, the year of the birth of Richard II, and is ſaid, in the introduction, to have been publiſhed in 1380, at the inſtance of Joan mother to the King. The Kalendar of *Nicholas Lenne*, or *Lynne*, was calculated for 76 years from 1387. Tanner in v. NICOLAUS LINENSIS. The ſtory there quoted from Hakluit of a voyage made by this Nicholas in 1360 *ad inſulas ſeptentrionales*

nales antehac Europæis incognitas, and of a book written by him to deſcribe thoſe countries *a gradu* 54. *uſque ad polum*, is a mere fable; as appears from the very authorities which Hakluit has produced in ſupport of it.

SOMME. T. ii. 1249. *Lo! Troilus—*

Came riding with his tenthe ſomme *ifere.*

So this line ſtands in the Editt. but a Ms. quoted in Gloſſ. *Ur.* inſtead of *tenthe* has x. and Ms. I. *tenteth*. Perhaps the original reading was xx. *With his twenty ſome ifere*, according to the Saxon mode of expreſſion, would ſignifie *Together with ſome twenty of his attendants*. See Hickes, Gramm. A. S. p. 32, 3.

SOMME, *n.* FR. A ſum. Bo. iv. pr. 2.

SOMMER, *n.* SAX. Summer. *A Sommer-game.* 6230. See the note.

SOMONE, SOMPNE, *v.* LAT. To ſummon. 7159. 6929, 43.

SOMPNOUR, *n.* An officer employed to ſummon delinquents to appear in Eccleſiaſtical courts, now called an Apparitor. See his CHARACTER, ver. 625.—670.

SOND, *n.* SAX. Sand. 15273.

—— *n.* C. D. 1147. ſeems to ſignifie *a ſounding line*; from the FR. *Sonde.*

SONDE, *n.* SAX. A meſſage. 4808. 5469. *Goddes ſonde.* 4943. 13149. What God has ſent; God's gift.

SONE, *adv.* SAX. Soon. 12002, 4.

—— *n.* SAX. A ſon. 79. 338. SONES, *pl.* 10343.

SONKEN, *part. pa.* of SINK, *v.* SAX. Sunk. R. 5113.

SONNE, *n.* SAX. The Sun. 1511. 2524.

SONNISH, *adj.* SAX. Like the Sun. T. iv. 736. See ver. 11971, 2.

SOOTY, *adj.* SAX. Foul with ſoot. 14838.

SOP, *n.* FR. A piece of bread dipped in any ſort of liquor. 336. 9717. *He toke a* SOPPE. *Conf. Am.* 104.

SOPHIME, *n.* FR. GR. A ſophiſm, a ſubtle fallacy. 7881. 10868.

SORE, *v.* FR. *Eſſorer.* To ſoar. T. i. 671.

SORT, *n.* FR. Chance, deſtiny. 846. T. ii. 754.

SORTED, *pa. t.* of SORT, *v.* FR. Allotted. T. v. 1826.

SORWE, *n.* SAX. Sorrow. 1221. 2824.

SORY, *adj.* SAX. Sorrowful. 3618, 9. *Sory grace.* 6328. Misfortune. See GRACE, and WITH.

SOTE, *n.* SAX. Soot. T. iii. 1200.

SOTE, SWOTE, *adj.* SAX. Sweet. 3205. 3691.

SOTE, *n.* FR. A fool. F. L. 101.

SOTED, *part. pa.* FR. Fooled, befotted. 16809.

SOTEL, *adj.* FR. Subtle; artfully contrived. 1056.

SOTH, *adj.* SAX. True. 4355. Certain. 3885. SOTHER, *comp. d.* 15682.

SOTH, SOTHLY, *adv.* 1523. 1627. 1186. 1201. Truly.

SOTHE, *n.* SAX. Truth. 3922. 6513.

SOTHFASTNESS, *n.* SAX. Truth. 17344.

SOTHERNE, *adj.* SAX. Southern. 17353.

SOTHNESS, *n.* SAX. Truth, reality. 15729.

SOTH-SAW, *n.* Veracity, true-ſaying. R. 6125.

SOUDAN, *n.* A Sultan; any Mahometan Sovereign. 4597. See D'Herbelot, in v. SOLTHAN.

SOUDANNESSE, *n.* The wife of a Sultan. 4778.

SOUDED, *part. pa.* See the note on ver. 13509. SOWDE-METEL. *Conſolidum.* Prompt. Parv.

SOVERAINE, *adj.* FR. Excellent, in a high degree. 15215.

SOVERAINLY, *adv.* Above all. 15368.

SOUKE, *v.* FR. To ſuck. 4155.

SOUKED, *part. pa.* 8326.

SOULED, *part. pa.* SAX. Endued with a ſoul. 15797.

SOUN, *n.* FR. Sound, noiſe. 7815. 12487.

SOUNDE, *v.* SAX. To make ſound, to heal.

An. 245.—*v. neut.* To grow ſound. B. K. 293.

SOUNE, *v.* FR. To ſound. 567. *As ſer as ſouneth into honeſtee.* 13973. As far as is conſonant to h. *That ſouneth unto gentilleſſe of love,* 10831. That is conſonant to g. o. l.

SOUNING, *part. pr.* 277. 309.

SOUPE, *v.* FR. To ſup, to take the evening-meal. 11529. SOUPEN, *pl.* 10611.

SOUPER, *n.* Supper, the evening-meal. 350. 10604.

SOUPLE, *adj.* FR. Supple, pliant. 203.

SOURDE, *v.* FR. To riſe. P. 318.

SOURS, *n.* A riſe, a rapid aſcent. 7520, 3. F. ii. 36. 43.—The ſource of a ſtream of water. 7925.

SOUTER, *n.* LAT. A cobler. 3902.

SOWE, *v.* LAT. To ſew. T. ii. 1201, 3. It was uſual, and indeed neceſſary, formerly to *ſew* letters, when they were written upon parchment. But the practice continued long after the invention of paper.

SOWE, *v.* SAX. To ſow. 17346, 7.

SOWERS, *n. pl.* Sores; Bucks in their fourth year. Du. 429.

SPAN-NEWE, *adj.* T. iii. 1671. ſeems to ſignifie *Quite new*; but *why* it does ſo, I cannot pretend to ſay.

SPANNISHING, *n.* FR. *Eſpanouiſſement.* The full blow of a flower. R. 3633.

SPARE, *v.* SAX. To refrain. 7017. L. W. 2591.

SPARETH, *imp. m. 2 perſ. pl.* 6919. 7004.

SPARANDE, *part. pr.* Sparing, niggardly. R. 5363.

SPARHAUK, *n.* SAX. A ſparrow-hawk. 15463.

SPARRE, *n.* SAX. A wooden bar. 992.

SPARRED, *part. pa.* Barred, bolted. R. 3320.

SPARTHE, *n.* SAX. An ax, or halberd. R. 5978. See Du Cange, in v. SPARTH, SECURIS DANICA.

SPECES, *n. pl.* FR. Sorts, or kinds. 3015.

SPEDE, *v.* FR. To diſpatch. Bo. v. pr. 4, 5.

SPEDEFUL, *adj.* Effectual. Bo. iv. pr. 4. v. pr. 4.

SPEKTAKEL, *n.* FR. LAT. A ſpying glaſs. 6785.

SPELL, *n.* SAX. Sport, play. 4355. See the note.—Tale, or hiſtory. 13821.

SPENCE, *n.* FR. *Deſpence.* A ſtore-room for wine, or victuals. 7513.

SPERE, *n.* FR. A ſphere. 11592.

——— *n.* SAX. A ſpear. 2712.

SPERED. R. 2099. SPERRED. T. v. 531. as *Sparred.*

SPERME, *n.* FR. GR. Seed. 14015.

SPICED. 528. 6017. See the note. I have ſince met with a paſſage, in which *ſpiced*, applied to *conſcience*, ſeems to ſignifie *nice, ſcrupulous*. Beaumont and Fletcher. *Mad Lover.* Act 3. When *Cleanthe* offers a purſe, the *Prieſteſs* ſays,

> "Fy! no corruption——
> *Cle.* Take it; it is yours;
> Be not ſo *ſpiced*; it is good gold;
> And goodneſs is no gall to the conſcience."

SPICES. P. 281. as *Speces.*

SPILLE, *v.* SAX. To waſte, to throw away. 17102.—To deſtroy. 6480.—*v. neut.* To periſh. 5007. 5235.

SPIRE, *n.* A ſtake. T. ii. 1535. a corruption probably of *Spere.* SAX.

SPIRED. See the n. on ver. 13733.

SPITOUS, *adj.* FR. *Deſpiteux.* Angry, ſpightful. R. 979.

SPITOUSLY, *adv.* Angrily. 3476. 5805.

SPLAIE, *v.* FR. *Deſploier.* To unfold. B. K. 33.

SPONE, *n.* SAX. A ſpoon. 10916.

SPONNE, *pa. t.* of SPINNE, *v.* SAX. Spun. T. iii. 735.

SPORE, *n.* SAX. A ſpur. 2605.

SPORNE, *v.* SAX. To ſtrike the foot againſt any thing. 4278. T. ii. 797.

SPOUSAILE, *n.* FR. Marriage. 7991. 8055.

SPRAY, *n.* SAX. A twig, or ſprig. 13700.

SPREINT, *part. pa.* of SPRENGE, *v.* SAX. Sprinkled. 4842. 13570.

SPRINGOLDS, *n. pl.* FR. *Eſpringalle.* Machines for caſting ſtones and arrows. R. 4191. See Du Cange, in v. MUSCHETTA.

SQUAMES, *n. pl.* LAT. Scales. 16227.

SQUAIMOUS. 3337. See the note.

SQUIER, *n.* FR. A ſquire. See his CHARACTER, ver. 79—100.

SQUIER, *v.* To attend as a ſquire. 5887.

SQUIERIE, *n.* A number of ſquires. 10607. *And alle ther* SQUIERIE. P. L. 241. *And of his* SQUIERIE *gentille men aubtene.* Ibid. 289.

STACE, *pr. n.* Statius, the Roman poet. 2296.

STACKE, *n.* SAX. A ſtack of wood, &c. P. 361.

STACKE, *pa. t.* of STICK, *v.* SAX. Stuck. R. 458.

STAFF-SLING. 13758. means, I ſuppoſe, a ſling faſtened to a ſtaff. Lydgate in his *Trag.* 39. b. deſcribes David as armed

"*With a* STAFFE SLYNGE, *voyde of plate and mayle.*"

STAKER, *v.* SAX. To ſtagger. L. W. 2676.

STALKE, *v.* SAX. To ſtep ſlowly. 8401. *Ful thefely gan he* STALKE. L. W. 1779. *And to the bedde he* STALKETH *ſtylle.* *Conf. Am.* 32.

STALKES, *n. pl.* SAX. The upright pieces of a ladder. 3625.

STAMEN, STAMIN, *n.* FR. *Eſtamine.* A ſort of woollen cloth. P. 386. L. W. 2349.

STANT for STANDETH. 3677. 3695.

STARFE, *pa. t.* of STERVE. Died. 935. 14141.

STARK, *adj.* SAX. Stiff, ſtout. 9332. 14376.

STARLINGES, *n. pl.* Pence of ſterling money. 12841. See ver. 12864.

STAUNCHE, *v.* FR. To ſtop; to ſatisfie. Bo. iii. pr. 3. m. 3.

STELE, *n.* SAX. A handle. 3783.

STELLIFIE, *v.* LAT. To make a ſtar. L. W. 525. F. ii. 78.

STENTE, *v.* SAX. To ceaſe, to deſiſt. 905.

STENTEN, *part. pa.* 2970.

STEPE, *adj.* 201. 755. ſeems to be uſed in the ſenſe of *deep*; ſo that *eyen ſtepe* may ſignifie *eyes ſunk deep in the head.*

STERE, *v.* SAX. To ſtir. 12280.

STÈRE, *n.* SAX. A young bullock. 2151. —A rudder. 4868. 5253.

STERELES, *adj.* SAX. Without a rudder. 4859.

STERESMAN, *n.* SAX. A pilot. F. i. 436.

STERNE, *n.* SAX. A rudder. F. i. 437.

STERNE, *adj.* SAX. Fierce, cruel. 2612.

STERRE, *n.* SAX. A ſtar. 2063.

STERT, *n.* SAX. A leap. *At a ſtert.* 1707. Immediately.

STERTE, *pa. t.* of STERTE, *v.* SAX. Leaped. 11689. Eſcaped, ran away. T. iv. 93.

STERTING, *part. pr.* Leaping nimbly. 1504.

STERTLING, as STERTING. L. W. 1202. 1739.

STERVE, *v.* SAX. To die, to periſh. 12799.

STEVEN, *n.* SAX. Voice, ſound. 2564. 15297.—A time of performing any action, previouſly fixed by meſſage, order, ſummons, &c. *At unſet ſteven.* 1526. Without any previous appointment. *They ſetten ſteven.* 4381. They appointed a time.

STEWE, *n.* FR. A ſmall pond for fiſh. 351. —A ſmall cloſet. T. iii. 602. 699. STEWES, *pl.* Stews, baudy-houſes. 12399.

STEYE, *v.* SAX. To aſcend. T. L. i. 315 b.

STEYERS, *n. pl.* SAX. Stairs. T. L. i. 315. b.

STIBBORNE, *adj.* Stubborn. 6038. 6219.

STIKE, *v.* SAX. To ſtick, pierce. 2548.

STILE, *n.* SAX. A ſet of ſteps, to paſs from one field to another. *By ſtile and eke by ſtrete.* 12628. Every where; in town and country.

STILLATORIE, *n.* FR. A ſtill. 16048.

STILLE, *adj.* SAX. Quiet. 11782.

STITHE,

STITHE, *n.* SAX. An anvil. 2028.
STIVES. 6914. as STEWES.
STOBLE-GOOS. 4349. A goose fed on stubble-grounds.
STOCKED, *part. pa.* Confined. T. iii. 381.
STOLE, *n.* FR. LAT. Part of the ecclesiastical habit, worn about the neck. 9577. See Du Cange, in v. STOLA. 2.
STOLE, *n.* SAX. A stool. 5870.
STONDEN, *part. pa.* of STONDE, or STANDE, *v.* SAX. Stood. 9368.
STONT, for STONDETH. 3921.
STOPEN, *part. pa.* of STEPE, *v.* SAX. Stepped, advanced. 9388. 14827.
STORE, 10241. See the note.
STORE, *n.* FR. To stock, or furnish. 13203.
STORE, *n.* Any thing laid up for use. Hence the phrase, *to tell no store* of a thing. 5785. 15160. means, *to consider it as of no use or importance.*
STORIAL, *adj.* FR. Historical, true. 3179.
STORVEN, *pa. t. pl.* of STERVE. 12820.
STOT, *n.* SAX. See the n. on ver. 617.
STOTE, *n.* A species of weazle; a pole-cat. 7212.
STOUND, *n.* SAX. A moment, a short space of time. 1214. 4005. *In a stound.* 3990. On a sudden. *In stound.* R. 1733. should probably be *In a stound.* The Orig. FR. has *tantost.* STOUNDES, *pl.* Times, seasons. 5868. T. iii. 1758.
STOUNDEMELE, *adv.* Momentarily, every moment. R. 2304. T. v. 674.
STOUPEN. 14827. should probably be STOPEN.
STOURE, *n.* SAX. Fight, battle. 14376. T. iii. 1066.
STRAKE, *v.* SAX. To proceed directly. Du. 1312. Stracken, Stricken. *Tendere.* Kilian.
STRANGE, *adj.* FR. Foreign. 10403.—Uncommon. 10381. *He made it strange.* 3978. 11535. He made it a matter of difficulty, or nicety.
STRAUGHTE, *pa. t.* of STRECCHE, *v.* SAX. Stretched. 2918. *Conf. Am.* 184.
STRE, *n.* SAX. Straw. 2920.
STREIGHT, *part. pa.* of STRECCHE, *v.* SAX. Stretched. Bo. iii. pr. 1.
STREINE, *v.* FR. To constrain. 15255.—To press closely. 9627.
STREITE, *adj.* FR. Strait. *Streite swerd.* 15363.
STREMEDEN, *pa. t. pl.* of STREME, *v.* SAX. Streamed, flowed. T. iv. 247.
STREMES, *n. pl.* The rays of the Sun. 1497.
STRENE, *n.* SAX. Stock, race, progeny. 8038. R. 4859.
STRENGEST-FAITHED, *adj.* Endowed with the strongest faith. T. i. 1008.
STREPE, *v.* FR. To strip. R. 6818.
STRETE, *n.* SAX. A street. 3758. *The maister strete.* 2904. See the note.
STRIKE, *n.* SAX. A line, a streak. *A strike of flax.* 678.
STRIPE, *n.* LAT. *Stirps.* Race, kindred. C. L. 16.
STRIPE, *v.* 10074. as STREPE.
STRODE, *pr. n.* T. v. 1856. The *philosophical Strode*, to whom, jointly with the *moral Gower*, Chaucer directs his Troilus, was probably *Ralph Strode*, of Merton College, Oxford. A. Wood, who had made the antiquities of that college a particular object of his enquiries, says only of him, "RADULPHUS STRODE, de quo sic vetus noster catalogus. *Poeta fuit et versificavit librum elegiacum vocat. Phantasma Rodulphi.* Claruit CIↃCCCLXX." Some of his logical works are said to be extant in print. Venet. 1517. 4to. Tanner, in v. STRODÆUS.
STROF, *pa. t.* of STRIVE, *v.* FR. Strove, contended. 1040.
STRONDE, *n.* SAX. A shore. 13.
STROTHER, *pr. n.* A town in the North. 4012. See the note.
STROUTE, *v.* To strut. 3315.
SUBARBES, *n. pl.* LAT. Suburbs. 16125.

SUBFUMIGATION, *n.* LAT. A ſpecies of charm by ſmoke. F. iii. 174.

SUBGET, *adj.* FR. LAT. Subject. P. 385.

SUBLIMATORIE, *n.* FR. LAT. A veſſel uſed by Chemiſts in *Sublimation*, i. e. ſeparating certain parts of a body, and driving them to the top of the veſſel, in the form of a very fine powder. 16261.

SUBSTANCE, *n.* FR. The material part of a thing. 14809.

SUCKINY, *n.* FR. *Souquenie.* A looſe frock, worn over their other clothes by carters, &c. R. 1232.

SUE, *v.* FR. To follow. M. 106. 15343.

SUETON, *pr. n.* Suetonius, the Roman hiſtorian. 14638.

SUFFISANCE, *n.* FR. Sufficiency, ſatisfaction. 492. 8635.

SUFFISANT, *adj.* Sufficient. 1633. 3551.

SUGRED, *part. pa.* Sweetened, as with ſugar. T. ii. 384.

SUPPLIE, *v.* FR. To ſupplicate. Bo. iii. pr. 8.

SURCOTE, *n.* FR. An upper coat, or kirtle. F. L. 141.

SURPLIS, *n.* FR. A ſurplice. 16026.

SURQUEDRIE, *n.* FR. Preſumption, an over-weening conceit. P. 313. 387.

SURRIE, *pr. n.* Syria. 4554.

SURSANURE, *n.* FR. A wound healed outwardly only. 11425.

SURVEANCE, *n.* FR. Superintendance. 12029.

SUSPECT, *adj.* FR. Suſpected. 8417, 8.

SUSPECT, *n.* Suſpicion. 8781. 12197.

SUSPECTION, *n.* Suſpicion. 5101.

SUSTER, *n.* SAX. Siſter. SUSTREN, *pl.* 1021. T. iii. 734.

SWA, *adv.* SAX. So. 4028. 4038.

SWALE, *pa. t.* of SWELL, *v.* SAX. Swelled. 6549. 13490.

SWAPPE, *v.* SAX. To throw down. T. iv. 244.—To ſtrike off. 8462. 15834.—*v. neut.* To fall down. 8975.

SWART, *adj.* SAX. Black, of a dark colour. C. D. 1862.

SWATTE, *pa. t.* of SWETE, *v.* SAX. Sweated. 13706. 16028.

SWEGH, *n.* SAX. A violent motion. 4716. Bo. i. m. 5.

SWELTE, *v.* SAX. To die, to faint. 3703. SWELT, *pa. t.* 1358. 9650.

SWERNE for SWEREN, *pl. n.* of SWERE, *v.* SAX. Swear. R. 4834.

SWEVEN, *n.* SAX. A dream. 14902. 14928. SWEVENES, *pl.* 14929. In ver. 14927. it is written *Swevenis* for the ſake of the rime.

SWICHE, *adj.* SAX. corruption of *Swilke.* Such. 243. 487.

SWINKE, *n.* SAX. Labour. 188.

SWINKE, *v.* To labour. 187. 12808.

SWIRE, *n.* SAX. The neck. R. 325. It is more commonly written *Swere.*

SWITHE, *adv.* SAX. Quickly, immediately. 5150. 12730.

SWIVE, *v.* SAX. See *Junii Etymolog.* in *v.*

SWOLOWE, *n.* SAX. A whirlpool. L. W. 1102.

SWONKEN, *part. pa.* of SWINKE. 4233.

SWOUGH, *n.* SAX. Sound, noiſe. 1981. 3619.—A ſwoon. 6381. 8976.

TABARD, *n.* 20. See the quotation from Speght's Gloſſ. Diſcourſe, &c. n. 6.

TABLES, *n. pl.* FR. A game ſo called. 11212.—*Tables Toletanes.* 11585. See the note.

TABOURE, *v.* FR. To drum. L. W. 354.

TACHE, *n.* FR. A ſpot, or blemiſh. C. N. 192.

TAILLAGER, *n.* FR. A collector of taxes. R. 6811.

TAILLE, *n.* FR. A tally; an account ſcored on a piece of wood. 572.

TAKE, *v.* SAX. To deliver a thing to another perſon. 5137. 13334. 15691.

TAKE for TAKEN, *part. pa.* 1868. 10789.

TAKEL, *n.* SAX. An arrow. 106. R. 1727.

TALE,

TALE, *v.* SAX. To tell ſtories. C. D. 103. *And namely when they* TALEN *longe.* *Conf. Am.* 27 b.

TALE, *n.* Speech, diſcourſe. Bo. i. pr. 5.—Reckoning, account. *Litel tale hath he told of any dreme.* 15124. He made little account of any dream.

TALENT, *n.* FR. Deſire, affection. 5557. P. 294.

TALING, *n.* Story-telling. 13364.

TANE for TAKEN. C. D. 888.

TAPES, *n. pl.* SAX. Bands of linen. 3241.

TAPINAGE, *n.* FR. *En tapinois.* Lurking, ſculking about. R. 7363. *Conf. Am.* 93 b.

TAPISER, *n.* FR. A maker of tapeſtry. 364.

TAPITE, *v.* FR. To cover with tapeſtry. Du. 260.

TAPPE, *n.* SAX. A tap, or ſpigot, which cloſes that orifice through which the liquour is drawn out of a veſſel. 3890.

TAPSTERE, *n.* SAX. *A woman,* who has the care of the tap in a publick-houſe. 241. 3336. See the n. on ver. 2019. That office, formerly, was uſually executed by women. See the *Adventure of the Pardonere and the Tapſtere,* in the *Continuation of the Canterbury Tales.* p. 594. Ed. Ur.

TARE, *pa. t.* of TEAR, *v.* SAX. Tore. Magd. 150.

TARGE, *n.* FR. A ſort of ſhield. 473. 2124.

TARS, *n. Cloth of Tars.* 2162. *Tartarium.* F. L. 212. A ſort of ſilk. See Du Cange, in v. TARSICUS, TARTARINUS.

TAS, *n.* FR. A heap. 1007. 1011.

TASSELED, *part. pa.* Adorned with taſſels. 3251.

TASTE, *v.* FR. To feel. 15971.—To examine. L. W. 1991.

TATARWAGGES, *n. pl.* R. 7211. The Orig. is—*Toutes fretelées de* CROTES. All bedagled with *dirt.*

TAVERNER, *n.* FR. The keeper of a tavern. 12619. 12641.

TAURE, *pr. n.* The conſtellation Taurus. 6195. 9761.

TAWE, *n.* SAX. Tow. 3772.

TECHE, *v.* SAX. To teach. 310.

TEINE, *n.* 16693, 7. 16708. ſeems to ſignifie a narrow, thin, plate of metal; perhaps from the LAT. GR. *Tænia.*

TEMPS, *n.* FR. Time. 16343.

TENE, *n.* SAX. Grief. 3108. *Conf. Am.* 140.

TENE, *v.* To grieve, to afflict. T. L. ii. 338b.

TERCELET, TERCELL, *n.* FR. The male hawk. 10818.—The male eagle. A. F. 393.

TERINS, *n. pl.* R. 665. A ſort of ſinging-bird, called in FR. *Tarin.* See Cotgrave in v.

TERMAGAUNT, *pr. n.* 13741. See the note.

TERRESTRE, *n.* FR. Earthly. 9206.

TERY, *adj.* SAX. Full of tears. T. iv. 821.

TESTERES, *n. pl.* FR. Head-pieces. 2501.

TESTES, *n. pl.* LAT. Veſſels for aſſaying metals. 16286.

TESTIF, *adj.* FR. Head-ſtrong. 4002.

TETCH, *n.* as TACHE. R. 6517.

TEWELL, *n.* FR. A pipe, or funnel. F. iii. 559.

TEXTUEL, *adj.* FR. Ready at citing texts. 17184. 17265.

THACKE, *n.* SAX. Thatch. C. D. 1771.

THACKE, *v.* To thump, to thwack. 7141.

THAN, *adv.* SAX. *Quàm.* LAT. 219. 242.

THANK, *n.* SAX. Thankfulneſs, good will. R. 2741. IN THANKE—*is taken more.*—EN *plus grant* GRE, *ſont receus.* Orig.

So the phraſes, *his thankes, hir thankes,* (ſee the n. on ver. 1628.) anſwer to the French, *ſon gré, leur gré.*

THANNE, THAN, *adv.* SAX. Then. 12260. 12284.

THAR, *v.* SAX. *impers.* Behoveth. See the n. on ver. 4318.

THATTE, THAT, *pron. dem.* SAX. uſed as a *relative.* 10. 699. *Thatte Seint Peter had.*

So

So this verse should be written.—*That he mighte.* 5456. As much as he was able; *Quod potuit.*—It is sometimes put, not inelegantly, for *the same.* See ver. 194. *With gris,* AND THAT *the finest of the lond.* ver. 346. *Of fish and flesh,* AND THAT *so plenteous.* ver. 3517. *Shal fall a rain,* AND THAT *so wild and wood.* See also ver. 563. 3938. 9280.

THATTE, THAT, *conj.* SAX. *Quòd.* LAT. 131. 226, 8.

THE, *prep. art.* SAX. See the Essay, &c. p. 21. *The* when prefixed to *adjectives,* or *adverbs,* in the *comparative degree,* is generally to be considered as a corruption of þy, which was commonly put by the Saxons for þam, the *ablative ca. sing.* of the *art.* þat, used as a *pronoun.* THE *merier.* 716. Eo *lætiùs.* THE *more mery.* 804. Eo *lætiores.* Of the same construction are the phrases—*Yet fare they* THE *werse.* 4348. *Yet fare I never* THE *bet.* 7533.

When *the* is repeated with a second comparative, either *adj.* or *adv.* the first *the* is to be understood in the sense of the LAT. *Quo.* See ver. 5955.

The more it brenneth, *the more* it hath desire
To consume every thing.——

——*Quo magis—eo magis*——And ver. 8589.

And ay *the further* that she was in age,
The more trewe (if that it were possible)
She was to him in love and more penible.

Sometimes the first *the* is omitted, as in the phrases, *Ever lenger the werse.* 3870. *Ever lenger the more.* 8563. See P. 379. For certes, if a man hadde a dedly wound, *ever the lenger* that he taried to warisshe himself, *the more* wold it corrupt—and also the wound wold be *the werse* for to hele.

THE, *v.* SAX. To thrive. See the n. on ver. 3862.

THEDOME, *n.* SAX. Thrift, success. 13335.

THEFELY, *adj.* SAX. Like a thief. L. W. 1779.

THENNES, THENNE, *adv.* SAX. Thence. 5463. 6723.

THENNESFORTH, *adv.* SAX. *From thennesforth.* 13495. From that time forward.

THEODOMAS, *pr. n.* 9594. See the note.

THEOPHRAST, *pr. n.* 9170. See the Discourse, &c. n. 19. and the n. on ver. 9172.

THER, *adv.* SAX. There, in that place; is frequently used in the sense of *Where.* 7348. 7378. 12059.

THER, in composition, signifies *that,* without including any idea of place. See HERE. *Therabouten.* 939. *Theragain.* 7070. *Therbeforne.* 2036. *Therby.* 7786. *Therfore.* 777. *Therfro.* R. 4941. *Thergaine.* R. 6555. *Therof.* 3781. *Theron.* 161. *Therto.* 153. *Therwith.* 3780. *Therwithall.* 568.

THEWES, *n. pl.* SAX. Manners, qualities. 8285. 9416.

THIDER, *adv.* SAX. Thither, to that place. 1265.

THIDERWARD, *adv.* SAX. Toward that place. 2532.

THILKE, *adj.* SAX. This same, that same. 5609. 5759.

THINKE, *v.* SAX. To consider. 12261. It is very frequently used as an *Impersonal* in the *pr.* and *pa. t.* in the sense of SEEMETH, or SEEMED. *Me thinketh.* 3170. *Him thinketh.* 3614. *Him thoughte.* 956. *Hire thoughte.* 9838. *How thinketh you?* 7786. *Hem thoughte.* 8282.

THINNE, *adj.* SAX. Slender, small. 9556. *A thinne imagination.* Bo. iii. pr. 3. *Tenui imagine. A thinne suspicion.* Bo. iii. pr. 12. *Tenui suspicione.*

THIRLE, *v.* SAX. To pierce through. 2712.

THIS, *pron. demonst.* SAX. is sometimes put for the prepositive article. 12619.

THISE, *pl.* 6142. 11508.

THO,

THO, *prep. art. pl.* Da. SAX. uſed as a demonſtrative pronoun. Thoſe. 2315. 2353. 12482. M. 107.

THO, *adv.* SAX. Then. 2214. 2393.

THOLE, *v.* SAX. To ſuffer. 7128. *And what miſchefe and male eaſe Chriſt for man* THOLED. P. P. 65 b.

THORE. R. 1853. is put for THERE, for the ſake of the rime.

THORPE, *n.* SAX. A village. 8075. 17323.

THOUGHTEN, *pa. t. pl.* of THINKE, *v.* SAX. 7612.

THRALL, *n.* SAX. A ſlave, or villain. P. 375.

THRALLE, *v.* To enſlave. T. ii. 773.

THRASTE, *pa. t.* of THRESTE. 12194.

THRED-BARE, *adj.* SAX. Having the threads bare, the nap being worn away. 16358.

THREMOTE. Du. 376. ſhould be written, in two words, *thre mote*, as in the *Bodl.* Mss. MOT. *n.* FR. is explained by Cotgrave to ſignifie, among other things, *the note winded by a huntſman on his horne.*

THREPE, *v.* SAX. To call. 16294.

THRESTE, *v.* SAX. To thruſt. 2614. 9877.

THRESWOLD, *n.* SAX. A threſhold. 3482. 8164.

THRETE, *v.* SAX. To threaten. L. W. 754.

THRETTENE, *num.* SAX. Thirteen. 7841.

THRIDDE, *adj.* SAX. Third. 1465. 2273.

THRIE, THRIES, *adv.* SAX. Thrice. 63. 564. T. ii. 89. 1285.

THRILLED for THIRLED, *pa. t.* of THIRLE. R. 7636.

THRINGE, *v.* SAX. To thruſt. R. 7419. T. iv. 66.

THRISTE, *pa. t.* of THRESTE. T. iii. 1580.

THRONGE, *pa. t.* of THRINGE. 10227.

THROPES for THORPES. A. F. 350.

THROSTEL, *n.* SAX. A thruſh. 13699.

THROW, *n.* SAX. Time. *But a throw.* 5373. But a little while. *Any throw.* 14142. Any ſpace of time. *Many a throw.* 16409. Many times.

THRUST for THURST, *n.* SAX. Thirſt. R. 5713.

THRUSTY for THURSTY, *adj.* SAX. Thirſty. Magd. 708.

THURGH, *prep.* SAX. Through. 2614, 9.—By means of. 1330, 1.

THURGHFARE, *n.* SAX. A paſſage. 2849.

THURGHOUT, *prep.* SAX. Throughout, quite through. 1098. 2569.

THURROK, *n.* SAX. The hold of a ſhip. P. 308. See the note.

THWITEL, *n.* SAX. A whittle; *Cultellus.* 3931.

THWITTEN, *part. pa.* Chipped with a knife; whittled. R. 933. *Bien dolé.* Orig.

TIDDE, *part. pa.* of TIDE, *v.* SAX. Happened. *Thee ſhulde never have tidde ſo faire a grace.* T. i. 908. So fair a fortune ſhould never have happened to thee.

TIDIFE, *n.* 10962. See the note.

TIKEL, *adj.* SAX. Uncertain. 3428.

TIL, *prep.* SAX. To. 2067. 2966. *Hire-till.* 10812. To her.

TIMBESTERE, *n.* R. 769. is ſuppoſed by Lye, (*Etym. Ling. Angl.* in v.) to mean the ſame with *Tombeſtere.* The Orig. French has been quoted above in v. SAILOURS, which Chaucer has thus imitated.

There was many a timbeſtere
And ſailours, that, I dare well ſwere,
Ycouthe hir craft full parfitly.
The timbres *up full ſubtilly*
Thei caſten, and bent hem full oft
Upon a finger faire and ſoft,
That thei ne failed never mo.

According to this deſcription, it ſhould rather ſeem, that a *Timbeſtere* was a woman, (ſee the n. on ver. 2019.) who plaid tricks with *timbres*, baſons of ſome ſort or other, by throwing them up into the air, and catching them upon a ſingle finger; a kind of Balance-miſtreſs.

TIMBRES, *n. pl.* FR. R. 772. Baſons. See TIMBESTERE.

TIRET, *n.* SAX. A tippet. 3951.

TIPPED, *part. pa.* Headed; covered at the tip, or top. 7319. 7322.

TIPTOON, *n. pl.* SAX. Tiptoes; the extremities of the toes. 15313.

TIRE, *v.* FR. To pluck; to feed upon, in the manner of birds of prey. T. i. 788. *For loke how that a goſhauke* TYRETH. *Conf. Am.* 132 b.

TISSUE, *n.* FR. A ribband. T. ii. 639.

TITE for TIDETH. T. i. 334. Happeneth.

TITERING, *n.* SAX. Courtſhip. T. ii. 1744.

TITELES, *adj.* SAX. Without title. 17172.

TITUS LIVIUS, *pr. n.* 11935. L. W. 1681. The Roman hiſtorian.

TO, *adv.* SAX. Too. 877. 996.

TO, *prep.* SAX. *To day.* 7758. 7821. On this day. *To morwe.* 782. 1612. On the morrow, *the following day. To yere.* 5750. T. iii. 242. F. i. 84. In *this* year.

TO, in compoſition with verbs, is generally augmentative. 2611. *The helmes they* TO-HEWEN *and* TO-SHREDE, i. e. hewe and cut to pieces. 2613. *The bones they* TO-BRESTE, i. e. break in pieces. TO-BROSTEN. 2693. TO-DASHED. T. ii. 640. Much bruiſed. TO-RENT. 12036. Rent in pieces. TO-SWINKE. 12453. Labour greatly.—Sometimes the *adv.* ALL is added. AL-TO-RENT. 14267. ALL-TO-SHARE. R. 1858. Entirely cut to pieces. ALL-TO-SHENT. *Ibid.* 1903. Entirely ruined.

TOFORE, TOFOREN, *prep.* SAX. Before. M. 101.

TOGITHERS, *adv.* SAX. Together. T. iv. 1322.

TOLD, *pa. t.* of TELL, *v.* SAX. Accounted. 14404.

TOMBESTERE, *n.* SAX. A dancing-woman. T. L. ii. 326 b.

TOMBESTERES, *pl.* 12411. See the note.

TOMEDES, T. ii. 1201. ſhould be written as two words. *To mede,* or *to medes,* according to the Saxon uſage, ſignifies *for reward, in return.*

TONE, *n. pl.* SAX. Toes. 14868. F. iii. 938.

TONNE-GRET, *adj.* Of the circumference of a tun. 1996.

TOOS, *n. pl.* 13337. as TONE.

TORETES, *n. pl.* FR. Rings. See the note on ver. 2154.

TORNE, *v.* FR. To turn. 2320. *The devil out of his ſkinne Him torne!* 16742. May the devil turn him, inſide out!

TORNED, *part. pa.* 16639.

TORTUOUS, *adj.* FR. Oblique, winding. 4722.

TOTELER, *n.* A whiſperer. L. W. 353. TOTELAR. *Suſurro.* Prompt. Parv.

TOTTY, *adj.* SAX. Dizzy. 4251.

TOUGH, *adj.* SAX. Difficult. *And maketh it full tough.* 13309. And takes a great deal of pains. *Or make it tough.* T. v. 101. Or take pains about it. See alſo T. ii. 1025. iii. 87. *And made it neither tough ne queint.* Du. 531. Made no difficulty or ſtrangeneſs.

Al be it ye make it never ſa tewche,
To me your labour is in vane.
Ms. Maitland. *The mourning maiden.*

Will. Swane makis wonder tewche.
Ibid. *Peblis to the play.* St. 21.

TOUGHT, *adj.* SAX. Tight. 7849.

TOUR, *n.* FR. A tower. 1032.

TOURNET, *n.* R. 4164. ſhould be written *Tourette,* as in Ms. Hunter. A turret, or ſmall tower.

TOUT, *n.* The backſide. 3810. 3851.

TOWAIL, *n.* FR. A towel. 14663. 14671.

TOWARDES, *prep.* SAX. Toward. 12640.

TOWEL, *n.* 7730. is perhaps put for TEWEL; a pipe; the fundament.

TRACE, *n.* FR. A track, or path. 176.—A train. L. W. 285.

TRADE, *pa. t.* of TREAD, *v.* SAX. Trod. 15184.

TRAGETOUR,

TRAGETOUR, *n.* F. iii. 187. as TREGETOUR.

TRAIE, *v.* FR. To betray. F. i. 390.

TRAIS, *n. pl.* FR. *Traits.* The traces, by which horſes draw. 2141. T. i. 222.

TRAMISSENE, *pr. n.* A kingdom in Africa. See the n. on ver. 57.

TRANSMEWE, *v.* FR. To transform. 8261. T. iv. 467.

TRAPPURES, *n. pl.* BARB. LAT. The cloths, with which horſes were covered for parade. 2501. See Du Cange, in v. TRAPPATURA.

TRASHED, *part. pa.* Betrayed. R. 3231.

TRATE, *n.* 7164. See the note. Bp. Douglas frequently uſes *Trat* for an *old woman.* Æn. VII. 416. *in vultus ſeſe transformat aniles*——he renders,

And bir in ſchape transformyt of ane trat,

See alſo p. 96, 28. *auld trat*—and p. 122, 39.

TRAVE, *n.* FR. *Travail.* A frame, in which farriers put unruly horſes. 3282.

TRE, *n.* SAX. A tree; wood. 5682. *Criſtes tre,* 3765. The Croſs.

TRECHOUR, *n.* FR. A cheat. R. 6308. 7168.

TREDE-FOULE, *n.* A treader of hens; a cock. 13951. 15457.

TREGETOUR, *n.* See the n. on ver. 11453.

TRENCHANT, *part. pr.* FR. Cutting. 3928.

TRENTAL, *n.* See the n. on ver. 7299.

TREPEGET, *n.* FR. A military engine. R. 6279. See Du Cange, in v. TREBUCHETUM.

TRESSE, *n.* FR. An artificial lock, or gathering of hair. 1051. See Du Cange, in *v.* TRICA, TRECIA.

TRESSED, *part. pa.* Gathered in a treſs, or treſſes. 5926.

TRESSOUR, *n.* An inſtrument uſed in treſſing the hair; or an ornament of it, when treſſed. R. 568. 3717. See Du Cange, in v. TRESSORIUM.

TRETABLE, *adj.* FR. Tractable. P. 340. L. W. 411.

TRETE, *v.* FR. To treat, to diſcourſe. 10534.

TRETEE, *n.* Treaty. 9566.

TRETIS, *n.* Treaty. T. iv. 64. 670.

TRETIS, *adj.* FR. Long and well proportioned. 152. R. 1016. 1216.

TREWE, *n.* FR. A truce. T. iv. 1312.

TREWE, *adj.* SAX. True, faithful. 2237. 3706.

TREWE-LOVE, *n.* 3692. See the note. Since which Mr. Steevens has very obligingly ſuggeſted to me, that there is a herb called *True-love,* according to Gerard, in his Herbal. Ed. 1597. p. 328. "HERBA PARIS. One-berrie, or herbe *Truelove*——at the very top whereof come forth fower leaves, directly ſet one againſt another, in manner of a Burgunnion croſs, or a true love knot; for which cauſe among the auncients it hath been called herbe *Truelove.*" This herb, however, to the beſt of my remembrance, is rather too large to be carried conveniently *under the tongue.*—A *trewelove,* of the ſame or an other ſort, is mentioned in the concluding ſtanza of the *Court of Love.*

Eke eche at other threw the floures bright,
The primeroſe, the violete, and the gold:
So than as I beheld the royal ſight,
My lady gan me ſodenly behold,
And with a *trewelove, plited many a fold,*
She ſmote me through the very heart as blive,
And Venus yet I thanke I am alive.

TRIACLE, *n.* FR. corruption of *Theriaque.* A remedy, in general. 4899. 12248.

TRICE, *v.* SAX. To thruſt. 14443.

TRIE, *adj.* 13785. f. Tried or refined. Gloſſ. *Ur.*

TRILL, *v.* SAX. To twirl, to turn round. 10630.

—— *v. neut.* To roll, to trickle. 7446. 13604.

TRINE, *adj.* FR. Triple. *Trine compas.* 15513. The Trinity. See COMPAS.

TRIPPE, *n.* 7329. evidently means *a ſmall piece* of cheeſe. *Les tripes d'un fagot*, in FR. are *The ſmalleſt ſticks in a faggot.* Cotgrave.

TRISTE, *v.* for TRUSTE. T. ii. 247.

TRISTE, *n.* T. ii. 1534. A poſt or ſtation in hunting. *Cowell.* This ſeems to be the true meaning of the word, though the etymology is not ſo clear.

TROMPE, *n.* FR. A trumpet. 2176. 2513.

TROMPOUR, *n.* A trumpeter. 2673.

TRONCHOUN, *n.* FR. A ſpear, without a head. 2617.

TRONE, *n.* FR. A throne. 2531. 12776.

TROPHEE, *pr. n.* 14123. See the note. It afterwards occurred to me that the reference might poſſibly be to the original of the *Troilus and Creſeide*, which, according to Lydgate, was called *Trophe*; (See the n. on P. 389. l. 24. in page 514. of this Vol.) but I cannot find any ſuch paſſage, as is here quoted, in the *Filoſtrato*.

TROTULA, *pr. n.* 6259. See the n. on ver. 6253.

TROUBLE, *adj.* FR. Dark, gloomy. 8341.
TROUBLER, *comp. d.* R. 7020.

TROWANDISE. R. 3954. for TRUANDISE.

TROWE, *v.* SAX. To believe. 7139. 7567.

TRUANDISE, *n.* FR. Begging. R. 6664.
TRUANDING. R. 6721.

TULLE, *v.* SAX. To allure, 4132. See ver. 5597.

TULLIUS, *pr. n.* M. 88. M. Tullius Cicero. See alſo R. 5286. A. F. 31.

TURKEIS, *n.* FR. A ſort of precious ſtone. C. L. 80.

——— *adj.* FR. Turkiſh. 2897. See the note.

TURMENTISE, *n.* FR. Torment. 14435.

TURVES, *pl.* of TURF, *n.* SAX. 10109.

TWAINE. T. iii. 551. TWAY. 794. TWEY. 1696. TWEINE. 8526. *numer.* SAX. TWO.

TWEIFOLD, *adj.* SAX. Double. 16034.

TWIES, *adv.* SAX. Twice. 4346.

TWIGHT, *pa. t.* and *part.* of TWITCH, *v.* SAX. Pulled, Plucked. 7145. 10732.

TWINNE, *v.* SAX. To depart from a place, or thing. 837. 12364.

TWINNED, *part. pa.* Separated. T. iv. 476.

TWIRE, *v.* Bo. iii. m. 2. *Twireth* ſeems to be the tranſlation of *ſuſurrat*; ſpoken of a bird.

TWIST, *n.* SAX. A twig. 10223.

TWISTE, *v.* SAX. To twitch, to pull hard. 10880.
TWISTE, *pa. t.* Twitched. 9879.

V.

VALENCE, *pr. n.* A. F. 272. Valéncia in Spain. Gloſſ. *Ur.*

VALERIE, *pr. n.* 6253. See the Diſcourſe, &c. n. 19.

VALERIE. 14638. VALERIUS. 6747. *pr. n.* Valerius Maximus.

VALURE, *n.* FR. Value. R. 5236.

VARIEN, *inf. m. v.* FR. To change, to alter. T. ii. 1621.
VARIAUNT, *part. pr.* 16643. Changeable.

VASSALAGE, *n.* FR. Valour, courage. 3056. R. 5871.

VAVASOUR, *n.* 362. See the note.

VAUNTOUR, *n.* FR. A boaſter. T. ii. 724.

VECKE, *n.* ITAL. An old woman. R. 4286. 4495.

VEINE-BLODE, *n.* Blood drawn from a vein. 2749.

VENDABLE, *adj.* FR. To be ſold. R. 5804.

VENERIE, *n.* FR. Hunting. 166. 2310.

VENGE, *v.* FR. To revenge. M. 97.

VENIME, *n.* FR. Poiſon, venom. 2753.

VENTOUSING, *n.* FR. Cupping. 2749.

VER, *n.* LAT. The Spring. T. i. 157.

VERAMENT, *adv.* FR. Truly. 13643.

VERAY, *adj.* FR. True. 6786.

VERDEGRESE, *n.* FR. *Verd du gris.* The ruſt

ruſt of braſs; ſo called from its colour, a grey green. 16258.

VERDITE, *n.* FR. Judgement, ſentence. 789. A. F. 503.

VERGER, *n.* FR. A garden. R. 3618. 3831.

VERMEILE, *adj.* FR. Of a vermilion colour. R. 3645.

VERMELET, *adj.* C. L. 142. as VERMEILE.

VERNAGE. 9681. See the note.

VERNICLE, *n.* 687. diminutive of *Veronike*. FR. A copy in miniature of the picture of Chriſt, which is ſuppoſed to have been miraculouſly imprinted upon a handkerchief, preſerved in the church of St. Peter at Rome. Du Cange, in v. VERONICA. Madox, *Form. Angl.* p. 428. Teſtam. Joh. de Nevill. an. 1386. *Item Domino Archiepiſcopo Eborum fratri meo* i. *veſtimentum rubeum de velvet cum le* verouike (r. *veronike*) *in granis roſarum deſuper* brondata (r. *broudata*). It was uſual for perſons returning from pilgrimages to bring with them certain tokens of the ſeveral places which they had viſited; and therefore the Pardoner, who is juſt arrived from Rome, is repreſented with *a vernicle, ſewed upon his cappe*. See P. P. 28. b.

An hundred amples on hys batte ſette,
*Sygnes of Sinay and ſhelles of * Calice,*
And many a crouch on his cloke and kayes of Rome,
And THE VERNICLE *before, for men ſhould knowe*
And ſe by hys ſignes, whom he ſought badde.

VERNISH, *v.* FR. To varniſh. 4147.

VERRE, *n.* FR. Glaſs. T. ii. 867.

VERSIFIOUR, *n.* FR. A maker of verſes; a poet. M. 116.

VERTULES, *adj.* Without efficacy. T. ii. 344.

VERTUOUS, *adj.* FR. Active, efficacious. 251.

* Ms. *Gales*. Perhaps it ſhould be *Galice*. See ver. 468.

VESSELL, *n.* FR. *Vaiſſelle*. Plate. 14154. 14310.

UGLY, *adj.* SAX. Horrid, frightful. 8549.

VIAGE, *n.* FR. A journey by ſea or land. 77. 794.

VICARY, *n.* LAT. A vicar. 17333.

VICE, *n.* FR. The newel, or upright centre of a winding ſtair-caſe. C. D. 1310.

VIGILE, *n.* FR. The eve of a feſtival. 379. —The wake, or watching of a dead body. T. v. 305. See the n. on ver. 2960.

VIGILIE, *n.* LAT. as VIGILE. 6138.

VILANIE, *n.* FR. Any thing unbecoming a gentleman. 70. 6733.

VINOLENT, *adj.* LAT. Full of wine. 6049. 7513.

VIRELAYE, *n.* FR. 11260. "A round, freeman's ſong." Cotgrave. There is a particular deſcription of a *Virlai*, in the *Jardin de plaiſance*. fol. xii. where it makes the *decima ſexta ſpecies Rhetorice Gallicane*.

VIRGILE, *pr. n.* 7101. L. W. 924. F. i. 449.

VISAGE, *v.* FR. To front, to face a thing. 10147.

VISE, *n.* 1987. In Ms. A. *veze*. Perhaps we ſhould read *reſe*, a Saxon word ſignifying *violence, impetuoſity*. See T. iv. 350. where (according to Gloſſ. *Ur.*) inſtead of *rage* ſome Mss. have *rees*; and the *Prol. to the Contin. of the Cant. T.* ver. 498. 548. If this correction be admitted, we muſt alſo read in the next line *reſe* for *riſe*, with Ms. A.

VITAILLE, *n.* FR. Victuals. 3551. 7935.

VITELLON, *pr. n.* 10546. See the note.

UNBETIDE, *v.* SAX. To fail to happen. Bo. v. pr. 6.

UNBODIE, *v.* SAX. To leave the body. T. v. 1549.

UNBOKEL, *v.* FR. To unbuckle, to open. 17337.

UNCE, *n.* FR. LAT. Ounce. 16722. 16734.

UNCOMMITTED, *part. pa.* A. F. 518. *Office un-*

uncommitted oft anoyeth. Compare ver. 16534, 5.

UNCONNING, *part. pr.* Ignorant. 2395.

——— *n.* Ignorance. B. K. 608.

UNCOVENABLE, *adj.* Inconvenient. Bo. iv. pr. 6.

UNCOUPLE. *v.* To go looſe; *Metaphor* from hounds. 14420.

UNCOUPLINGE, *n.* Letting looſe. Du. 377.

UNCOUTH, *part. pa.* Unknown. See COUTH. —Uncommon, not vulgar, elegant. 10598. T. iii. 1803. F. L. 276. C. D. 93.

UNCOUTHLY, *adv.* Uncommonly. R. 584.

UNDEPARTABLE, *adj.* Not capable of departing. Ro. iv. pr. 3.

UNDERFONG, *v.* SAX. To undertake. R. 5709.

UNDERGROWE, *part. pa.* Undergrown, of a low ſtature. 156.

UNDERLING, *n.* SAX. An inferior. P. 230.

UNDERMELE, *n.* SAX. 6457. See the note. Upon further conſideration, I am rather inclined to believe, that *undermele* ſignifies *the time after the meal of dinner*; the afternoon. UNDERMELE. *Poſtmeridies.* Prompt. Parv.

UNDERN, *n.* SAX. The third hour of the artificial day; nine of the clock. A. M. 15228. See the n. on ver. 8136. *Till it was* UNDERNE *hygh, and more.* Conf. Am. 103. b.

UNDERNOME, *pa. t.* of UNDERNIME, *v.* SAX. Took up, received. 15711.

UNDERPIGHT, *pa. t.* See PIGHT. *He dranke, and wel his girdel underpight.* 5209. He drank, and ſtuffed his girdle well.

UNDERSPORE, *v.* SAX. To raiſe a thing, by putting a *ſpere*, or pole, under it. 3465.

UNDERSTONDE, *part. pa.* Underſtood. 4940. 9559.

UNDO, *v.* SAX. To unfold. R. 9.

UNDOUBTOUS, *adj.* Undoubted. Bo. v. pr. 1. *Indubitata.* Orig. See DOUTOUS.

UNESCHUABLE, *adj.* SAX. Unavoidable. Bo. v. pr. 1. *Inevitabili.* Orig.

UNESE, *n.* Uneaſineſs. C. D. 867.

UN-ETH, UN-ETHES, *adv.* SAX. Scarcely, not eaſily. 3123. 7685.

UNFAMOUS, *adj.* Unknown. F. iii. 56.

UNFESTLICHE, *adj.* Not ſuitable to a feaſt. 10680.

UNGODELY, *adj.* Uncivil, ungenteel. R. 3741. *That I n'olde holde hire* UNGODELY. Orig. *Que je ne teniſſe à vilaine.*

UNGREABLE, *adj.* Unpleaſant, diſagreeable. Bo i. m. 1. *Ingratas.* Orig.

UNHELE, *n.* SAX. Misfortune. 12050.

UNHIDE, *v.* To diſcover. R. 2168.

UNJOINE, *v.* To ſeparate; to disjoin. Bo. iii. pr. 12.

UNKINDELY, *adv.* Unnaturally. 12419.

UNKNOWABLE, *adj.* Incapable of being known. Bo. ii. m. 7. *Ignorabiles.* Orig.

UNLETTED, *part. pa.* Undiſturbed. C. D. 1829.

UNLOVEN, *v.* To ceaſe loving. T. v. 1697.

UNLUST, *n.* Diſlike. P. 343. l. 10.

UNMANHODE, *n.* Cowardice. T. i. 825.

UNMIGHTY, *adj.* Unable. T. ii. 858.

UNPEREGAL, *adj.* Unequal. Bo. iii. pr. 1. *Impar.* Orig.

UNPIN, *v.* SAX. To unlock. T. iii. 699.

UNPITOUS, *adj.* Cruel. Bo. i. m. 1. *Impia.*

UNPLITE, *v.* To unfold. Bo. ii. pr. 8.

UNREST, *n.* Want of reſt. 6686.—Uneaſineſs, trouble. 8595.

UNRESTY, *adj.* Unquiet. T. v. 1354.

UNRIGHT, *n.* Wrong. 6675.

UNSAD, *adj.* Unſteady. 8871.

UNSCIENCE, *n.* Not-ſcience. Bo. v. pr. 3.

UNSELY, *adj.* Unhappy. 4208. 15936.

UNSET, *part. pa.* Not appointed. 1526.

UNSHETTE, *pa. t.* Opened. 9921.

UNSKILFULLY, *adv.* SAX. Without reaſon. Bo. iii. pr. 6. *Injuriâ.* Orig.

UNSLEKKED, *part. pa.* Unſlacked. 16274.

UNSLEPT, *part. pa.* Having had no ſleep. C. D. 1834.

UNSOFT,

UNSOFT, *adj.* Hard. 9698.
UNSOLEMPNE, *adj.* Uncelebrated. Bo. i. pr. 3. *Incelebris.* Orig.
UNSPERDE, *part. pa.* Unbolted. R. 2654.
UNSTANCHEABLE, *adj.* Inexhauſtible. Bo. ii. pr. 7. *Inexhauſta.* Orig.
UNSTANCHED, *part. pa.* Unſatisfied. Bo. ii. pr. 6. *Inexpletam.* Orig.
UNSUFFICIENT, *adj.* Inſufficient. 10351.
UNSWELL, *v.* To fall after ſwelling. T. iv. 1146.
UNTHANK, *n.* No thanks; ill will. 4080. T. v. 699.
UNTIL, *prep.* SAX. To, unto. 214.
UNTIME, *n.* An unſeaſonable time. P. 386.
UNTO, *adv.* SAX. Until. A. F. 647.
UNTRESSED, *part. pa.* Not tied in a treſs, or treſſes. 2291. 8255.
UNTRETABLE, *adj.* Not admitting any treaty. Bo. ii. pr. 8. *Bellum inexorabile.* Orig. Πολεμος ακηρυκτος.
UNTRISTE for UNTRUSTE, *v.* To miſtruſt. T. iii. 841.
UNTRUST, *n.* Diſtruſt. 10080.
UNUSAGE, *n.* Want of uſage. Bo. ii. pr. 7. *Inſolentia.* Orig.
UNWARE, *part. pa.* Unforeſeen. 4847. 11668.
UNWELD, *adj.* Unwieldy. 3884. R. 359.
UNWEMMED, *part. pa.* Unſpotted. 5344. 15605.
UNWETING, *part. pr.* Not knowing. *Unweting of this Dorigen.* 11248. Dorigen not knowing of this.
UNWETINGLY, *adv.* Ignorantly. 12420.
UNWIST, *part. pa.* Unknown. T. ii. 1294. *Unwiſt of him.* 2979. It being unknown to him.—Not knowing. T. ii. 1400.
UNWIT, *n.* Want of wit. 16553.
UNWOTE, *v.* SAX. To be ignorant. Bo. v. pr. 6.
UNWRIE, *v.* To uncover. T. i. 859.
UNYOLDEN, *part. pa.* Not having yielded. 2644. 2726.
VOIDE, *v.* FR. To remove. 8786. 10502.—To quit, to make empty. 8682. 9689.
VOIDE, *v. neut.* To depart, to go away. 11462. T. ii. 912.
VOIDED, *part. pa.* Removed. 11507. 11613.
VOLAGE, *adj.* FR. Light, giddy. 17188. R. 1284.
VOLATILE, *n.* FR. Wild fouls; game. 13002.
VOLUNTEE, *n.* FR. Will. R. 5276.
VOLUPERE, *n.* A woman's cap. 3241. A night-cap. 4301. VOLYPERE. KERCHER. *Teriſtrum.* Prompt. Parv. But *theriſtrum* ſignifies properly *a veil.* See Du Cange, in v.
VOUCHE, *v.* FR. *Vouchen ſauf.* 11885. To vouchſafe. *Vouchеth ſauf.* 11355. Vouchſafe ye. *As ye have made preſent, the king* VOUCHES it SAVE. P. L. 260.
UP, *prep.* SAX. Upon. *Ther lith on up my wombe and up myn bed.* 4288. There lieth one upon my belly and upon my head. *Up peine.* 1709. 2545. Upon pain. *Up peril.* 6727. Upon peril.
UP, *adv.* SAX. *Up on lond.* 704. Up in the country. *Up ſo doun.* 1379. 16093. P. 297. Upſide down. *The londe was tourned* UP SO DOUN. *Conf. Am.* 37. 159. *But Pandare up.* T. iii. 549. An elliptical expreſſion, of which it is not eaſy to give the preciſe meaning.
UPPER, *comp. d.* Higher. F. ii. 376.
UPHAF, *pa. t.* of UPHEVE, *v.* SAX. Heaved up. 2430.
UPHEPING, *n.* SAX. Accumulation. Bo. ii. pr. 3. *Cumulum.* Orig.
UPON, *adv.* 6964. *He had upon a courtpey of grene.* He had on a courtepy, &c. Or perhaps it is an elliptical expreſſion for *He had upon* him. See ver. 6141.
UPPEREST, *adj. ſuperl.* Higheſt. Bo. i. pr. 1.
UPRIGHT, *adj.* SAX. Strait. *Upright as a bolt.* 3264. Strait as an arrow. It is applied indifferently to perſons *lying*, as well as ſtanding. 4264. 6350. 13246. 13541. 14489. 15048.
URCHON, *n.* A hedge-hog. R. 3135.

URE,

URE, *n.* FR. Fortune, deſtiny. B. K. 152. C. L. 634.

URED, *adj.* Fortunate. *Wel ured.* C. D. 144.

USAGE, *n.* FR. Experience, practice. 2450.

USANT, *part. pr.* FR. Uſing, accuſtomed. 3938. P. 359.

UTTER, *comp. d.* of OUT, *adv.* SAX. Outward, more out. 15966. T. iii. 665.

UTTERESTE, *ſuperl. d.* Uttermoſt. 8663.

UTTERLY, *adv.* FR. *Oultréement.* Thoroughly, entirely. 8829. L. W. 1488.

UTTREN, *inf. m.* of *Utter*, *v.* SAX. To publiſh. 16302.

——— *pr. t. pl.* 6103. Give out; ſell.

W.

WADE, *pr. n.* 9298. See the note.—See alſo Cambden. Brit. 907. and Charlton's Hiſt. of Whitby, p. 40.

WADE, *v.* SAX. LAT. To paſs through water, without ſwimming. 7666.—To paſs, generally. 9558. 14412. q?

WAFERERS, *n. pl.* Sellers of wafers, a ſort of cakes. 12413.

WAFOURES, *n. pl.* Wafers, a ſort of cakes. 3379.

WAGET. 3321. See the note. But, upon the whole, I believe that *a light waget* ſhould be underſtood to mean *a light blue colour.*

WAIMENTING, *n.* SAX. Lamentation. 904. 997.

WAINE, *n.* SAX. A waggon. Bo. iv. m. 1.

WAITE, *v.* FR. To watch. 3295.

WAKE, *v.* SAX. To watch. 7482. C. D. 1904.

WALACHIE, *pr. n.* Walachia. Du. 1024.

WALA WA, or WA LA WA, *interj.* SAX. Woe! alas! 940. See the note. *Wala wa the while!* 4790. Alas the time!

WALNOTE, *n.* SAX. A walnut, i. e. a French, or foreign nut. F. iii. 191.

WALWE, *v.* SAX. To tumble about, to wallow. 6667. 6684.

WALWING, *part. pr.* 3616.

WAN, *pa. t.* of WIN, *v.* SAX. Gained. 444. 7059.

WANE, *v.* SAX. To decreaſe. 2080. 3027.

WANG, *n.* SAX. A cheek-tooth. 4028.

WANGER, *n.* SAX. A ſupport for the cheek, a pillow. 13840.

WANHOPE, *n.* SAX. Deſpair. 1251. P. 388.

WANTRUST, *n.* SAX. Diſtruſt. 17230.

WAPED, *part. pa.* SAX. Stupefied. An. 217.

WARDECORPS, *n.* FR. Body-guard. 5941.

WARDEIN, *n.* FR. A warden *of a College.* 3997.—A guard. T. iii. 666.—A keeper of a gate. T. v. 1177. WARDEIŃS, *pl.* Guards, watchmen. 6788.

WARDERERE. 4099. perhaps a corruption of the FR. *Garde arriere.*

WARDROPE, *n.* FR. *Garderobe.* A houſe of office. 13502.

WARIANGLES. 6990. See the note; and Cotgrave, in v. *Pie* and *Engrouée*, where he explains "the *Wariangle* to be a ſmall *Woodpecker*, black and white of colour, and but halfe as big as the ordinary green one."

WARICE, WARISH, *v.* FR. To heal. 12840.—*v. neut.* To recover from ſickneſs. M. 73.

WARISON, *n.* R. 1537. ſeems to be put for Reward. *Son merite.* Orig. WARYSON. *Donativum.* Prompt. Parv.

WARNE, *v.* SAX. To caution; to apprize. 8949. 16058.—To refuſe. R. 3652. 3730.

WARNESTORE, *v.* To furniſh; to ſtore. M. 100.

WARRIE, *v.* SAX. To abuſe; to ſpeak evil of. 4792. T. ii. 1619.

WASHEN, *part. pa.* of WASH, *v.* SAX. 3311.

WASTEL-BREDE. 147. Cake-bread; Bread made of the fineſt flower; from the FR. *Gaſteau*, a cake.

WASTOUR,

WASTOUR, *n.* FR. A ſpoiler. 9409.
WATE, *v.* SAX. To know. R. 5399.
WATERING OF SEINT THOMAS. 828. A place *for watering horſes*, I ſuppoſe, a little out of the borough of Southwark, in the road to Canterbury. The ſame place, I apprehend, was afterwards called St. *Thomas a Waterings*, probably from ſome chapel dedicated to that Saint. It was a place of execution in Q. Elizabeth's time. Wood. Ath. Oxon. i. 229.
WATLYNGE STRETE. F. ii. 431. An old ſtreet in London.
WAVE, *pa. t.* of WEAVE, *v.* SAX. Wove. L. W. 2353.
WAWE, *n.* SAX. A wave. 1960.
WAY, *n.* SAX. is often put for *the time* in which a certain ſpace can be paſſed through. *A furlong way*. 3637. 4197. *A mile way*. 13206. Any ſhort time.—*At the leſte wey*. 16144. ſeems to ſignifie no more than *At the leſt*. 4458. At leaſt.—*A devil way*. 3136. 7824. *A twenty devil way*. 3713. 4255. 16250.
WAY, *adv.* Away. *Do way*. 3287. 15955. Do away, put away.
WAYE, *v.* SAX. To weigh. L. W. 398.—To preſs with weight. L. W. 1786.
WEBBE, *n.* SAX. A weaver. 364.
WEDDE, *n.* SAX. A pawn, or pledge. *To wedde*. 1220. 13353. For a pawn. *And leyde* TO WEDDE *Normandie*. R. G. 393.
WEDE, *n.* SAX. Clothing, apparel. 8739. *Under wede*. 13845. See the note; and R. 6359. where *Under wede* ſeems to ſignifie ſimply *In* my *clothing*.
WEDE, *n.* SAX. A weed; an uſeleſs herb. T. i. 947.
WEHEE. A word to expreſs the neighing of a horſe. 4064. P. P. 36 b.
WEIVE, *v.* SAX. To forſake. 17127. 17344.—To decline, to refuſe. T. ii. 284.
——— *v. neut.* To depart. 9357. 10298.
WEIVED, *part. pa.* Departed. 4728.

WEKE, *v.* SAX. To grow weak. T. iv. 1144.
——— *adj.* SAX. Weak. 889.
WEL, *adv.* SAX. Well, in a good condition. 4372. WEL WAS THE WENCHE, *with him mighte mete*. C. D. 270. WEL WERE THEY, *that thider might twin*. It is joined to other adverbs and adjectives, as *full* and *right* are; and ſtill more frequently to verbs; in the ſenſe of the FR. *bien*.
WELDE, *v.* SAX. To govern, to wield. 7529. 14583.
WELDY, *adj.* SAX. Active. T. ii. 636.
WELE, *adv.* for WEL. 928. 2233.
——— *n.* SAX. Wealth; proſperity. 3103. 4595. 9166.
WELEFUL, *adj.* Productive of happineſs. 4871.
WELEFULNESS, *n.* SAX. Happineſs. Bo. ii. pr. 8.
WELKE, *pa. t.* of WALK, *v.* SAX. Walked. C. D. 828.
WELKED, *part. pa.* of WELKE, *v.* SAX. Withered, mouldy. 5859. 12672.
WELKIN, *n.* SAX. The ſky. 9000.
WELL, *n.* SAX. A ſpring. 7924. *Well of vices*. 4743.—*of perfection*. 5689.—*of alle gentilleſſe*. 10819.
WELLE, *v.* SAX. To flow, as from a ſpring. T. iv. 709.
WELMETH. R. 1561. ſeems to be put for WELLETH; Springeth.
WELTE, *pa. t.* of WELDE. 14016.
WEL-THEWED, *adj.* SAX. Endowed with good qualities. Bo. iv. pr. 6.
WELWILLY, *adj.* SAX. Favourable, propitious. T. iii. 1263.
WEMME, *n.* SAX. A ſpot; a fault. 10435. R. 930. *Without* WEMME. P. P. 98 b.
WENCHE, *n.* SAX. A young woman. 4165. It is ſometimes uſed in an opprobrious ſenſe. 10076. *I am a gentil woman and no wenche*.
WEND for WENED, *pa. t.* of WENE. Thought; intended. 3693. 4257. WENDEN, *pl.* T. iv. 683. 724.

WENDE, *v.* SAX. To go. 21. 1393.

——— *n.* SAX. Gueſs, conjecture. B. K. 463. perhaps for WENE.

WENE, *n.* SAX. Gueſs, ſuppoſition. *Withouten wene.* R. 574. 732. Not by ſuppoſition; certainly.

——— *v.* SAX. To think; to ſuppoſe. 2197. 5893.

WENT, *part. pa.* of WENDE. Gone. 3665. 13470.

WENTE, WENT, *pa. t.* of WENDE. 78. 257. *Went at borde.* 6110. Lived as a boarder. WENTEN, *pl.* 822.

WENT, *n.* A way, a paſſage. T. iii. 788. F. i. 182.—A turn, in walking. T. ii. 815. T. v. 605. in bed. T. ii. 63.

WENT, *v.* F. L. 150. for WANT.

WEP, *pa. t.* of WEPE, *v.* SAX. Wept. 2823.

WEPELY, *adj.* SAX. Cauſing tears. Bo. iii. m. 12.

WEPEN, *n.* SAX. A weapon. 1593.

WERCHE, *n.* & *v.* as WERKE.

WERE for WEREN, *ind. m. pa. t. pl.* of AM, *v.* SAX. 18. 41. It is ſometimes uſed for HAD, according to the French cuſtom, with reflected verbs. 12595. *Thiſe riotoures*—WERE *ſet* HEM *in a taverne for to drinke.*—S'ETOIENT *mis,* S'ETOIENT *aſſis.*

WERE, *ſubj. m. pa. t. ſing.* 89. *As it were.* 148. *If on of hem were.* 1159. *Whether ſhe were.* 2115. *Were it,* 2288. *It were a game.*

WERE, *v.* SAX. To wear. 2177. 2950.—To defend. 2552.

WERE, *n.* FR. *Guerre.* Confuſion. *His herte in ſuch a* WERE *is ſet.* R. 5699. *Son cueur a mys en tel* GUERRE. Orig. 5289. L. W. 2675. *And in a* WERE *gan I wexe and with myſelf to diſpute.* P. P. 54. b.

WERE, *n.* SAX. A wear, for catching fiſh. T. iii. 35. A. F. 138.

WEREN, *pa. t. pl.* of AM, *v.* SAX. 28, 9. Were.

WERKE, *n.* SAX. Work. 3311. 12274. WERKES, *pl.* 3308.

WERKE, *v.* SAX. To work. 3133. 3530, 1.

WERNE, *v.* 5915. as WARNE.

WERRE, *n.* FR. War. 47. 1673. In T. v. 1392. it ſeems to be uſed as WERE.

WERREIE, *v.* FR. To make war againſt. 1546. 10324. 14338.

WERSE, *comp. d.* of ILL, *adv.* SAX. Worſe. 4348. 5753.

WERSE, *comp. d.* of BAD, *adj.* SAX. Worſe. 1226. 3870.

WERSTE, *ſuperl. d.* of BAD. Worſt. 9094. 13091.

WERY, *adj.* SAX. Weary. 4105. 4934.

WESH, *pa. t.* of WASH, *v.* SAX. Waſhed. 2285. 4873.

WESTREN, *inf. m. v.* SAX. To tend toward the Weſt. T. ii. 906.

WETE, *adj.* SAX. Wet. 2903.

——— *v.* SAX. To wet. T. iii. 1121.

——— *v.* SAX. To know. 7096. 10305.

WETHER, *n.* SAX. The weather. 10366.—A caſtrated ram. 3542. T. iv. 1374.

WETING, *n.* SAX. Knowledge. 1613. 6231.

WEVE, *v.* SAX. To weave. L. W. 2341.

——— *v.* SAX. To put off, to prevent. T. ii. 1050. See WEIVE.

WEX, *pa. t.* of WAXE, or WEXE, *v.* SAX. Waxed, grew. 4232.

WEXING, *part. pr.* Increaſing. 2080.

WEYEDEN, *pa. t. pl.* Weighed. 456. See WAYE.

WHAT, *pron. interrog.* SAX. is often uſed by itſelf, as a ſort of interjection. 856. WHAT? *welcome be the cutte.*—3477. WHAT? *Nicholas!* WHAT *how? man!*—3491. WHAT? *thinke on God.*—See alſo 3900. 6496. 7820.

WHAT, *pron. indef.* Something. *A little what.* Bo. iv. pr. 6. Μικρον τι. *What for love and for diſtreſs.* 1455. Partly for love and partly f. d. See 3965. 4441, 2. F. ii. 43. *Wete ye what?* 10305. 17031. Do ye know

know something? *Ne elles what.* F. iii. 651. Nor any thing else. Ουδ' αλλως τι.

WHAT, when joined to a *n. subst.* (either expressed or understood) is a mere *adj.* answering to *Qualis.* LAT. *Quel.* FR. 40, 41. *What they weren.* 1705. What *men* they were.—*What so.* 524. 6873. *What that.* 5602. 7113. Whatsoever.

WHEDER, *conj.* SAX. Whether. 9838. 15141.

WHELM, *v.* SAX. T. i. 139. To sink, to depress. WHELMYN A VESSELL. *Supprimo.* Prompt. Parv.

WHENNES, *adv.* SAX. Whence. 12269.

WHER, *conj.* SAX. Whether. 7032. 10893.

WHER, *adv.* SAX. Where. 423. 899.

WHER, in composition, signifies *Which.* See HERE and THER. *Wherfore.* 8533. *Wherin.* 13732. *Wherthrough.* R. 3733. *Wherwith.* 304.—or *What,* when used interrogatively. *Wherof.* 5654. *Wherwith.* 5713.

WHETHER, *adj.* SAX. Which *of two.* 1858. 6816.

WHETTE, *part. pa.* of WHET, *v.* SAX. Sharpened. T. v. 1759.

WHICHE, *pron. rel.* SAX. Who. 16482. Whom. 13083.—*adj.* What; what sort of. 2677. 5621. 6875.

WHILE, *n.* SAX. Time. *In this mene while.* 7027. In the mean time.—*How he might quite hire while.* 5004. How he might requite *her time, pains,* &c. L. W. 2225. R. 1542. *God can ful wel your* WHILE *quite.* So Ms. Hunter.

WHILERE, *adv.* SAX. Some time before. 16796.

WHILKE, *adj.* SAX. Which. 4076. 4169.

WHILOM, *adv.* SAX. Once, on a time. 861. 9121.

WHINE, *v.* SAX. To utter a plaintive cry. 5968. See An. 158.

WHITE, *adj.* SAX. Fair, specious. T. iii. 1573.

WHITE, *v.* To grow white. T. v. 276.

WHO, *pron. interrog.* SAX. 1350. 1456.

WHOS, *gen. ca. sing.* 5438.

WHO, *pron. rel.* SAX. 3154. It is generally expressed by *that.*

WHOS, *gen. ca. sing.* 7908. 9047.

WHO, *pron. indef.* T. iii. 268.

For wel thou wost, the name as yet of her
Amonges the people, AS WHO SAYTH, *halowed is.*

Where *as who sayth* seems to be equivalent to *as one should say.* See also Du. 559. In Bo. iii. pr. 4. the same phrase is used to introduce a fuller explanation of a passage; as we might use—*That is to say.* —WHO SO. 743. WHO THAT. 807. Whosoever. In ver. 4298. there is a phrase which I know not how to explain grammatically. *But sikerly she n'iste* WHO WAS WHO. See also C. D. 1305, 6.

WIDE-WHERE, *adv.* SAX. Widely, far and near. 4556. T. iii. 405. *Conf. Am.* 162.

WIERDES, *n. pl.* SAX. The fates, or destinies; *Parcæ.* T. iii. 618.

WIF, *n.* SAX. A wife. 2260.—A woman. 6580.

WIFHOOD, *n.* SAX. The state of a wife. 10064.

WIFLES, *adj.* SAX. Unmarried. 9112. 9124.

WIFLY, *adj.* SAX. Becoming a wife. 8305.

WIGHT, *n.* SAX. A person, male or female. 2108. 13917. 4234.—A small space of time. 4281.—Weight. T. ii. 1385. A witch. 3484. WYTCH CLEPYD NYGHT MARE. *Epialtes.* Prompt. Parv.

WIGHT, *adj.* SAX. Active, swift. 4084. 14273. *Of hem that ben deliver and* WIGHT. *Conf. Am.* 177 b.

WIGHTES, *n. pl.* Witches. 3479. See the note.

WIKE, *n.* for WEKE. T. ii. 1273.

WIKET, *n.* FR. A wicket. 9919.

WIKKE, *adj.* SAX. Wicked. 5448. 15429.

WILLIAM ST. AMOUR, *pr. n.* R. 6763. A doctor of the Sorbonne in the XIIIth Century, who took a principal part in the dispute

dispute between the University of Paris and the Dominican Friers. See Moreri, in v.

WILLY, *adj.* SAX. Favourable. B. K. 628.

WILN for WILLEN, *pl. n.* of WILLE, *v.* SAX. 6870. 12848.

WILNE, *v.* SAX. To desire. 2566.

WIMPLE, *n.* FR. A covering for the neck. It is distinguished from a *veil*, which covered the head also. R. 3864.

Wering a vaile, instede of wimple,
As nonnes don in hir abbey.

WINDAS, *n.* FR. *Guindal.* An engine to raise stones, &c. 10498.

WINDE, *v.* SAX. To turn round. 6684.

——— as WENDE; To go. R. 2055.

WINE OF APE. 16993. See the note.

WINNE. R. 3674. *v.* SAX. To gain. 715. 7003. *To winne to.* R. 3674. To attain. See L. W. 2416.

WIRRY, *v.* SAX. To worry. R. 6264.

WIS, *adv.* SAX. Certainly. 11780. See YWIS.

WISE, *n.* SAX. Manner. 1663. T. ii. 921.

WISLY, *adv.* SAX. Certainly. 1865. 3992.

WISSE, *v.* SAX. To teach, to direct. 6590. 6991. *So God me wisse.* 7440. So may God direct me. WYSSYN OR LEDYN. *Dirigo.* Prompt. Parv.

WISTE, *pa. t.* of WISTE, *v.* SAX. Knew. 1158. 8690.

WITE, *v.* SAX. To know. 9614. R. 7661. —To blame. 10051. 14588.—To impute to. *Wite it the ale of Southwark.* 3142. Impute it to the a. o. S.—or, Blame the a. o. S. for it. 14756.

WITE, *n.* SAX. Blame. 16421.

WITH, *prep.* SAX. is used in the sense of *by*. 4895. *Was with the leon frette*; was devoured by the lion.—*In with his thought.* 9460. *In with hire bosom.* 9818. Within his t. Within hire b.—*With mischance.* 5316. 7797. *With mischance and with misaventure.* 6916. *With sorwe and with mischance.* 4410. *With sorwe.* 5890. 5922. are phrases of the same import as *God yeve him meschance.* 5334. *God yeve me sorwe.* 5733. They are all to be considered as parenthetical curses, used with more or less seriousness. And so are the following phrases. *With evil prefe.* 5829. *With harde grace.* 7810. *With sory grace.* 12810.

WITHHOLDE, *v.* SAX. To stop. 14002.

WITHHOLDEN, WITHHOLD, *part. pa.* Retained, detained. 513. M. 75. 15813.

WITHSAIN, *inf. m.* of WITHSAY, *v.* SAX. 1142.

WITHSAYE, WITHSEYE, *v.* SAX. To contradict, to denie. 15915. L. W. 367.

WITNESFULLY, *adv.* SAX. Evidently. Bo. iv. pr. 5.

WITNESSE, *n.* SAX. Testimony; a witness. *Witnesse on Mida.* 6533. *Witnesse on Mathew.* 12568.

WITTE, *n.* SAX. Understanding, capacity. 748. *To my witte.* 11187. F. ii. 194. In my judgement.

WITTES, *n. pl.* SAX. The senses of man. M. 106.

WIVE, *n.* for WIF. 1862.

WIVERE, *n.* SAX. A serpent. T. iii. 1012.

WLATSOM, *adj.* SAX. Loathsome. 14542. 15059.

WO, *n.* SAX. Woe, sorrow. 1360. 1384. *Wo were us*, 8015. *Wher me were wo*, 10893. are expressions derived from the Saxon language, in which *us* and *me* were equivalent to *nobis* and *mihi*, without the addition of the prep. *to*.

WO, *adj.* SAX. Sorrowful. R. 312. C. L. 32.

WO-BEGON. 3372. 3658. Far gone in woe. See BEGON.

WODE, WOOD, *adj.* SAX. Mad. 3507. Violent. 3517. *For wode.* L. W. 2409. F. iii. 657. Like any thing mad. See ver. 2952. *Into the fire, that brent as it were wood.*

WODE, *v.* SAX. To grow mad. 15935. Bo. iv. m. 5.

WODEWALE, R. 658. *pr. n.* of a bird. Widewael. BELG. *Oriolus.* Kilian. According to Ray, our *Witwall* is a ſort of Wood-pecker. Synop. Av. p. 43.

WOL, *v. auxil.* SAX. To will. 42. 805. It is uſed ſometimes by itſelf, the *infin. v.* being underſtood. 10810. *As ſhe to water wolde*; i. e. would *diſſolve* into w. 1093. *And to the wood he wol*; i. e. will *go.* 16453. *Ful many a man hath he begiled er this, And wol*; i. e. will *begile.*

WOLDE, *pa. t.* Would. 144. WOLDEN, *pl.* 4666.—*pa. t. ſubj. m. Wolde God!* 9932,5. *God wolde!* Du. 665. 814. O that God were willing! *Ne wolde God!* 11068. God forbid!

WOLD, *part. pa.* Willed; been willing. M. 74. 106. L. W. 1207.

WOMANHEDE, *n.* Womanhood; the virtue of a woman. 8951.

WONDE, *v.* SAX. Wandian. To deſiſt through fear. L. W. 1185.

WONDE, *pa. t.* C. M. V. 102. may perhaps be deduced from WINDE; to turn; *to bend.* See T. i. 257.

> *The yerde is bet, that bowen wol and* WINDE,
> *Than that that breſt.*

WONDE, *pa. t.* of WONE. Dwelled. L. W. 2241.

WONDER, *adj.* SAX. Wonderful. 2075. 5465.

WONE, *n.* SAX. Cuſtom, uſage. 337. 13434. Du. 475.—Habitation. 7687. 13730.—A heap; an aſſembly. R. 1673. L. W. 2159.

WONE, *v.* SAX. To dwell. 7745.

WONEDEN, *pa. t. pl.* Dwelled. 2929.

WONED, *part. pa.* Wont, accuſtomed. T. i. 511. Du. 140.

WONING, *n.* SAX. A dwelling. 608.

WONNE, *part. pa.* of WINNE, *v.* SAX. Won, conquered. 51. 59.—Begotten. L. W. 2553.

WONT, *part. pa.* of WONE. Accuſtomed. Bo. iv. pr. 4.

WOOD, *adj.* as WODE.

WOODNESS, *n.* Madneſs. 3452. 12430.

WORDLES, *adj.* SAX. Speechleſs. C. D. 514.

WORLDES, *gen. c.* of WORLD, *n.* SAX. is uſed in the ſenſe of the *adj.* WORLDLY. *Every worldes ſore.* 2851. *My worldes bliſs.* 15206.

WORT, *n.* SAX. A cabbage. 8102. 15227.—New beer, in a ſtate of fermentation. 16281.

WORTH, *v.* SAX. To be, to go. C. M. 95. *Wo worthe!* T. ii. 344,5,6. Unhappy be! or Wo be to!—To climb, to mount. 13681. T. ii. 1011.

WOST for WOTEST. 1165. 1176. 6144. Knoweſt.

WOTE, WOT, *v.* SAX. To know. 1142. 1262,4,5.

WOT, *pa. t.* Knew. 4856.

WOWE (rather *Woe*), *v.* SAX. To woo. T. v. 791. L. W. 1245.

WOXE, *pa. t.* of WAXE, or WEXE, *v.* SAX. Grew. 7703.

WOXEN, *part. pa.* Grown. T. v. 1014.

WRAIE, *v.* SAX. To betray, diſcover. T. iii. 285.

WRATHEN, *inf. m. v.* SAX. To make angry. 17029. P. 284.

WRAWE, *adj.* SAX. Peeviſh, angry. 16995. WRAWE. FROWARD. ONGOODLY. *Perverſus. Biloſus,* Prompt. Parv.

WRAWNESS, *n.* Peeviſhneſs. P. 343.

WRAY, *v.* 11256. as WRAIE.

WRECHE, *n.* SAX. Revenge. 14521. 14533.

WRENCHES, *n. pl.* SAX. Frauds, ſtratagems. 16549.

WREST, *v.* SAX. To twiſt. B. K. 48. *The nightingale with ſo great might hire voice began out wreſt.* To turn forcibly. T. iv. 1427.

WRETCHES. Bo. ii. pr. 7. ſhould probably be WRETCHED.

WRETHEN,

WRETHEN, *part. pa.* of WRITHE. F. L. 57. *Wrethen in fere*; Twiſted together. In Urry's Edit. it is printed—*Within in fere.*

WREYE, *v.* 3503,7. as WRAIE.

WRIE, *v.* SAX. To cover. 7409. R. 6795. —To turn, to incline. 17211. T. ii. 906.

WRIGHT, *n.* SAX. A workman. 616.

WRINE, for WRIEN, *inf. m.* of WRIE. R. 6684.

WRING, *v.* SAX. To ſqueeze ſo as to expreſs moiſture. 13706.

WRITHE, *v.* SAX. To twiſt, to turn aſide. 3283. T. iv. 986.

WRITHING, *n.* A turning. 10441.

WRONGE, *part. pa.* of WRING. *His hondes wronge.* T. iv. 1171. Later writers have uſed the ſame expreſſion of diſtreſs. I ſuppoſe it means to claſp the hands, and *ſqueeze* them *ſtrongly* one againſt the other. I do not recollect a ſimilar expreſſion in any other language.

WROTE, *v.* SAX. To dig with the ſnout, as ſwine do. P. 288. *Or like a worm, that* wroteth *in a tree.* Lydg. *Trag.* 33.

WROUGHT, *part. pa.* of WORKE, *v.* SAX. Made. 11184.

Y

Y at the beginning of many words, eſpecially *verbs* and *participles*, is merely a corruption of the Saxon Ge, which has remained uncorrupted in the other collateral branches of the Gothic language. What the power of it may have been originally, it is impoſſible, I apprehend, now to determine. In Chaucer it does not appear to have any effect upon the ſenſe of a word; ſo that there ſeems to be no neceſſity for inſerting in a Gloſſary ſuch words as *yblеſſed*, *ygranted*, &c. which differ not in ſignification from *bleſſed*, *granted*, &c. Some, however, of this ſort are inſerted, which may ſerve at leaſt to ſhew more clearly the extent of this practice in Chaucer's time. Several other words are ſhortly explained under this letter, of which a more full explanation may be found under their reſpective *ſecond* letters.

YA, *adv.* SAX. Yea. 3455. 8231. It is uſed emphatically with *both*. 4827. *Ya, bothe yonge and olde.* 6832. *Ye, bothe faire and good.*

YAF, *pa. t.* of YEVE, *v.* SAX. Gave. 498. 1902.

YALTE for YELTE. R. 4904. *Yalte him.* Yieldeth himſelf. *Se rend*, Orig.

YARE, *adj.* SAX. Ready. L. W. 2258.

YATE, *n.* SAX. A gate. 8889.

YAVE, *pa. t.* of YEVE. Gave. 304. 602.

Y-BE, *part. pa.* Been. 10275.

Y-BERIED, *part. pa.* Buried. 948.

Y-BETE, 981. See the note, and R. 837.

Y-BLENT, *part. pa.* of BLEND. R. 1610. Blinded.

Y-BLENT, *part. pa.* of BLENCHE. 3751. Shrunk, ſtarted aſide. See the note on ver. 1080.

Y-BLINT, *part. pa.* 3806. Blinded.

Y-BORE, *part. pa.* of BERE. 380. Born, carried.

Y-BOURDED, *part. pa.* Jeſted. A. F. 589.

Y-BRENT, *part. pa.* of BRENNE. 948. Burned.

Y-CHAPED, *part. pa.* 368. Furniſhed with chapes. From *chappe*. FR.

Y-CLOUTED, *part. pa.* R. 223. Wrapped in clouts, or rags.

Y-CORVEN, *part. pa.* 2015. Cut. See CORVEN.

Y-COUPLED, *part. pa.* 9095.

Y-CRASED, *part. pa.* Du. 324. Broken.

Y-DELED, *part. pa.* 7831. Diſtributed.

Y-DIGHT, *part. pa.* T. v. 541. Adorned.

Y-DO, *part. pa.* 2536. Done, finiſhed.

Y-DRAWE, *part. pa.* 946. Drawn.

YE, *adv.* SAX. as YA. 9212. *Ye wis.* T. ii. 887. Yea certainly.

YED-

YEDDINGES, 237. See the note. The Prompt. Parv. makes *Yedding* to be the ſame as *Geſte*, which it explains thus. GEEST OR ROMAWNCE. *Geſtio*. So that *of yeddinges* may perhaps mean *of ſtory-telling*.

YEDE, *part. pa.* of YEDE, *v.* SAX. Went. 13249. 16609.

YEFTE, *n.* SAX. A gift. 9185. YEFTES, *pl.* 2200. 9186.

YELDE, *v.* SAX. To yield, to give. 6494. 8719.—To pay. 5712. *God yelde you!* 7759. God reward you!

YELLEDEN, *pa. t. pl.* of YELLE, *v.* SAX. 15395.

YELPE, *v.* SAX. To prate, to boaſt. 2240. T. iii. 308.

YELTE for YELDETH. T. i. 386.

YEMAN, *n.* SAX. A ſervant of middling rank; a bailif. 6962. 6977.—THE KNIGHTES YEMEN. See his CHARACTER, ver. 101—17.—THE CHANONES YEMAN. See his PROLOGUE, ver. 16022—16187. YEMEN, *pl.* 2511. 2730. See the n. on ver. 101.

YEMANRIE, *n.* The rank of Yeoman. See the n. on ver. 101.

YERDE, *n.* SAX. A rod, or ſtaff, 149. T. ii. 154. *Under the yerde*. 13027. See the note.

YERE for YERES, *n. pl.* SAX. Years. 4919. 11125.

YERNE, *adj.* SAX. Briſk, eager. 3257.

YERNE, *adv.* Briſkly, eagerly. 6575. 12332. Early. T. iii. 337. *As yerne*. T. iii. 151. T. iv. 112. Soon, immediately.

YERNE, *v.* To deſire, to ſeek eagerly. T. iii. 152. T. iv. 198.

YERNING, *n.* Activity, diligence. R. 5951. *Eſveil*. Orig.

YETEN, *part. pa.* R. 5702. Gotten.

YEVE, *v.* SAX. To give. 507. 613.

YEVEN, YEVE, *part. pa.* Given. 1088. 1091. 7135.

Y-FALLE, *part. pa.* 25. Fallen.

Y-FEINED, *part. pa.* 8405. *Lordes heſtes may not ben y-feined*. The commands of ſovereigns may not be executed with a feinged, pretended zeal; they muſt be executed ſtrictly and fully.

Y-FETTE, *part. pa.* 10488. Fetched.

Y-FONDEN, *part. pa.* 10154. Found.

Y-FOSTERED, *part. pa.* 3944. Educated.

Y-FRETEN, *part. pa.* L. W. 1949. Devoured.

Y-GETEN, *part. pa.* 3564. Gotten.

Y-GLOSED, *part. pa.* 16983. Flattered.

Y-GLUED, *part. pa.* 10496. Glewed; faſtened with glew.

Y-GO, *part. pa.* 288. Gone.

Y-GRAVE, *part. pa.* 6078. Buried.

Y-HALOWED, *part. pa.* L. W. 1869. Kept holy.

Y-HERD, *part. pa.* 3736. Covered with hair.

Y-HOLD, *part. pa.* 1309. L. W. 1952. Beholden.

Y-JAPED, *part. pa.* 17094. Tricked, deceived.

Y-LESSED, *part. pa.* T. i. 1090. Relieved. See LISSED.

Y-LICHE, Y-LIKE, *adj.* SAX. Reſembling. 594. 1541. Equal. 2736.

Y-LICHE, Y-LIKE, *adv.* SAX. Equally, alike. 2528. 7796.

Y-LIMED, *part. pa.* 6516. Limed; caught, as with bird-lime.

Y-LOGGED, *part. pa.* 14997. Lodged.

Y-MASKED, *part. pa.* T. iii. 1740. Maſhed, or Meſhed, *Maſche*. BELG. *Macula retis*. Kilian.

Y-MEINT, *part. pa.* 2172. Mingled.

Y-MELL, *prep.* SAX. Among. 4169.

YMENEUS, *pr. n.* Hymenæus. 9604.

YNOUGH, YNOW, *adv.* SAX. Enough. 11020. 13988.

YOLDEN, *part. pa.* of YELDE. Given. 3054.

3054.—Yielded. T. iii. 1217.—Repaid. R. 4556.

YONGHEDE, *n.* SAX. Youth. R. 351.

YORE, *adv.* SAX. Of a long time. 4692. 7944.—A little before. 9990.—*Yore agon.* 13639. Long ago. *In olde times yore.* 9016. *Of time yore.* 11275.

YOVE, *p. t.* of YEVE. C. L. 688. Gave.

YOURE, *pron. poſſ.* SAX. is uſed for YOURES. 16716. T. ii. 587. L. W. 683. C. L. 855.

YOURES, *pron. poſſ.* SAX. uſed generally, when the Noun, to which it belongs, is underſtood, or placed before it. 7495. 8379. 10911. *He was an old felaw of youres.* 12606. He was an old companion *of yours*, i. e. *of, or among, your companions.* See the Eſſay, &c. n. 29.

YOUTHEDE, *n.* SAX. Youth. R. 4931.

YOXE, *v.* SAX. To hickup. 4149. YYXYN. *Singultio.* Prompt. Parv.

Y-PIKED, *part. pa.* 367. Picked, ſpruce.

Y-QUEINT, *part. pa.* 3752. Quenched.

Y-REIGHT, *pa. t.* F. iii. 284. Reached.

Y-REKEN. 3880. ſeems to be put for the old *part. pr.* Y-REKEND. Reeking.

YREN, *n.* SAX. Iron. 1996. 6488.

Y-RENT, *part. pa.* 5265. Torn.

Y-RONNE, YRONNEN, *part. pa.* 3891. 2695. Run.

Y-SATELED, *part. pa.* 10279. Setſled, eſtabliſhed.

YSE, *n.* SAX. ICE. F. iii. 40.

Y-SERVED, *part. pa.* Treated. 905.

Y-SETTE, *part. pa.* 10487. Set, placed. Appointed. 1637.

Y-SHENT, *part. pa.* 6894. Damaged.

Y-SHOVE, *part. pa.* L. W. 726. Puſhed forwards.

Y-SLAWE, *part. pa.* 945. 4904. Slain.

YSOPE, *pr. n.* M. 89. So the name of the Fabuliſt was commonly written, notwithſtanding the diſtinction pointed out by the following technical verſe.

"Yſopus *eſt herba, ſed* Æſopus *dat bona verba.*"

In this and many other paſſages, which are quoted from Æſop by writers of the middle ages, it is not eaſy to ſay what author they mean. The Greek collections of fables, which are now current under the name of Æſop, were unknown, I apprehend, in this part of the world, at the time that *Melibee* was written. Phædrus too had diſappeared. Avienus indeed was very generally read. He is quoted as Æſop by John of Saliſbury, Polycrat. L. vii. *Ut Æſopo, vel Avieno credas.*

But the name of Æſop was chiefly appropriated to the anonymous * author of 60

* Several improbable conjectures, which have been made with reſpect to the real name and age of this writer, may be ſeen in the *Menagiana*, Vol. i. p. 172. and in Fabric. *Bibl. Lat.* Vol. i. p. 376. Ed. Patav. In the edition of theſe fables in 1503, the commentator, of no great authority, I confeſs, mentions an opinion of ſome people, that "*Galterus Angelicus fecit hunc librum ſub nomine Eſopi.*" I ſuppoſe the perſon meant was *Gualterus Anglicus*, who had been tutor to William II. King of Sicily, and was Archbiſhop of Palermo about the year 1170. I cannot believe that they were much older than his time; and in the beginning of the next century they ſeem to be mentioned under the name of *Æſopus*, among the books commonly read in ſchools, by Eberhardus Bethunienſis in his *Labyrinthus*, Tract. iii. *de Verſificatione*, v. ii. See Leyſer, *Hiſt. Poet. Med. Ævi.* p. 826. About the middle of the ſame century (the XIIIth) Vincent of Beauvais in his *Speculum Hiſtor.* L. iii. c. 2. gives an account of Æſop, and a large ſpecimen of his fables, "*quas Romulus* quidam *de Græco in Latinum tranſtulit, et ad filium ſuum Tyberinum dirigit.*" They are all, as I remember, in the printed Romulus.

Soon after the invention of printing, that larger collection of the fables of Æſop was made and publiſhed in Germany, which has been mentioned in this Vol. p. 493. It is divided into VI books, to which

fables, in Elegiac metre, which are printed in Nevelet's collection under the title of "*Anonymi fabulæ Æsopicæ.*" I have seen an Edition of them in 1503, by Wynkyn de Worde, in which they are entitled simply "*Esopi fabulæ.*" The subjects are for the most part plainly taken from Phædrus; but it may be doubted whether the author copied from the original work of Phædrus, or from some version of it into Latin prose. Several versions of this kind are still extant in Ms. One of very considerable antiquity has been published by Nilant, Ludg. Bat. 1709, under the title of *Fabulæ Antiquæ*, together with another of a later date, which is pretended to have been made from the Greek by an Emperour Romulus, for the use of his son Tiberinus. They all shew evident marks of being derived from one common origin, like what has been observed of the several Greek collections of Æsopean fables in prose (*Dissert. de Babrio.* Lond. 1776.); like them too they differ very much, one from another, in style, order of fables, and many little particulars; and, what is most material, each of them generally contains a few fables, either invented or stolen by its respective compiler, which are not to be found in the other collections; so that it is often impracticable to verifie a quotation from Æsop in the writers of Chaucer's time, unless we happen to light upon the identical book of fables which the writer who quotes had before him.

I have printed in the Discourse, &c. n. 29. a fable of *the Cock and the Fox*, from the French *Esope* of *Marie*, which is not to be found in any other collection that I have seen, and which, I suppose, furnished Chaucer with the subject of his *Nonnes Preestes tale*. In the same French Æsop, and in a Latin Ms. *Bibl. Reg.* 15 A. vii, there is a fable, which, I think, might have given the hint for Prior's *Ladle*. "A country fellow one day laid hold of a faery (*un folet.* Fr.), who, in order to be set at liberty,

which is prefixed a life of Æsop *e Græco-Latina per Rimicium facta.* The three first are composed of the 60 Elegiac fables of the metrical Æsopus, with a few trifling variations; and to each of them is subjoined a fable on the same subject in prose from Romulus. Book iv. contains the remaining fables of Romulus in prose only. The vth Book has not more than one or two fables which had ever appeared before under the name of Æsop. The rest are taken from the *Gesta Romanorum*, the *Calilah u Damnab* (see p. 488. of this vol. note * ; and p. 491. note *) and other obscurer authors. The vith and last Book contains 17 fables with the following title: *Sequuntur fabulæ novæ Esopi ex translatione Remicii.* There has been a great diversity of opinion among learned men concerning this *Remicius* or *Rimicius* (see Præf. Nilant.), while some have confounded him with the fictitious Romulus, and others have considered him as the Editor of this collection. I have no doubt but the person meant is that *Rinucius*, who translated the life of Æsop by Planudes and 96 of his fables, from the Greek into Latin, about the middle of the xvth Century. See Fabric. Bibl. Med. Æt. in v. Rimicius. In his translation of the Epistles of Hippocrates, Ms. Harl. 3527. he is styled in one place *Verdensis*, and in another *Castilionensis*. All the fables from *Remicius* which compose this vith Book, as well as the Life of Æsop, which is professedly taken from *Rimicius*, are to be found in this translation by *Rinucius*. There is an Edition of it printed at Milan about 1480; but it might very possibly have come into the hands of the German collector in Ms. some years sooner, as the first translations of Greek authors were eagerly sought after and circulated through Europe at that time, when very few persons were capable of reading the original.

liberty, gave him three wiſhes. The man goes home, and gives two of them to his wife. Soon after, as they are dining upon a chine of mutton, the wife feels a longing for the marrow, and not being able to get at it, ſhe wiſhes that her huſband had an iron beak (*long com li Witecocs*. Fr. long as the Woodcock) to extract this marrow for her. An excreſcence being immediately formed accordingly, the huſband angrily wiſhes it off from his own face upon his wife's."—And here the ſtory is unluckily defective in both copies; but it is eaſy to ſuppoſe, that the third and laſt remaining wiſh was employed by the wife for her own relief.

A fable upon a ſimilar idea, in French verſe, may be ſeen in Ms. Bodl. 1687; the ſame, as I apprehend, with one in the King's library at Paris (Ms. n. 7989. fol. 189.) which is entitled "*Les quatre ſoubaits de Sainz Martin.*" See *Fabliaux*, &c. T. iii. p. 311. The vanity of human wiſhes is there expoſed with more pleaſantry than in the ſtory juſt cited, but as it often happens, with much leſs decency.

Y-sowe, *part. pa.* 5653. Sown.

Y-spreint, *part. pa.* 2171. Sprinkled.

Y-sticked, *part. pa.* 1567. Sticked, thruſt.

Y-storven, *part. pa.* 2016. Dead.

Y-take, *part. pa.* 3353. Taken.

Y-teyed, *part. pa.* 459. Tied.

Y-trespased, *part. pa.* M. 105. Treſpaſſed.

Y-vanished, *part. pa.* 6578.

Yvel, *adj.* Sax. Bad, unfortunate. 4172. 4182. Yvel, *adv.* Sax. Ill. 1129. 3715.

Yvoire, *n.* Fr. Ivory. Du. 946.

Y-wimpled, *part. pa.* Covered with a wimple. 472.

Y-wis, *adv.* Sax. Certainly. 3277. 3705.

Y-wrake, *pa. t.* T. v. 1467. Wreaked, revenged.

Y-wrie, *part. pa.* 2906. Covered.

Z.

Zeuxis, *pr. n.* 11950. A Grecian painter.

ERRATA.

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76. In the Introductory Diſcourſe, l. 20. *read* " This is the Inn
Ver. 843. *for* nought. lay *read* nought ; lay
3803. *read* Speke ſwete bird
5498. *read* while that the world may dure.
8931. *for* I gret eſtat *read* In gret eſtat
9972. *read* the ſorwefulleſt man

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14200. *read* Goth, bringeth forthe

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